

the CRITERION



PRIESTHOOD DAY 1983—Archbishop O'Meara congratulates Father Lawrence Weinzapfel on the occasion of his 50th anniversary as a priest. The ordination Class of 1958 is also celebrating an anniversary this year—its 25th. Pictured in the Silver Jubilee class photo are (standing left to right): Fathers Robert Drewes, Joseph McNally, James Sweeney, Archbishop O'Meara, and Fathers Robert Borchertmeyer and Charles Berkemeier. Seated left to right are: Fathers Harold Kneueven, Francis Eckstein, Harold Ripperger, Patrick Kelly and William Munshower. (Photos by Chuck Schisla)



Franciscans purchase home in Franklin, to open new novitiate

FRANKLIN—The Sacred Heart Province of the Franciscan Fathers has purchased a former fraternity house next to the campus of Franklin College here for use as a novitiate to be opened in the fall of this year. The building, to be named in honor of St. Francis of Assisi, is the former Lambda Chi Alpha fraternity house at 216 South State St.

Franciscan Father Maury Smith, former director of Alverna Retreat House in Indianapolis, will be director of novices. In his announcement, Father Maury indicated the purchase ended a three and a half year search for an appropriate location. "We are happy to be returning to Franklin where so many of our priests and brothers have served in the past," he said. "The beauty of Franklin lends itself to a prayerful environment and the fraternity house is ideal for a religious community." Franciscans served the mission parish of St. Rose of Lima here from Sacred Heart Parish in Indianapolis from 1877 to 1895.

The novitiate is the first year that young men 21 years and older enter into a training year of living the Franciscan life and values. It is similar to a year-long spiritual retreat. The goal is for novices to deepen their commitment to Christ through participation in an intense prayer and community life.

Conferences are given on Christ, St. Francis, the Franciscan Rule of Life, the

history of the order and the particular province, liturgy and liturgical music.

The move brings the novitiate closer to the second year apostolic program which is centered at Sacred Heart Parish in Indianapolis. The two staffs will be able to collaborate more closely to serve the younger Franciscans. Franciscan Father Robert Hutmacher will serve the novitiate with Father Maury. Fathers Ralph Parthie and Gregory Bumm are the apostolic year staff.

Franklin is the third major novitiate site of the Sacred Heart Province which is based in St. Louis and Chicago. The first was located in Teutopolis, Illinois, from 1860 to 1968. Since that time the novitiate has been located at St. Paschal's in Oak Brook, Illinois. Franciscans have been in the Archdiocese of Indianapolis since 1873.

Looking Inside

This week's issue contains the complete text of the American bishops pastoral letter on war and peace—**THE CHALLENGE OF PEACE: GOD'S PROMISE AND OUR RESPONSE**. This special section is found on pages 13-32.

St. Monica's School in Indianapolis is going to make room for gifted children this fall. Read about their new program on page 6.

SS. Peter and Paul Cathedral Parish continues a tradition of feeding the hungry begun by Bishop Chartrand. Turn to page 10 for Kevin McDowell's feature.

St. Malachy Parish in Brownsburg is the subject of this week's Parish Profile on page 36.

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Indianapolis, Indiana

Pope John Paul reaffirms teaching on the use of contraceptives

by NANCY FRAZIER

VATICAN CITY (NC)—Pope John Paul II has asked Catholic couples to remain "totally faithful" to the church teaching which opposes the use of artificial means of contraception.

Addressing the first plenary assembly of the Pontifical Council for the Family May 30, the pope told 20 couples from various parts of the world that they must defend "the inseparable relationship between conjugal love and service to life."

"It is absolutely necessary that the pastoral action of the Christian community be totally faithful to what is taught by the encyclical 'Humanae Vitae' (On Human Life) and by the apostolic constitution 'Familiaris Consortio,'" he said.

"It would be a grave error to place pastoral needs and doctrinal teaching in opposition, since the first service that the church must carry out in relation to man is to tell him the truth, of which it (the church) is neither author nor arbitrator," the pope added.

Pope John Paul also stressed the family's primary role in the education of children.

Regarding education, the family "cannot be replaced by anyone, but has the right to be helped by every public and private institution, in respect for the freedom of parents to educate their children according to their convictions," he said.

The pope said that "among the most beautiful and consoling memories of my priestly and episcopal service are the innumerable contacts I had with families, to pray with them and to deepen together the significance and dignity of Christian matrimony."

Pope John Paul described the Pontifical Council for the Family as "unique in the Roman Curia" because all of its members are married lay persons.

Two of the couples—Virgil and Ann Dechant and Richard and Barbara McBride—are from

the United States. One couple, Bernard and Huguette Fortin, is from Canada.

The other couples come from New Zealand, Mexico, the Congo, Kenya, Argentina, India, France, Brazil, Spain, Australia, Poland, the Philippines, Austria, Colombia, Chile and Yugoslavia.

The May 27-June 2 plenary assembly was the council's first meeting since its founding in May 1981 by Pope John Paul.

Australian Cardinal James Robert Knox, president of the council, was hospitalized because of circulatory problems during the session. The pope named Cardinal Opilio Rossi, president of the Council for the Laity, to preside at the meeting.

Pope John Paul, who had previously visited Cardinal Knox, said during the audience that Cardinal Knox remains in "serious condition" at Rome's Gemelli Polyclinic.

MEMORIAL PRAYER—Archbishop Edward T. O'Meara delivers a memorial prayer at the Indianapolis 500 Festival Memorial Service. The service was held last Friday on Monument Circle following a concert by the 74th Army Band of Fort Benjamin Harrison. The concert and memorial service marked the beginning of several activities which led up to last Sunday's Indianapolis 500 race. (Photo by Joseph Cross)

Pope says confirmation begins 'unique relationship'

by NANCY FRAZIER

VATICAN CITY (NC)—Continuing his Holy Year celebration of the seven sacraments, Pope John Paul II confirmed 298 people May 29 in St. Peter's Basilica.

The group numbered 124 men and 174 women and they ranged in age from 11 to 43.

During a Trinity Sunday evening Mass, the pope told the 298 people that the sacrament of confirmation "introduces you to the adult age of the Christian, who has the courage of his or her own choices, knows how to accept their consequences, and is capable of paying for them personally."

Those confirmed came from 13 countries in Europe, Africa, Asia and the Americas, including the United States.

About 10,000 people attended the Mass and confirmation ceremony.

Confirmation "confirms and seals that which was mysteriously affected by baptism, which makes us fully adoptive sons of God and

therefore included in the range of action of his love," Pope John Paul said.

"With the Christ, you acquire a completely unique relationship with the Lord Jesus," he added. "You become officially consecrated to him as witnesses before the church and before the world."

The 298 people formed the largest group to be confirmed by Pope John Paul, who has administered confirmation to other groups during his four-and-a-half-year pontificate.

During the Holy Year, which ends on Easter Sunday 1984, the pope is scheduled to perform each of the seven sacraments.

During Holy Week 1983, he baptized, confirmed and gave first Communion to 22 adults from 10 countries and heard the confessions of 17 people in St. Peter's Basilica on Good Friday.

Pope John Paul is also scheduled to anoint the sick on June 5, ordain priests on June 12, perform a marriage ceremony on Oct. 3 and ordain bishops on Jan. 6, 1984.

Talk against arms race will continue

VATICAN CITY (NC)—Pope John Paul II met a delegation headed by Mayor Takeshi Araki of Hiroshima, Japan, May 31 and pledged to continue speaking out against nuclear arms.

Although the Vatican did not make public a text of the pope's remarks at the private audience, L'Osservatore Romano, the Vatican daily newspaper, said he practiced the delegation's motto, "No More Hiroshimas," and promised to "repeat it with them, in a strong and clear voice, to all humanity."

Mayor Araki and other residents of Hiroshima made the visit to the Vatican in return for Pope John Paul's stop in the Japanese city during his 1981 tour of the Far East.

The pope told the delegation that the impression of the cruelty of the atomic bomb had remained in his heart after the visit, L'Osservatore Romano reported.

Charity is sign of discipleship, pope tells delegates

by Fr. KENNETH J. DOYLE

VATICAN CITY (NC)—"Charity ought to be the distinctive sign of the disciples of Christ," Pope John Paul II told 400 delegates to a meeting of Caritas International on May 30.

The pontiff's words came during a private audience at the Vatican with the delegates attending a week-long Caritas meeting in Rome.

Caritas International, an association of Catholic charitable agencies in 115 countries, coordinates the international relief work of the church.

"Immediate assistance, response to emergencies, help to people in difficulty or to those victimized by calamities maintain their importance," said the pope. "They are the ever-necessary expressions of a charity which does not wait to be asked and which attaches a value to every person, as the Good Samaritan did."

The pope said that people who need immediate help cannot be content to work only for

long-range changes. But he noted also the importance of systemic changes in bettering the condition of the poor and unfortunate.

On the previous day, May 29, 58-year-old Cardinal Alexandre do Nascimento of Lubango, Angola, was elected to a four-year-term as president of Caritas International. Educated in Rome and at Oxford University in England, he became archbishop of Lubango in 1977 and in February 1983 was made a cardinal.

Last fall he was kidnapped and held for a month by Angolan guerrillas opposed to the Marxist government.

The Caritas meeting's keynote address was given by Jesuit Father Herve Carrier, secretary of the Pontifical Council for Culture.

Father Carrier said that arms spending, which totals "\$650 billion a year worldwide" is ruining Third World economies.

"Underdeveloped countries, especially, pay for this system of belligerence," he said, "because the financial effort in the military area ruins the economy and blocks the development process."

Dioceses to pay for battle over funding

MILWAUKEE (NC)—The Wisconsin dioceses of Milwaukee, Green Bay, Madison, Superior and LaCrosse have been ordered to pay the Wisconsin Civil Liberties Union for the cost of a successful challenge to the use of federal funds in parochial schools. A U.S. district court judge ruled May 25 the dioceses must pay half of what the WCLU said is \$66,663 in lawyer fees stemming from a 1978 case. The WCLU claimed counties' distribution of Comprehensive Employment and Training Act money to the dioceses violated the separation of church and state. The U.S. Department of Labor and Milwaukee County were told to pay the other half of the fees.



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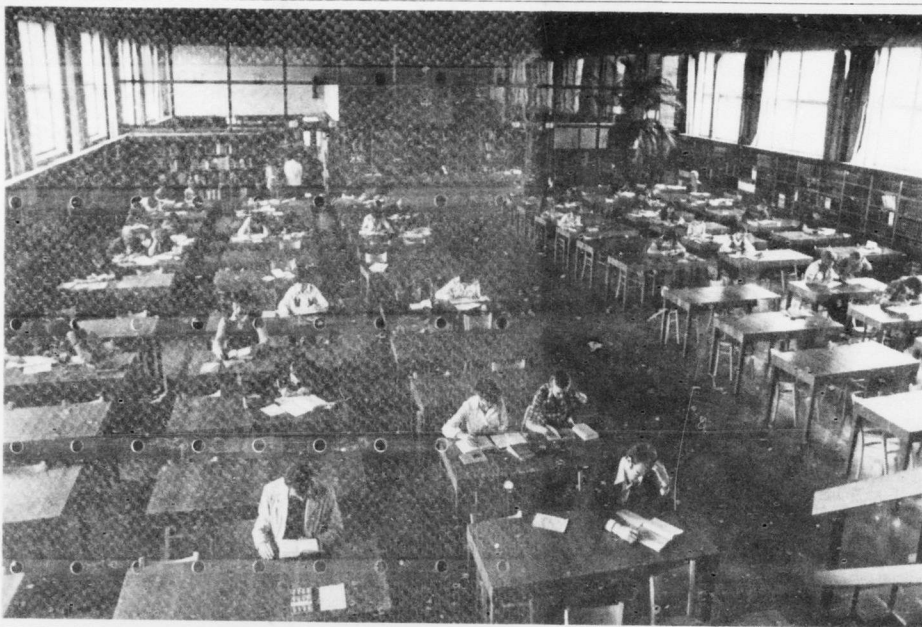
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LEARNING CENTER—Students study in the modern library at the Catholic University in Lublin, Poland. Pope John Paul II is scheduled to

meet with the senate and professors at the university during his June 16-23 visit to his homeland. (NC photo from KNA)

Jubilarians celebrate married life

Approximately 165 couples married 50 years or more will gather at SS. Peter and Paul Cathedral, Indianapolis, on Sunday, June 5 to give tangible evidence that marriage can still be forever.

The golden jubilarians and their families will fill the Cathedral for a 2:30 p.m. Mass celebrated by Archbishop Edward T. O'Meara and concelebrated by 30 or more pastors. The elderly couples will renew their marriage vows and be given a special marriage blessing during Mass.

The couples will come from all over the 39-county archdiocese, from such diverse communities as Tell City and Bradford, Jeffersonville and Madison, Richmond and Shelbyville, Terre Haute, Columbus and Brazil, and from all corners of Indianapolis.

They will include one couple with 16 living children, another at whose wedding two bishops officiated, another couple married 67 years and a dozen or more who have passed the 60-year milestone. Many of the couples are in their 80s and some in their 70s.

Afterward, at a reception in the nearby Catholic Center, Archbishop O'Meara will present each couple with a personalized scroll. Couples married 60 years or more also will receive medals blessed by Pope John Paul II and brought back from Rome by a diocesan priest.

The Archdiocese Family Life Office is sponsoring the celebration. According to Family Life Director Valerie R. Dillon, it is the first time such an event has been held in the archdiocese—"but not the last!"

"We plan to do this each year from now on," Mrs. Dillon said. "It's our way of honoring couples who have been faithful to their married vocation and who have given all of us, especially our young people, such good example."

She added, "I did a little calculating, and these couples together represent more than 8,000 years of marriage. Imagine that!"

Magazine condemns nuclear war

ROME (NC)—The influential Jesuit magazine, *Civiltà Cattolica*, has published an analysis of nuclear morality which closely parallels the major thrusts of the U.S. bishops' pastoral letter. The lead article in the May 21 issue supported "an absolute 'no' to nuclear war," including the first use of nuclear weapons and a limited nuclear response to a nuclear attack. Main articles and editorials in the Rome-based magazine are closely scrutinized by members of the Vatican Curia and are considered generally to represent predominant Vatican thinking.

Some oppose guerrillas

Many Catholic groups have publicly opposed the efforts of Nicaraguan guerrillas to overthrow the Sandinista government, according to Dina O'Connell, a Maryknoll lay missionary who worked in Nicaragua for two years. Ms. O'Connell, currently a researcher and writer for the Jesuit-run Central American Historical Institute, said organizations of priests, Religious and laity have issued statements criticizing the "methods and brutality" of the counterrevolutionaries and opposing U.S. aid to them. She said the statements also ask churches inside and outside Nicaragua to speak out for an end to the fighting.

Tax credit proponents seek support

WASHINGTON (NC)—Tuition tax credit supporters are looking for leadership from the Reagan administration and Senate to push tax credit legislation. They also are asking Catholics in the pews to push those Washington leaders.

Strong support from the administration and Senate leadership are "imperative" to move tax credit legislation forward in the Senate, said

Msgr. Daniel F. Hoye, U.S. Catholic Conference general secretary, on May 27.

"Otherwise there is a possibility that this bill will remain indefinitely stranded far from the goal it ought by now to have achieved," Msgr. Hoye said. "This would be a tragic waste of a splendid opportunity and one which its proponents would find difficult to accept."

Msgr. Hoye issued the statement after the Senate Finance Committee voted May 24 to approve a tuition tax credit bill.

THE COMMITTEE for Private Education has launched a drive to promote "speedy, favorable action" on the legislation. Key to the drive is a nationwide effort to get 30 million church-going Catholics to write their representatives telling them they want tax credits.

Members of the Committee for Private Education include the Knights of Columbus, the Catholic Daughters of the Americas, Citizens for Educational Freedom, the Daughters of Isabella, the National Catholic Educational Association and the National Council of Catholic Women—all working with the USCC.

The supreme office of the Knights of Columbus in New Haven, Conn., has distributed more than 5 million cards which show sample letters to be sent to members of the Senate and House of Representatives.

Virgil C. Dechant, supreme knight of the Knight of Columbus, said he has written to every Catholic bishop heading a diocese asking his help in informing pastors, parish councils, Catholic school personnel and parishioners about "the importance of this legislation."

"I PROMISE you the best efforts of our members and their families in this important work. Sustain us in our effort by your continued leadership and move others to join us in this apostolate. We shall never have a better opportunity to succeed," Dechant said.

The tuition tax credit measure passed the Senate Finance Committee 11-7 but opponents have threatened to filibuster in the Senate to prevent passage of the bill. The proposal would give parents tax credits for up to half of the tuition they pay to send their children to

private or parochial elementary and secondary schools.

The maximum credit this year would be \$100; next year's maximum would be \$200 and the following year's would be \$300. Families with annual incomes of more than \$50,000 would not qualify.

Under an anti-discrimination provision the credit would be denied to people who send their children to schools which have racially discriminatory policies.

President Reagan has spoken out repeatedly in support of tuition tax credit legislation but it died last year in the Senate.

Edward Anthony, director of the USCC Office for Educational Assistance, said, since the measure is tax related, it should be placed on a tax bill from the House. Tax legislation originates in the House. "What bill, the timing, the scheduling for floor action—it's all a leadership question," he said.

Anthony said passage of the bill is "a matter of the White House working closely with the Senate leadership and putting pressure if necessary to see that the bill comes to a vote."

Pay-TV channels added

WASHINGTON (NC)—The Federal Communications Commission May 26 agreed to take eight of 28 special channels previously reserved for limited-range educational TV systems and provide them to operators of private pay-TV entertainment systems (MDS), whose wares include what one U.S. Catholic Conference official called "blue movies." The FCC based its actions largely on the growing demand for MDS systems, or multipoint distribution services, which often are pay-TV systems providing private home programming, usually movies. Richard Hirsch, secretary of communication for the USCC, described the movies as "adult" or "sexually explicit" films and said the decision opens the door to further erosion of limited-range educational TV systems, used by public and private school systems, hospitals, universities and other non-profit institutions to transmit educational programs to classrooms or other special sites capable of receiving the material.

Reception set to honor Franciscan

A Mass of Thanksgiving and reception are being planned to honor Franciscan Father Timothy Johnson.

The Mass is scheduled for 11 a.m. on Sunday at St. Joseph's Church, Terre Haute. The reception will follow from noon to 2 p.m. in the Gregorian Room. All are invited to attend.

Father Johnson was ordained into the priesthood on May 21 and celebrated his first Mass on May 22 at St. Therese Church, Deephaven, Minn.

He was born in Minneapolis and is the son of Mr. and Mrs. Burton Johnson. He attended Mankato State University for two years prior to entering the Franciscan Order. He completed his Bachelor of Arts degree in theology in St. Louis before spending four years studying in Rome.

Father Johnson has spent the last six months in Terre Haute working at St. Joseph Parish and at the Campus Center at Indiana State University. He will spend part of the summer working in Terre Haute before returning to Rome where he will complete his doctoral work in Christian spirituality.



EDITORIALS

Pastoral challenges us to learn

For those willing to invest time in it, the text of the American bishops letter on war and peace is printed in this issue on pages 13 to 32. If you read it carefully, you might find that it is not as shocking as some would lead you to believe. On the other hand, it is not as simple either.

Some Catholics are attempting to dismiss the pastoral as not reflecting the will of the pope. Some Catholics found "Humanae Vitae" impossible because the pontiff rejected his own commission's recommendation. It happens with major church documents. Some Catholics will find a reason to dismiss them because they don't say what they wanted to hear.

The business of a teacher is to challenge his/her students to learn. Agreement or disagreement is not the point. Learning occurs through the exchange of ideas and the arguments which those ideas generate. Catholics often display a unique inertia when it comes to learning more about their faith. We are passive about faith. We want it to be poured into us instead of taking responsibility for it. We often don't want to be held accountable for our beliefs.

The Second Vatican Council forever altered that attitude. By saying in effect that Catholics must take responsibility for their own faith, the church thrust upon its members a duty which had somehow over the ages waned. Christ issued an invitation. But churchmen often pronounced edicts.

The bishops' letter should be studied and questioned. Study is necessary for too many of us unquestioningly presume that political and military experts know what they are doing. We believe in good guys vs. bad guys. The truth is something else. Experts are taking our lives into their hands. To let them do that without holding them accountable is suicide. It is a human abdication of the responsibility for our lives. Only God holds our lives in his hands. Not generals and politicians.

The force of the bishops' words lies in the willingness of Catholics to learn from it. What it teaches us in faith can be a source of hope for tomorrow. By dismissing it some are saying that God is not in charge of the world—our political and military policies are. —Father Thomas Widner

POINT OF VIEW

Hunger is an agonizing experience

by MARY EVELYN JEGEN, S.N.D.

Hunger is among the first experiences of a newborn baby. No one has to teach an infant how to eat. Throughout life, hunger is meant to be a sign of health. When we satisfy our hunger by eating, we receive in a most intimate way the ongoing creative love of God. No wonder we pray before meals, "Bless us, O Lord, and these your gifts, which we are about to receive from your bounty, through Christ, our Lord." With perfect insight, Jesus chose the ordinary food of his day, bread and wine, as the most perfect expression of his love for us, the Eucharist.

Hunger, for about one out of every seven human beings alive today, is not a life-giving signal but an agonizing experience, an unsatisfied craving leading to illness and death. An average of 30 thousand children a day die from hunger and hunger-related diseases. This adds up to 13 million a year. Our imagination cannot cope with such massive horror. We find ourselves becoming numb, perhaps even bored with world hunger.

Jesus was, and is, neither numb nor bored. Moved with compassion, he fed multitudes. At the price of his life, he left us the sacrament of his body and blood to empower us with his own love for one another. Our eternal destiny is most vividly described in his words, "Come... for I was hungry and you gave me food... Depart from me... For I was hungry, and you did not give me to eat" (Matthew 25:34, 35, 41, 42).

Over the centuries, the Church has remained faithful to this New Testament teaching in all its mysterious depth. Pope Saint Gregory the Great, in the sixth century, wrote, "Feed the man dying of hunger, for if you have not fed him, you have killed him." This quotation appears in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World (1965). Even more recently, the Vatican has pointed to the arms race as a major cause of death among the

hungry poor, stating that, by their cost alone, arms "kill the poor by causing them to starve" (1976). Since 1965, popes have asked that nations allocate part of their arms budgets to a world fund for the hungry.

What can we do to be faithful to our Lord who appears to us in his most distressing disguise in the hungry millions?

First, we can keep the hungry before us, especially when we pray at mealtimes and when we participate in the Eucharist. This remembering is a painful exercise, but if we are faithful to it, we can be confident that God will lead us beyond feelings of helplessness, to resolutions about some further concrete actions.

Second, we can take responsibility for the hungry in our neighborhood and parish. This will mean banding together with others to provide whatever is needed. It may require us to establish a parish food pantry. It may mean organizing grocery shopping trips for the elderly. It may mean sponsoring a refugee family.

Third, we can use our influence as citizens on behalf of the world's hungry. We can let our elected representatives know, in season and out of season, by letters and visits to their offices, that we hold them accountable for developing policies and legislation to overcome the scourge of hunger. Every decision of theirs must be tested for its effect on the hungry. We must keep reminding policy makers that they hold the power of life and death over millions, and that they must choose life. Laws regarding full employment, world food reserves, conditions of trade, of land use, of credit for family farmers—these are some of the ways decision makers decide who lives and who dies.

When Jesus was moved with compassion for the hungry multitude, he empowered his disciples to feed them. He will do the same through us. We must beg him to multiply our compassion, our care, and our commitment.

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WASHINGTON NEWSLETTER

Bob Jones case raises serious questions

by JIM LACKEY

WASHINGTON (NC)—Though the Supreme Court's decision in the Bob Jones University case May 24 amounted to a major civil rights victory, it also raised what some church groups consider to be ominous implications for government's role in determining acceptable religious beliefs and practices.

The university—along with the Goldsboro Christian Schools in a companion case—argued that its policies of racial discrimination were based on sincerely held religious beliefs deserving the protection of the First Amendment. But the high court dismissed that argument, saying that the Constitution's ban on government interference in religion can be overridden when a compelling government interest—such as the eradication of racial discrimination—is at stake.

This, of course, is not the first time that the court has upheld restrictions on religious activity because of other interests. The practice of polygamy or the opposition of parents to blood transfusions for their children are but two examples of religious belief which courts have said can be overruled in the public interest.

But where is the line to be drawn between religious beliefs which correspond to acceptable public policy and religious beliefs which do not?

Some have argued that under a policy which permits the Internal Revenue Service to remove tax exemptions for violations of public policy the Catholic Church someday may be in danger of losing its tax-exempt status for its positions on abortion and women priests. Catholic hospitals which refuse to perform abortions or a church policy which refuses to admit women to its ordained ministry might be judged as acting contrary to public policy and be undeserving of the public subsidy that tax exemption represents.

But in its opinion in the Bob Jones case the high court attempted to make clear that public policy norms are not merely a collection of a nation's current laws and court precedents but instead are more fundamental principles developed and accepted after years of debate.

Chief Justice Warren E. Burger, who wrote the Bob Jones ruling, noted that it has taken more than 100 years, several historic court decisions, numerous pieces of legislation and many more presidential orders to embed in society the now-accepted norm that racial discrimination is not to be tolerated in America.

Charitable institutions, he also noted, traditionally have had a duty to serve the public good and thus can be required to meet fundamental public policy norms if they are to enjoy the benefits of tax exemption.

That still did not satisfy one Supreme Court justice, Lewis F. Powell Jr., who during oral arguments at the court last October and again in a separate concurring opinion issued with Burger's majority ruling wondered where government authority to determine acceptable public policy ended.

During the oral arguments Powell said such authority could be used by the government to penalize socialist or pacifist organizations. He also wondered whether the IRS could use the same authority it used against Bob Jones University to strip the tax exemption of a group



which discriminates on the basis of sex rather than race.

The attorney who defended the IRS policy, William T. Coleman Jr., responded that the sex discrimination issue was different. "We didn't fight a civil war over sex discrimination...No one can say it's as fundamental in our history," Coleman said.

Powell, while agreeing with the court on stripping Bob Jones University's tax exemption, wrote in his concurring opinion that nevertheless the IRS should not have the authority on its own "to decide which public policies are sufficiently 'fundamental' to require denial of tax exemptions." Rather, Congress should be the one to determine "the contours of public policy."

Mainline religious groups, such as the United Presbyterian Churches and the American Baptist Churches, which urged the court to uphold the university's right to a tax exemption, took an even more conservative view, arguing in effect that not even Congress should be able to strip a religious organization of its tax exemption. While saying they abhor the racist practices of the university, the churches said freedom of religion is so fundamental that it should be unconstitutional to penalize Bob Jones University for adhering to a sincere religious belief.

But not one Supreme Court justice was willing to accept that view. Even Justice William H. Rehnquist, who was the lone dissent in the Bob Jones case on the ground that Congress never explicitly gave IRS the authority to remove tax exemptions for groups that practice racial discrimination, said in a footnote that if Congress did give such authority he would uphold it as constitutional.

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LIVING THE QUESTIONS

Fasting and abstaining for the right reason is good

by Fr. THOMAS C. WIDNER

Those stories about people in 1955 staying up late on Friday nights watching the late show waiting for the clock to strike 12 so that one could indulge in a lunchmeat sandwich or a hot dog or hamburger since the church's law of fast and abstinence at that time forbade eating meat on Friday are not something pulled from the twilight zone.

They are true. I did that very thing.

We'd watch TV on Friday nights—my younger brothers and I—and as time wore on and our stomachs grumbled more loudly, we'd become less terrified of Dracula's diet than we did of the fear of starving ourselves. The general interpretation of the law was no meat from 12 a.m. to 12 p.m. Most Catholics followed it to the letter.

Looking back I can't see any difference between that behavior and that of the Pharisees in Scripture who wouldn't eat certain foods for religious reasons but who indulged in everything else. Indeed, much of my attention to the laws of fast and abstinence then were marked by a pharisaism which was *not* unusual in the church then.

Now the American bishops are suggesting we use Fridays once again for fast and abstinence—but this time to do so for the sake of world peace. Fasting, of course, means doing



without food period. Abstaining means not eating meat and eating only one full meal. The problem in the 50s, of course, was that one person's full meal might be somebody else's skimpy one. There was a certain relativity to it all.

But fasting for world peace is a little more serious. For one thing, it's voluntary. Fast and abstinence for the sake of fast and abstinence were of little or no use at all in the church. In the 50s we did it because we were told to and because we thought doing things just because we were told to was good.

But the Scriptures talk about the apostles fasting for other reasons. In Acts, for example, we are told that when the church sent Paul and Barnabas off to do mission work, the leaders first prayed and fasted, then anointed the two missionaries and sent them forward. As the two made their way around the Mediterranean, we are told in each church they appointed elders and "with prayers and fasting they commended them to the Lord." In other words, fasting was one of the means for initiating faith in the various churches.

The bishops would have us fast in order to remind ourselves of the need to both initiate peace in our world and also to be peaceful citizens of our world. I'm intrigued by the whole idea but my devotion to food is going to have to struggle with the notion.

I love to eat. Not just three ordinary meals a day. But also whenever there is something good and tempting around. I live at a rectory where good-hearted people are always delivering some extra goodies to the priests. They are thoughtful and generous but we are treated so much that some of the food is

wasted. I'm always reminded that I have never had to do without food in my life but I know there are millions who do.

When it comes to the temptation of food, I've always believed in giving in to temptation. But I'm also more and more aware of the self-centeredness of my attitude. Food is plentiful for me. For some people in the parish I live in, it is not.

Fast and abstinence might be the means of better disciplining my life. It might make me more aware how hungry many people are in this world. It might make me more sympathetic to their plight. I know I get angry when I haven't eaten because I think I have a right to eat. But does that happen to really hungry people in the world too? Do they get angry at first when they don't have enough to eat? I can easily solve my hunger. But I don't think all the hungry people in the world can solve it as easily.

I think fasting and abstaining for peace is a good idea. I think most of us need to be reminded how fortunate we are in having enough to eat. I think we need to be reminded that our surplus could be feeding others. But I am having trouble implementing fast and abstinence into my life. It doesn't surprise me then that other people have a problem with it too. Nor does it surprise me that there isn't peace in the world. Going hungry—even for one or two meals—does not make me peaceful. Going hungry for days at a time would probably take all the will to live out of me.

I shall try to fast, however. It would be nice to live in a world without war.

Drinan agrees with Supreme Court on tax exemptions

by JOHN MAHER

WASHINGTON (NC)—Jesuit Father Robert Drinan, professor of law at Georgetown University Law School, and William Ball, an attorney who represented Bob Jones University, disagreed over the merits of the Supreme Court's May 24 decision on tax-exemption for private schools which racially discriminate.

The court ruled 8-1 that private schools which discriminate on the basis of race can be denied tax-exempt status even when those schools base their practices on religious beliefs.

The suits which resulted in the high court's decision were brought by Bob Jones University of Greenville, S.C., and the Goldsboro Christian Schools of Goldsboro, N.C. Bob Jones prohibits interracial dating while the Goldsboro schools refuse to admit blacks.

"Overall, it was a good decision," said Father Drinan, describing the ruling as "narrowly construed" and taking into account what Congress intended. He said that Congress had rejected proposals to do away with the Internal Revenue Service regulations denying tax exemptions to private schools which discriminate on racial grounds.

THE STATE'S interest in promoting integration, he said, takes precedence over any alleged violation of religious freedom.

Father Drinan noted that the court had cited another decision involving Jehovah's Witnesses who were keeping children out of school to do religious proselytizing. In that case, he said, the court had ruled that the truancy laws and the protection of children took precedence over alleged violations of religious freedom.

"I don't think," he said, "we should have fear they will extend this into other areas."

The court would not interfere with Mormon practices restricting the participation of women in church activities, Father Drinan said, nor would it find that schools like the Jesuits' Regis High School in New York City, which are all-male and all-Catholic, violate the law.

FATHER DRINAN, a former Democratic

congressman from Massachusetts, is also president of Americans for Democratic Action.

Ball, on the other hand, saw dangers for religious organizations in the court's ruling. He has argued religious freedom cases in courts across the country and has argued before the Supreme Court on behalf of state measures to aid non-public schools.

"I think the decision has very significant implications for all religious organizations," he said.

The Supreme Court ruling, the attorney said, "plainly says that any organization to be tax exempt must serve federal public policy. The question of federal public policy—who determines federal public policy—is left way up in the air. That's a doctrine that can make churches very subservient to the state."

BALL SAID the decision also "splits up religious schools into compartments, religious and secular." This, he added, runs contrary to school-aid cases in which the court, calling Catholic schools "pervasively religious," ruled against various forms of state funding for them.

In a case involving National Labor Relations Board jurisdiction over efforts of Catholic school teachers to unionize, Ball said, a federal court ruled that if the schools are pervasively religious the NLRB can't exercise jurisdiction.

"Now they're saying that if the schools are partially secular and partially religious, they are subject to federal public policy," Ball said.

"Very little account was taken of the religious liberty claim of the university," Ball said.

HE SAID he could not speak for the Goldsboro schools, but had gone to Bob Jones University and reviewed their records. "I would not have taken the case if I believed they were segregating. They believe biblically that God split up the races and they should not marry. That's their doctrine. I don't believe it."

Noting that sex discrimination is contrary to federal public policy, Ball said he thought suits

would be filed to deny tax exemption on the grounds that institutions were practicing sex discrimination.

However, Patrick Monaghan, general counsel for the Catholic League for Religious and Civil Rights, said, "The court seems to have narrowly drawn its decision to recognize congressional power under the 14th Amendment to specifically respond to racial discrimination."

He said the court was being narrow in recognizing congressional intent and congressional action. "Given slavery and the civil rights movement, it's a unique case," he said.

Father John F. Meyers, president of the National Catholic Educational Association, said, "I am pleased with the decision on three counts:

► "It is good to know that the courts are monitoring for possible government interference in private education.

► "The decision helps to clarify the rights and responsibilities of government agencies.

► "We agree with the principle that schools may not segregate or discriminate on the basis of race, the principle affirmed by this decision."

A statement issued by Robert L. Smith, executive director of the Council for American Private Education, a coalition of 15 national private school organizations, said, "Since its inception in 1971, our organization has strongly opposed racial discrimination in education."

"The court reaffirms," Smith said, "the view that racial discrimination is such an overwhelming human injustice that no school should be given tax exempt status if it practices it for any reason."

While approving of the court's reaffirmation of the importance of eliminating racial discrimination in education, the Rev. Dean M. Kelley, director for religious and civil liberties of the National Council of Churches, said the court "has made some trade-offs against other important principles, which may be a retreat from some of its earlier positions.

"One," Mr. Kelley continued, "is the principle that a government benefit may not be conditioned upon abandonment of a constitutional right."

In the Bob Jones University case, the court held that "the religious group involved must choose between practicing its religion and retaining its tax exemption," he said.

The Supreme Court justices "have uncritically accepted the notion that the Section 501 C3 tax exemption is the equivalent of a governmental subsidy—an idea having no basis in the origin of the income tax law nor in the Civil Rights Act of 1965—and which undercuts an important buffer between citizen action and governmental sanctions," Mr. Kelley said.

He said this position could lead to denying tax exemptions to non-profit organizations for "counseling young people to refuse to register for the draft, or giving shelter to refugee seekers from El Salvador, or engaging in a secondary boycott against banks doing business with South Africa, since those things are all (arguably) violations of (the current administration's) public policy."

Vatican press office chief declines comment about pope's Poland trip

VATICAN CITY (NC)—Father Romeo Panciroli, head of the Vatican press office, had no comment May 25 on Italian press reports that the papal visit to Poland might be shortened if civil disturbances were to arise during Pope John Paul II's stay. Father Panciroli said the itinerary for the pope's visit to his homeland remains the same as when the Vatican published the schedule May 17. The program for the June 16-23 trip has the pontiff visiting six major Polish cities and several religious shrines. In regard to the possibility of civil disturbances, Adam Kinazewski, a spokesman for Solidarity union leader Lech Walesa, said that Walesa had asked for calm during the papal visit.

Classes for gifted pupils to begin this fall at St. Monica's School

by MARY DIVITA

When St. Monica's School on Indianapolis' northwest side opens its doors next fall, it will house a unique experiment in education, unique at least to Catholic schools in the Archdiocese.

According to Jeannine Duncan, principal for the past four years, the school will offer accelerated classes for the gifted at the kindergarten and first grade levels.

The program, now more than six months into planning, is the result of collaboration between Mrs. Duncan and Dr. Jack Fadely, a professor in the College of Education at Butler University. Dr. Fadely organized and his wife now directs a highly successful pre-school for four and five-year-old gifted children at Butler.

St. Monica's was chosen for several reasons, says Mrs. Duncan. "It had space, had a small enrollment, and most importantly had a caring staff to meet individual needs already."

Gifted children "need a lot of exposure to other, bright children," explains Mrs. Duncan, pointing out that the children will spend the entire day in an accelerated environment. Some programs offer enrichment in only one or two subjects.

But she is quick to stress that the children will not be in a vacuum. "We want to see as much social interaction as possible. We want these children to be part of St. Monica's," emphasizes Mrs. Duncan, mentioning the excellent racial and social mix the school already enjoys.

Approved by the parish board of education and an evaluation team from the Archdiocesan Board of Education, the accelerated program will stress "teaching the basics." Once those basics are mastered, though, the classes will move forward at a rate much faster than regular classes. In science the students will get "hands on" experience with plans already laid for studying the solar system thoroughly. Computers will be very much a part of math classes. Added to the basic curriculum will be foreign languages, French and/or Spanish. Mrs. Duncan hopes to offer both.

Because of the specialized nature of the program, classes will necessarily be kept small. Kindergarten enrollment is limited to just 15 students. The first grade will accommodate 25. Both classrooms will be staffed by a teacher trained in teaching the gifted, an aide, and parent volunteers. If the venture succeeds, a grade a year would likely be added.

Mrs. Duncan's motivation in getting the program off the ground is to "see this become a model so that other archdiocesan schools would do the same thing." As far as she knows, only the city's private schools now offer enrichment at such an early age. City and township public systems have forms of accelerated learning but currently all are geared to an older student.

The principal is proud of the fact that seven of the first graders accepted in the pilot program are members of St. Monica's parish, with six of them coming from its kindergarten. "We want to give as many Archdiocesan students as possible a chance" at this form of education, she notes, but preference will be



WILL THE REAL VOCATION DIRECTOR PLEASE STAND UP?—Four newly ordained priests pose with the Archdiocesan Vocation Director on Priesthood Day. Left to right, they are: Fathers David Coons, Jeff Charlton, Rick Ginther, Bob Sims (the REAL Vocation Director) and Don Quinn. (Photo by Chuck Schisla)

given to St. Monica's children first, then Butler pre-school "graduates," and finally archdiocesan children.

"Every child will not be a genius," she says of those being accepted into the program. And their acceptance will not be strictly based on just an IQ score either. Applicants will "be screened to see if they'd be children who would benefit from being with exceptional students."

The experimental program with tuition set at \$1,300 per student will be self-sustaining, that is, receive no parish subsidy. This compares with regular school tuition of \$875 for non-parish students and \$17 per week for parish students.

Additional information about the program is available by calling Mrs. Duncan at St. Monica's School, 255-7153.

TO THE EDITOR

St. Matthew's personnel commended

An open letter to the Priests, Faculty, and Students of St. Matthew School during the previous eight years;

With the termination of this school year, I will have completed eight years as a student at St. Matthew School. Each year has been academically challenging and very enjoyable. Upon giving some thought to the time I have matriculated at St. Matthew School, I realize how much I appreciate the high caliber of instruction I have received from all the members of the Staff of St. Matthew School.

I am equally appreciative of the manner in which many of my teachers have supported the students of St. Matthew School by giving them the opportunity to participate in many extracurricular activities. Through these activities I have been able to learn more about myself and other members of the student body.

I feel the most valuable message I have received as a student at St. Matthew School has

been an introduction to the importance of Christian values. I believe, if I follow these values I have been taught daily at St. Matthew School, I will be able to become a truly productive Christian member of the community in which I am living.

The simple words "Thank You" seem rather inadequate, but I wanted each and every person with whom I have come in contact at St. Matthew School to know that I have valued their leadership and friendship and I know that through their examples they have made me a better person for having been influenced by our acquaintance and association.

My hope is to make each of you proud to have been influential during my formative years and know that our associations will have a continuing positive, Christian effect during my life.

Elizabeth-Anne Crisp
1983 St. Matthew Graduate

Indianapolis

What happened to evangelization?

I am saddened and angered to hear that St. Francis De Sales parish will be closed in June. Although the reasons for the closing—a declining neighborhood, the clergy shortage, and a huge debt—are, indeed, formidable, I feel that they still do not warrant the termination of the parish.

Besides being housed in an architecturally significant and well maintained plant, this 100-year-old institution serves as a cultural, religious, and, ultimately, an economic anchor for the Brightwood area. The dissolution of the parish will most certainly insure the death of the neighborhood. Does the Archdiocese want to incur this responsibility?

With regard to the clergy shortage, St. Francis has managed quite well in the past year, or so. Creative use of religious and lay personnel can release more priests for the

celebration of Sunday liturgies in parishes, such as St. Francis.

Finally, there is the "all-important" problem of the debt. Although the sum is gargantuan, is this factor sufficiently important to withdraw the presence of the Church from the community?

Sure, some of the parishoners can go to other churches and some of the school children can go to other schools, but doesn't the Church have a responsibility to the aged and the poor—both black and white, Catholic and non-Catholic—who cannot go elsewhere because of a lack of transportation, physical infirmities, etc.? In short, what has happened to the corporal works of mercy and to evangelization?

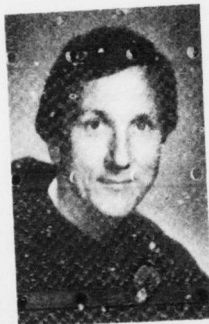
Ray E. Brown, Jr.

Indianapolis

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Place: ALVERNA RETREAT 8140 Spring Mill Rd Indpls., IN 46260	Registration: TUESDAY June 7 7:00 p.m.	Cost: \$75	Instructor: Father Justin Belitz O.F.M.	For Additional Information & Reservations Call 257-7338 8:30 a.m. to 5:00 p.m. Weekdays
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CORNUCOPIA

Home conceals treasure of memories

by JACK R. MILLER, JR.

Today I had a nice unexpected experience. Some people may think it's silly, but it was special to me.

Thirty years ago my dad built the house that became our home. My mother still lives in that house. Today I went there and put a new light switch in her dining room. Still, only one light bulb in three would work. I decided to take the cover off the overhead light fixture to see if any of the wires had come loose. When I took the cover off I saw the wires were all properly taped together. I thought of the difference in the materials used 30 years ago and the materials used today. Someone doing the same job today would use plastic connectors to hold the wires together instead of electrical tape.

Then I remembered who had taped the wires together 30 years ago. My dad. For 30 years they had been covered almost like a treasure. At least a treasure to me. As I held the wires in my hand I felt a special closeness to my dad. I could remember, as a kid, my dad showing me how to tape wires together properly. I couldn't resist untaping the wire to see if it was taped together the way my dad had shown me. Sure enough it was.

My dad died almost 10 years ago. Because I loved him so much there will always be a certain amount of emptiness in my heart. He left a vacuum that will always be void. That's the chance one takes when he loves someone unconditionally and completely. People live an "people die and in between we laugh and cry."

(Miller is a member of St. Bernard Parish, Frenchtown.)

check it out...

Franciscan Sister Josetta Weidner will celebrate her 50th anniversary as a Religious at a Golden Jubilee Mass at St. Anthony's Church, Morris, where she has served as DRE since 1977. The Mass will be held at 1 p.m. on Sunday, June 12 followed by a reception. Sister Josetta taught grades kindergarten through high school, summer courses at Marian College, and was principal of schools in Shelbyville, White Oak and Cincinnati.



Divine Word Father Clarence G. Weber will celebrate a Mass of Thanksgiving for his Golden Jubilee in the priesthood on Sunday, June 12 at 11 a.m. in St. Bernadette Church. Father Weber served black parishes in Louisiana, Arkansas and Mississippi for many years.



Lucinda Kosner Summers has received the Mother Theodore Guerin Medallion, highest award given to a St. Mary-of-the-Woods alumna. Mrs. Summers is a 1967 graduate of the Woods who is active in alumnae and community affairs. The award is named after the foundress of the College.

The St. Joan of Arc Class of 1943 will hold a 40th Reunion Dinner on Saturday, June 11 at the K of C, 2100 E. 71st St. beginning at 6:30 p.m. For information call John Olsen 253-3513 or Patricia Flynn Sexton 872-4092.

Father William Buhmeier, a priest of the Archdiocese of Indianapolis now serving in the Denver, Colorado, archdiocese, has a new address. He is chaplain at St. Walburga Convent in Boulder and gives retreats for the laity. Friends can contact him at 6717 S. Boulder Rd., Boulder, CO 80303.

Dr. Ione Boodt, assistant professor of mathematics, will conduct a computer workshop for elementary and secondary teachers at Indiana Central University from Monday, June 20 to Friday, June 24 from 8:30 to 11:30 a.m. Tuition is \$100 for the workshop, which offers one hour of graduate credit. Call the Office of Academic Services at Indiana Central University at 788-3219 for more information. Enrollment is limited to 30 teachers.

Benedictine Father Dunstan McAndrews celebrated 50 years of priesthood on May 29 at St. Meinrad Archabbey in St. Meinrad, Ind., with a special Mass, reception and banquet attended by fellow monks and jubilarians, relatives and friends.



Mr. and Mrs. Albert H. Goffinet celebrated their 60th wedding anniversary on April 17 with a Mass and reception at St. Isidore Church, Perry County. Albert Goffinet and Laura Dupont were married April 18, 1923 at St. Joseph Catholic Church in rural Perry County. They are the parents of four children: Ferd, Mt. Pleasant; Leonard, Tell City; Mrs. John (Catherine) Hagedorn, Tell City; and Mrs. Henry (Ann) Ford, Reo. They also have 29 grandchildren and 23 great-grandchildren.

Archbishop O'Meara's Schedule

Week of June 5

SUNDAY, June 5—First annual Golden Wedding Anniversary celebration, Mass at SS. Peter and Paul Cathedral, 2:30 p.m. EST, followed with a reception at the Catholic Center Assembly Hall.

MONDAY, June 6—Annual CYO Board of Directors meeting and reception, Phil Wilhelm's residence, Indianapolis, 5:30 p.m.

TUESDAY, June 7—Confirmation, Our Lady of Lourdes Parish, Mass at 7:30 p.m. followed with a reception.

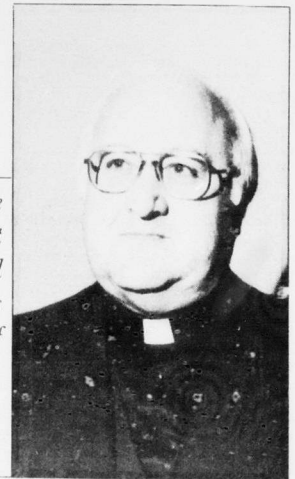
SATURDAY, June 11—Priesthood ordination ceremony for the Chicago Province of the Society of Jesus, St. Francis Xavier Church, Cincinnati, 2 p.m. EDT.

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FAMILY TALK

Reader offers more advice

by Dr. JAMES and MARY KENNY

Dear Dr. Kenny: I like your response to the mother on how to take her toddlers visiting. However, there are two other things we found useful when our children were small and our good friends had no children and many beautiful things in their house.

During nice weather from late spring to fall we used to meet at the park and take a picnic supper several times each year. This way we could keep the visits we did make to their home brief, but we still saw our friends as much as ever.

We also compiled a large shoe box with odds and ends and toys for the little ones. This box was left at our friends' house, and the children eagerly got it out each time we went to visit, knowing it was for them to tip out on the floor. From time to time our friend added to the box with small items from cereal boxes, interesting

little bottles with lids or anything else she thought they would enjoy. When they got older, we left a small construction set there for them.

I found it was not much use taking favorite toys from home, as there was no novelty in them and my children would never show interest in them when we were away from home.

Our friends never did have children, but they still keep the box for all their friends' children, and they tell me it has been the ideal solution.

Here is a tip for traveling with small ones. Leave all their good toys at home except an essential teddy for going to sleep. Instead, secretly buy an assortment of inexpensive small toys that you keep in your own bag. As boredom sets in, produce them one at a time, not bringing out new ones until the previous one has been well played with and the children are bored. We have made several long airplane

trips with little ones and found this idea very successful.—British Columbia

Answer: Thank you for some very practical suggestions on visiting with toddlers. We learn a lot from our readers.

The years from 2 to 4 are years of mobility and energy and exploration. Young children are into, on top of, jumping on, kicking, throwing, touching, tasting and running around everything. It is enough to make a parent nervous. Parents have three alternatives.

One, they can stay at home rather than take a chance on having their normally active child

destroy something valuable that belongs to their friend or embarrass them by having a public temper tantrum. Staying home may lead to feelings of martyrdom and resentment of the children.

Two, parents can spend the visit forbidding the child to touch certain things and expecting that the toddler behave. Unfortunately, they may be going against some very natural toddler urges to expend energy and explore. At the least, parents are likely to be on edge and not enjoy the visit.

Three, parents can be creative, go along with the child's energy and structure the situation in a way that they can relax and the child can have fun. You have chosen the third way. I think you are wise.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, IN 47978)

1983 by NC News Service

Peers are important part of teenager's life

by KATHARINE BIRL

One rainy fall day the 17-year-old took a shortcut to school. Driving down a steep narrow road, he saw another car coming toward him. In spite of his strenuous effort to pull over, he slid smack into the other car, denting it all along one side.

The car's driver turned out to be a classmate at the boy's school. And that unforeseen occurrence marked the beginning of an eventful friendship.

In the months that followed, the two boys became inseparable companions. What one did, the other copied. Their every waking moment, or so it seemed to family members, was spent in each other's company.

Though they weren't exactly the same size, they freely shared their clothes, their games and their friends. They worked part time at the same pharmacy and went out on double dates together. Even their finances were shared. As long as one had money, it was a matter of indifference if the other was broke.

If a parent suggested a family outing, the invariable response was, "Can my buddy come too?"

That friendship between my son Daniel and his best friend still continues almost two years later, though its intensity has lessened considerably. Looking at those teen-agers, I realize that my son has learned a great deal from the experience.

It also is pretty clear to me that their friendship is hardly exceptional among teen-agers. For peers play a particularly valuable part in the lives of teen-agers.

First of all, teens are open to peers in a way they seldom are with adults. Often enough teens feel somewhat isolated from the world of adults. Teens aren't children. But they aren't

adults either—they're somewhere in between, traveling that difficult road to becoming self-sufficient adults.

Youths recognize other teens as occupying the same home turf. Because they feel safe with each other, they can turn to their peers for support and reassurance. With their best friends, teen-agers know they will find uncritical approval and acceptance.

Friends accept each other as they are. Though they offer each other advice, teens who are good friends seldom speak in condemning tones to each other. When parents and teen-agers often are engaged in a tug of war over control and rules, friends offer much needed comfort.

Third, teens learn a great deal about getting along in the world by observing the way their friends handle relationships and situations. Sometimes, too, by observing peers make a mess of a situation, teens are motivated to adopt a different kind of behavior in order to avoid making a similar mistake.

My son, who attends a large public high school, has several acquaintances who chose to drop out of school. At first, he envied their freedom from studying and attending class. After a time, however, he noticed that the jobs open to these young people were very limited. He also noted that, after the excitement of being out of school waned, they seemed rather lost, without goals and interests beyond the present day.

Watching his friends, my son finally arrived at the conclusion that their freedom was an illusion, a dead-end street. Their example has led my son to make some solid choices for the future which include college. He is quite definite about not wanting to drift aimlessly from meaningless job to meaningless job.

Finally, teens characteristically spend hours listening to each other. Friends share the same worries and frustrations; they have similar anxieties and dreams. Teens turn to each other in the hope that their peers will listen sympathetically hours on end, whether they are discussing problems with the opposite sex or triumphs at school.

Adults rarely have the time or patience to serve this function in the way that peers do. That's another reason why teens cherish their peers. It's part of what makes them tick. And understanding what makes teens tick is a basic first step toward reaching them.

1983 by NC News Service

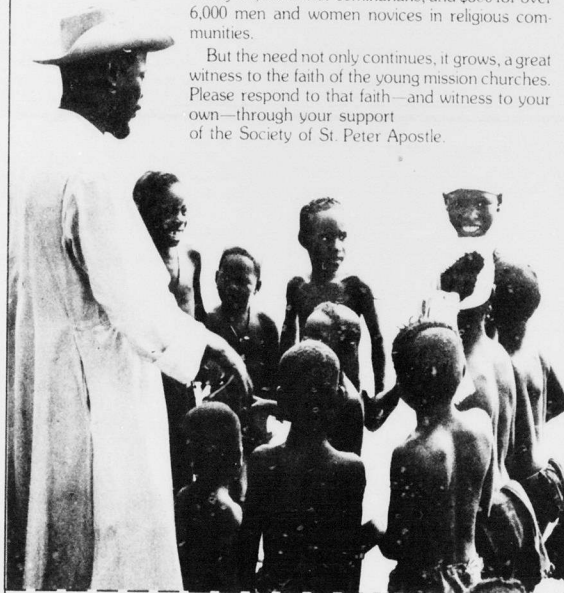
Africa. A "typical" parish of 25,000 Catholics. And only two priests to serve them.

It's that way in many places where the mission Church is at work. "The harvest is great, but the laborers are few."

But the Holy Spirit is at work there too. More and more men and women are answering God's call to serve their young churches. And the Society of St. Peter Apostle—with your help—makes it possible for their calling to be fulfilled.

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Cathedral Kitchen provides food and company for transient and displaced

by KEVIN C. McDOWELL

In the shadow of the massive SS. Peter and Paul Cathedral sits a small white house facing Pennsylvania Street. It is separated from the cathedral proper by an alley and a fence, but it is linked inextricably to the archdiocese by its function.

This is the Cathedral Kitchen where the feeding of transients and other displaced persons continues a program begun by Bishop Joseph Chartrand who, during the Great Depression, passed apples out the back door of the rectory to the hungry.

Providence Sister Rita Gerardot, pastoral minister for SS. Peter and Paul Parish, said that the program grew from the apple days of the Depression to meat sandwiches for a number of years to the present peanut butter and jelly sandwiches and coffee.

The Besancon, Indiana, native buys 45 loaves of day-old bread every nine days, along with five cases of peanut butter and a case of instant coffee.

"The jelly is donated by a local food distributing firm. The transients can have two peanut butter and jelly sandwiches and as much black coffee as they like. We serve the sandwiches on tin pie pans, which we clean and use again."

Parishioners Dorothy Jewell and Pauline Barnhart arrive every weekday morning at 8:30 a.m. to begin making sandwiches and heating water. They serve from 9 to 10. Occasionally, Inez Peterson of the Central Indiana Council of Aging, who uses the kitchen afterwards for senior citizen lunches and activities, helps out when there's a crunch.

"I ALWAYS BUY smooth peanut butter," Sister Rita Clare said. "Dorothy is emphatic about that. Crunchy peanut butter gets in between and under the dentures of some of the men."

The meals are served Monday through Friday, except on national holidays. Currently, parishioners from St. Thomas Aquinas are serving a Sunday evening meal. This program is just a few months old.

Dorothy started in the program three years ago when the sandwiches and coffee were still being served out of the back door of the rectory.

"It's a lot better over here in the white house. They can come in out of the cold, eat, talk, read magazines if they want to. Also, at

the rectory, every time we opened the door, we let the heat out.

"This gives more of a homey attitude. It makes them feel like they belong. You really get to see how the other half lives."

She and Pauline, who has been working in the kitchen since last September but worked in the rectory for 16 years, say they meet all kinds. They also say that the traffic varies from one day to the next, with little seasonal variation.

"They have to abide by the rules," Dorothy said. "Some think they own the place, that they're doing us a favor. I tell them that if they have a chip on their shoulders, take it off in the middle of Pennsylvania Street and get rid of it."

"OTHERS WILL GET up and help you, or want to help you. Most of them are okay. One couple is always pleasant, always smiling, never seem to change. They always wish us a happy day when they leave."

Most of the people are in their 40s to 60s, but, as Pauline noted, "There have been quite a few young ones lately."

One such, who had a hiking stick and backpack and was sipping coffee on the front porch, admitted to being 19 but declined to give his name. Two others, Henry Dixon, 29, from "California now, but I was born in Indiana," and Dewitt Bell, 39, of Kentucky, were a bit more open. Bell said he had been in town for nine days and was looking for work. Dixon said he wouldn't be coming to the kitchen for awhile because he "got a job with a carnival." Bell said he worked with a carnival once, but called it bad work "cause they take you out and leave you anywhere they please."

Dorothy said that others are new to the kitchen and similar services. "Some are lay-offs. They've been used to working, and they find this very difficult."

While most of the patrons are men, there are women who visit the kitchen, although Dorothy puts their number at "about three."

"One woman, though, has been coming here ever since I came into the program."

Some are past retirement age, she added. She also said that most keep pretty much to themselves. Generally, they will talk in groups of three or four, if at all. She doesn't know where they came from or where they go.

"Some are waiting outside at 7:30, even



BRIEF RESPITE—Transients Henry Dixon (left) and Dewitt Bell sip on coffee they got from the Cathedral Kitchen, a social service of SS. Peter and Paul parish that dates from the Great Depression when apples were passed out of the back door of the rectory. (Photo by Kevin C. McDowell)

though we don't open till 9. I guess they don't have anywhere to go."

Dorothy, a life-long member of the parish, said she has missed only four work-days in three years. "I'm 67 now. I plan to go on as long as my legs let me and as long as my health is pretty good. I try to keep busy. They say that once you give up, you've had it."

There have been some unusual moments though.

One transient, whom she described as "well into his 60s," used to come in with raggedy pants so voluminous that he had to hold them up by hand. "We expected them to fall down any minute. He had a German accent. We couldn't understand him very well."

On a table against a wall are clothes

donated by the senior citizens. Although most of the clothes are for women, they were able to get the man a nice pair of pants and a belt.

The next day he came in wearing his old pants, holding them up once again by his hand. "We asked him what happened to the pair we gave him. He said they didn't fit. Heck, they fit him to a tee."

Sister Rita Clare, who as pastoral minister visits the elderly and shut-ins in the parish, sees many of the transients downtown, in the parks or on the street corners. She said it is difficult to determine the ages of many of them.

"One man looked so bad for so long. His teeth were rotting. He got a haircut and a shave. I told him he looked good, and was (See KITCHEN PROVIDES on page 11)



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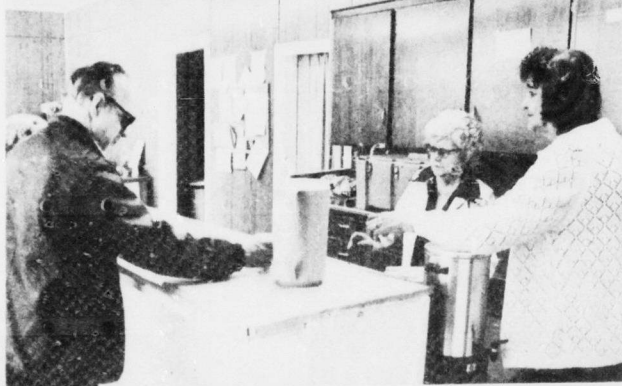
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KITCHEN AIDE—Dorothy Jewell (center) and Pauline Barnhart (right) serve Carl Matthews some coffee. The two parishioners of SS. Peter and Paul work every weekday morning serving sandwiches and coffee to transients in Indianapolis. (Photo by Kevin C. McDowell)

Missionaries give witness and inspire many to seek religious vocations

How does a religious vocation begin? What gives it life, nourishes it? These are questions we've had to come to grips with more and more here in the United States, as fewer young men and women have chosen to serve the Church as priests, brothers and sisters.

Surely part of the answer lies in the generous faith of young people who have come to know and love God through Christ's witness here on earth. This kind of loving and giving witness to Christ has been the mark of the Church's mission efforts in places like Cameroon, where Suh Niba is a seminarian. And it has borne fruit in the great upsurge of religious vocations in many mission countries.

Of course, there are fewer outside distractions in the Third World countries. Yet, we can still learn a great deal from the life of the Church there. As Pope John Paul has said, "Every church, today, is rich and poor in one respect or another: every church has something to give or to receive. Those which are richer must continue to support the poorer ones; but these can share, to an even greater extent, their spiritual riches..."

To understand this notion, we must also

understand the new—or, rather renewed—way of thinking and talking about "the missions" that has come about since the Second Vatican Council. The Church's mission activity is no longer seen as a "one-way street," with the established Church in Europe and America giving—the Gospel, economic aid, Western culture—to the receiving people of "mission" lands.

MISSION CHURCHES are now seen as "sister churches," partners with us in a single mission effort: to bring the Church to all nations, and to bring all nations together as one people of God. So we must look to the young churches, not just to see how we can help them, but also how they can help us.

If we need more priests here in the future, as it appears now we will, they may come from the young churches of the Third World. Even now, despite their own needs, these young churches are "sending forth" missionaries to other countries, other continents. For example, the recently founded Korean Foreign Mission Society has sent its first priest to Papua New Guinea. And the mission church in Somalia is

helped today by two Sisters from the mission church in India.

While the need for more priests and religious in the missions remains great, a "vocations explosion" is going a long way towards meeting the need. To take Nigeria as an example: there are more than 1,000 studying for the priesthood in four major seminaries; nearly 4,500 minor seminarians; and more than 1,000 indigenous priests. Twenty-four of Nigeria's thirty-two bishops are Nigerian. This is in a country with 5.3 million Catholics (7 percent of the population)—about the same number as in the state of California (22 percent of the population), which has some 1,100 seminarians.

WHAT ELSE CAN the young mission churches give us? Bishop Brian Usanga of Calabar, Nigeria, had this to say in a recent interview (in the "Missionaries of Africa Report"): "We have a deeper idea of sacrifice. Our basic sacrificial rites are rich in symbols that are not found in the highly technological society of the West. The African concept of the supreme being is not the same as that of a European, American or Canadian. The African will always have regard for a supreme being and this takes precedence over other 'gods' such as materialism. Western society tends to lose sight of the supreme being..."

Then there is the simple, yet mysterious, matter of faith—a deep, strong faith from which perhaps we can draw strength. Again, we can turn to the witness of a young seminarian in the Third World: "... he asked me whether I was really interested in this priest business. I said that I was. And I believe that when I said yes to him, I also said yes to God. From that day, I felt I belonged nowhere else. With the subsequent years, I have learned

more and more about the sacrificial meaning of the priesthood. I have come to accept it all; and I do hope and pray that, with the help of God, I shall one day serve at His altar. It is my greatest hope that I may be used to lead many to Christ."

In these words—"that I may be used"—we hear the selflessness of a Francis of Assisi, praying to be made a channel of God's peace. American Catholics—united with other Catholics around the world—are helping young men like this fulfill their hopes of serving God and the Church, through their gifts to the Society of St. Peter Apostle. A companion organization to the Society for the Propagation of the Faith, St. Peter Apostle provides for the education and support of seminarians and religious novices in mission countries.

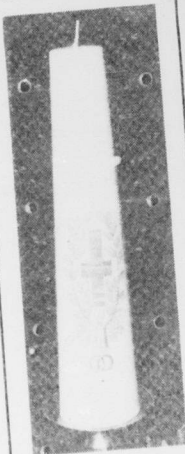
In 1982, American Catholics contributed \$2,121,228 to the world General Fund of St. Peter Apostle, expected to approach a total of \$20 million from the more than 40 countries that contribute to it. From this total, support will be directed to more than 10,000 major seminarians (for whom a subsidy of \$600 each is provided); nearly 37,000 minor seminarians (\$250 each); and more than 6,000 religious novices (\$300 each). Funds will also be provided for the support of seminaries; the construction, renovation and maintenance of facilities; the support of religious communities; and special allocations for the higher education of mission priests.

The local Director for the Propagation of the Faith, in each diocese of the United States, also serves as the Director for the Society of St. Peter Apostle. In the Archdiocese of Indianapolis, Father James D. Barton is director with headquarters at the Catholic Center, 1400 N. Meridian, Indianapolis, IN 46206, 317-236-1485.



YOUNG FAITH, YOUNG CHURCHES—WE CAN LEARN FROM BOTH—And your gifts to the Society of St. Peter Apostle can help the young churches grow, supporting the training of future priests, brothers and sisters. (Photo courtesy Society for Propagation of the Faith)

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THE CHALLENGE OF PEACE:

GOD'S PROMISE AND OUR RESPONSE



PLANET IN PERIL.—“The global threat of nuclear war is a central concern of the universal church, as the words and deeds of recent popes and the Second Vatican Council vividly demonstrate . . . The nuclear

threat transcends religious, cultural and national boundaries,” said the U.S. bishops in their pastoral on war and peace. (NC photo)

Introduction

“The whole human race faces a moment of supreme crisis in its advance toward maturity.” Thus the Second Vatican Council opened its treatment of modern warfare.⁽¹⁾ Since the council, the dynamic of the nuclear arms race has intensified. Apprehension about nuclear war is almost tangible and visible today. As Pope John Paul II said in his message to the United Nations concerning disarmament: “Currently, the fear and preoccupation of so many groups in various parts of the world reveals that people are more frightened about what would happen if irresponsible parties unleash some nuclear war.”⁽²⁾

As bishops and pastors ministering in one of the major nuclear nations, we have encountered this terror in the minds and hearts of our people—indeed, we share it. We write this letter because we agree that the world is at a moment of crisis, the effects of which are evident in people's lives. It is not our intent to play on fears, however, but to speak words of hope and encouragement in time of fear. Faith does not insulate us from the challenges of life: rather, it intensifies our desire to help solve them precisely in light of the good news which has come to us in the person of Jesus, the Lord of history. From the resources of our faith we wish to provide hope and strength to all who seek a world free of the nuclear threat. Hope sustains one's capacity to live with danger without being overwhelmed by it; hope is the will to struggle against obstacles even when they appear insuperable. Ultimately our hope rests in the God who gave us life, sustains the world by his power, and has called us to revere the lives of every person and all peoples.

The crisis of which we speak arises from this fact: nuclear war threatens the existence of our planet; this is a more menacing threat than any the world has known. It is neither tolerable nor necessary that human beings live under this threat. But removing it will require a major effort of intelligence, courage, and faith. As Pope John Paul II said at Hiroshima: “From now on it is only through a conscious choice and through a deliberate policy that humanity can survive.”⁽³⁾

As Americans, citizens of the nation which was first to produce atomic weapons, which has been the only one to use them, and which today is one of the handful of nations capable of decisively influencing the course of the nuclear age, we have grave human, moral and political responsibilities to see that a “conscious choice” is made to save humanity. This letter is therefore both an invitation and a challenge to Catholics in the United States to join with others in shaping the conscious choices and deliberate policies required in this “moment of supreme crisis.”

I. Peace in the Modern World: Religious Perspectives and Principles

The global threat of nuclear war is a central concern of the universal church, as the words and deeds of recent popes and the Second Vatican Council vividly demonstrate. In this pastoral letter we speak as bishops of the universal church, heirs of the religious and moral teaching on modern warfare of the last four decades. We also speak as bishops of the church in the United States, who have both the obligation and the opportunity to share and interpret the moral and religious wisdom of the Catholic tradition by applying it to the problems of war and peace today.

The nuclear threat transcends religious, cultural, and national boundaries. To confront its danger requires all the resources reason and faith can muster. This letter is a contribution to a wider common effort, meant to call Catholics and all members of our political

The Challenge of Peace: God's Promise and Our Response.

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"Catholic teaching on peace and war has had two purposes: to help Catholics form their consciences and to contribute to the public policy debate about the morality of war."

community to dialogue and specific decisions about this awesome question.

The Catholic tradition on war and peace is a long and complex one, reaching from the Sermon on the Mount to the statements of Pope John Paul II. Its development cannot be sketched in a straight line and it seldom gives a simple answer to complex questions. It speaks through many voices and has produced multiple forms of religious witness. As we locate ourselves in this tradition, seeking to draw from it and to develop it, the document which provides profound inspiration and guidance for us is The Pastoral Constitution on the Church in the Modern World of Vatican II, for it is based on doctrinal principles and addresses the relationship of the church to the world with respect to the most urgent issues of our day. (4)

A rule of interpretation crucial for The Pastoral Constitution is equally important for this pastoral letter although the authority inherent in these two documents is quite distinct. Both documents use principles of Catholic moral teaching and apply them to specific contemporary issues. The bishops at Vatican II opened The Pastoral Constitution with the following guideline on how to relate principles to concrete issues:

"In the first part, the church develops her teaching on man, on world which is the enveloping context of man's existence, and on man's relations to his fellow men. In part two, the church gives closer consideration to various aspects of modern life and human society; special consideration is given to those questions and problems which, in this general area, seem to have a greater urgency in our day. As a result, in part two the subject matter which is viewed in the light of doctrinal principles is made up of diverse elements. Some elements have a permanent value; others, only a transitory one. Consequently, the constitution must be interpreted according to the general norms of theological interpretation. Interpreters must bear in mind—especially in part two—the changeable circumstances which the subject matter, by its very nature, involves." (5)

In this pastoral letter, too, we address many concrete questions concerning the arms race, contemporary warfare, weapons systems, and negotiating strategies. We do not intend that our treatment of each of these issues carry the same moral authority as our statement of universal moral principles and formal church teaching. Indeed, we stress here at the beginning that not every statement in this letter has the same moral authority. At times we re-assert universally binding moral principles (e.g., non-combatant immunity and proportionality). At still other times we reaffirm statements of recent popes and the teaching of Vatican II. Again, at other times we apply moral principles to specific cases.

When making applications of these principles we realize—and we wish readers to recognize—that prudential judgments are involved based on specific circumstances which can change or which can be interpreted differently by people of good will (e.g., the treatment of "No First Use"). However, the moral judgments that we make in specific cases, while not binding in conscience, are to be given serious attention and consideration by Catholics as they determine whether their moral judgments are consistent with the Gospel. We shall do our best to indicate, stylistically and substantively, whenever we make such applications. We believe such specific judgments are an important part of this letter, but they should be interpreted in

light of another passage from The Pastoral Constitution:

"Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intention of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good." (6)

This passage acknowledges that, on some complex social questions, the church expects a certain diversity of views even though all hold the same universal moral principles. The experience of preparing this pastoral letter has shown us the range of strongly held opinion in the Catholic community on questions of war and peace. Obviously, as bishops we believe that such differences should be expressed within the framework of Catholic moral teaching. We urge mutual respect among different groups in the church as they analyze this letter and the issues it addresses. Not only conviction and commitment are needed in the church, but also civility and charity.

The Pastoral Constitution calls us to bring the light of the Gospel to bear upon "the signs of the times." Three signs of the times have particularly influenced the writing of this letter. The first, to quote Pope John Paul II at the United Nations, is that "the world wants peace, the world needs peace." (7) The second is the judgment of Vatican II about the arms race: "The arms race is one of the greatest curses on the human race and the harm it inflicts upon the poor is more than can be endured." (8) The third is the way in which the unique dangers and dynamics of the nuclear arms race present qualitatively new problems which must be addressed by fresh applications of traditional moral principles. In light of these three characteristics, we wish to examine Catholic teaching on peace and war.

The Catholic social tradition, as exemplified in The Pastoral Constitution and recent papal teachings, is a mix of biblical, theological, and philosophical elements which are brought to bear upon the concrete problems of the day. The biblical vision of the world, created and sustained by God, scarred by sin, redeemed in Christ, and destined for the kingdom, is at the heart of our religious heritage. This vision requires elaboration, explanation, and application on each age; the important task of theology is to penetrate ever more adequately the nature of the biblical vision of peace and relate it to a world not yet at peace. Consequently, the teaching about peace examines both how to construct a more peaceful world and how to assess the phenomenon of war.

At the center of the church's teaching on peace, and at the center of all Catholic social teaching, are the transcendence of God and the dignity of the human person. The human person is the clearest reflection of God's presence in the world; all of the church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry. Christians approach the problem of

war and peace with fear and reverence. God is the Lord of life and so each human life is sacred; modern warfare threatens the obliteration of human life on a previously unimaginable scale. The sense of awe and "fear of the Lord" which former generations felt in approaching these issues weighs upon us with new urgency. In the words of The Pastoral Constitution:

"Men of this generation should realize that they will have to render an account of their warlike behavior; the destiny of generations to come depends largely on the decisions they make today." (9)

Catholic teaching on peace and war has had two purposes: To help Catholics form their consciences and to contribute to the public policy debate about the morality of war. These two purposes have led Catholic teaching to address two distinct but overlapping audiences. The first is the Catholic faithful, formed by the premises of the Gospel and the principles of Catholic moral teaching. The second is the wider civil community, a more pluralistic audience, in which are our brothers and sisters with whom we share the name Christian, Jews, Moslems, other religious communities, and all people of good will also make up our polity. Since Catholic teaching has traditionally sought to address both audiences, we intend to speak to both in this letter, recognizing that Catholics are also members of the wider political community.

The conviction, rooted in Catholic ecclesiology, that both the community of the faithful and the civil community should be addressed on peace and war has produced two complementary but distinct styles of teaching. The religious community shares a specific perspective of faith and can be called to live out its implications. The wider civil community, although it does not share the same vision of faith, is equally bound by certain key moral principles. For all men and women find in the depths of their consciences a law written on the human heart by God. (10) From this law reason draws moral norms. These norms do not exhaust the Gospel vision, but they speak to critical questions affecting the welfare of the human community, the role of states in international relations, and the limits of acceptable action by individuals and nations on issues of war and peace.

Examples of these two styles can be found in recent Catholic teaching. At times the emphasis is upon the problems and requirements for a just public policy (e.g., Pope John Paul II at the U.N. Special Session, 1982); at other times the emphasis is on the specific role Christians should play (e.g., Pope John Paul II at Coventry, England, 1982). The same difference of emphasis and orientation can be found in Pope John XXIII's "Peace on Earth" and Vatican II's Pastoral Constitution.

As bishops we believe that the nature of Catholic moral teaching, the principles of Catholic ecclesiology, and the demands of our pastoral ministry require that this letter speak both to Catholics in a specific way and to the wider political community in regards to public policy. Neither audience and neither mode of address can be neglected when the issue has the cosmic dimensions of the nuclear arms race.

We propose, therefore, to discuss both the religious vision of peace among peoples and nations and the problems associated with realizing this vision in a world of sovereign states, devoid of any central authority and divided by ideology, geography, and competing

claims. We believe the religious vision has an objective basis and is capable of progressive realization. Christ is our peace, for he has "made us both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God" (Eph. 2:14-16). We also know that this peace will be achieved fully only in the kingdom of God. The realization of the kingdom, therefore, is a continuing work, progressively accomplished, precariously maintained, and needing constant effort to preserve the peace achieved and expand its scope in personal and political life.

Building peace within and among nations is the work of many individuals and institutions; it is the fruit of ideas and decisions taken in the political, cultural, economic, social, military, and legal sectors of life. We believe that the church, as a community of faith and social institution, has a proper, necessary, and distinctive part to play in the pursuit of peace.

The distinctive contribution of the church flows from her religious nature and mission. The church is called to be, in a unique way, the instrument of the kingdom of God in history. Since peace is one of the signs of that kingdom present in the world, the church fulfills part of her essential mission by making the peace of the kingdom more visible in our time.

Because peace, like the kingdom of God itself, is both a divine gift and a human work, the church should continually pray for the gift and share in the work. We are called to be a church at the service of peace, precisely because peace is one manifestation of God's word and work in our midst. Recognition of the church's responsibility to join with others in the work of peace is a major force behind the call today to develop a theology of peace. Much of the history of Catholic theology in war and peace has focused on limiting the resort to force in human affairs; this task is still necessary, and is reflected later in this pastoral letter, but it is not a sufficient response to Vatican II's challenge "to undertake a completely fresh reappraisal of war." (11)

A fresh reappraisal which includes a developed theology of peace will require contributions from several sectors of the church's life: biblical studies, systematic and moral theology, ecclesiology, and the experience and insights of members of the church who have struggled in various ways to make and keep the peace in this often violent age. This pastoral letter is more an invitation to continue the new appraisal of war and peace than a final synthesis of the results of such an appraisal. We have some sense of the characteristics of a theology of peace but not a systematic statement of their relationships.

A theology of peace should ground the task of peacemaking solidly in the biblical vision of the kingdom of God, then place it centrally in the ministry of the church. It should specify the obstacles in the way of peace, as these are understood theologically and in the social and political sciences. It should both identify the specific contributions a community of faith can make to the work of peace and relate these to the wider work of peace pursued by other groups and institutions in society. Finally, a theology of peace must include a message of hope. The vision of hope must be available to all, but one source of its content should be found in a church at the service of peace.

We offer now a first step toward a message of peace and hope. It consists of a sketch of the

"A theology of peace should ground the task of peacemaking solidly in the biblical vision of the kingdom of God, then place it centrally in the ministry of the church."

biblical conception of peace; a theological understanding of how peace can be pursued in a world marked by sin; a moral assessment of key issues facing us in the pursuit of peace today; and an assessment of the political and personal tasks required of all people of good will in this most crucial period of history.

A. Peace and the Kingdom

For us as believers, the sacred Scriptures provide the foundation for confronting war and peace today. Any use of Scripture in this area is conditioned by three factors. First, the term "peace" has been understood in different ways at various times and in various contexts. For example, peace can refer to an individual's sense of well-being or security, or it can mean the cessation of armed hostility, producing an atmosphere in which nations can relate to each other and settle conflicts without resorting to the use of arms. For men and women of faith, peace will imply a right relationship with God which entails forgiveness, reconciliation, and union. Finally, the Scriptures point to eschatological peace, a final, full realization of God's salvation when all creation will be made whole. Among these various meanings, the last two predominate in the Scriptures and provide direction to the first two.

Second, the Scriptures as we have them today were written over a long period of time and reflect many varied historical situations, all different from our own. Our understanding of them is both complicated and enhanced by these differences but not in any way obscured or diminished by them. Third, since the Scriptures speak primarily of God's intervention in history, they contain no specific treatise on war and peace. Peace and war must always be seen in light of God's intervention in human affairs and our response to that intervention. Both are elements within the ongoing revelation of God's will for creation.

Acknowledging this complexity, we still recognize in the Scriptures a unique source of revelation, a Word of God which is addressed to us as surely as it has been to all preceding generations. We call upon the Spirit of God who speaks in that Word and in our hearts to aid us in our listening. The sacred texts have much to say to us about the ways in which God calls us to live in union and in fidelity to the divine will. They provide us with direction for our lives and hold out to us an object of hope, a final promise, which guides and directs our actions here and now.

1. The Old Testament

War and peace are fundamental and highly complex elements within the multi-layered accounts of the creation and development of God's people in the Old Testament.

a. War

Violence and war are very much present in the history of the people of God, particularly from the Exodus period to the monarchy. God is often seen as the one who leads the Hebrews in battle, protects them from their enemies, makes them victorious over other armies (see, for example, Dt. 1:30; 20:4; Jos. 2:24; Jgs. 3:28). The metaphor of warrior carried multifaceted connotations for a people who knew themselves to be smaller and weaker than the nations which surrounded them. It also enabled them to express their conviction about God's involvement in their lives and his desire for their growth and development. This metaphor provided the people with a sense of security; they had a God who would protect them even in the face of overwhelming obstacles. It was also a call to faith and to trust; the mighty God was to be obeyed and followed. No one can deny the presence of such images in the Old Testament, nor their powerful influence upon the articulation of this people's understanding of the involvement of God in their history. The warrior God was highly significant during long periods of Israel's understanding of its faith. But this image was not the only image, and it was gradually transformed, particularly after the experience of the exile, when God was no longer identified with military victory and might. Other images and other understandings



PASTORAL SCENE—Bishops listen, make notes, and study the pastoral on war and peace during debate at a special meeting of the National Conference of Catholic Bishops in Chicago. About 275 U.S. bishops participated in the two-day session. (NC photo by Sheila O'Donnell)

of God's activity became predominant in expressing the faith of God's people.

b. Peace

Several points must be taken into account in considering the image of peace in the Old Testament. First, all notions of peace must be understood in light of Israel's relation to God. Peace is always seen as gift from God and as fruit of God's saving activity. Secondly, the individual's personal peace is not greatly stressed. The well-being and freedom from fear which result from God's love are viewed primarily as they pertain to the community and its unity and harmony. Furthermore, this unity and harmony extend to all of creation; true peace implied a restoration of the right order not just among peoples but within all of creation. Third, while the images of war and the Warrior God become less dominant as a more profound and complex understanding of God is presented in the texts, the images of peace and the demands upon the people for covenantal fidelity to true peace grow more urgent and more developed.

c. Peace and Fidelity to the Covenant

If Israel obeyed God's laws, God would dwell among them. "I will walk among you and will be your God and you shall be my people" (Lv. 26:12). God would strengthen the people against those who opposed them and would give peace in the land. The description of life in these circumstances witnesses to unity among peoples and creation, to freedom from fear and to security (Lv. 26:3-16). The right relationship between the people and God was grounded in and expressed by a covenantal union. The covenant bound the people to God in fidelity and obedience; God was also committed in the covenant, to be present with the people, to save them, to lead them to freedom. Peace is a

special characteristic of this covenant; when the prophet Ezekiel looked to the establishment of the new, truer covenant, he declared that God would establish an everlasting covenant of peace with the people (Ez. 37:26).

Living in covenantal fidelity with God had ramifications in the lives of the people. It was part of fidelity to care for the needy and helpless; a society living with fidelity was one marked by justice and integrity. Furthermore, covenantal fidelity demanded that Israel put its trust in God alone and look only to him for its security. When Israel tended to forget the obligations of the covenant, prophets arose to remind the people and call them to return to God. True peace is an image which they stressed.

Ezekiel, who promised a covenant of peace, condemned in no uncertain terms the false prophets who said there was peace in the land while idolatry and injustice continued (Ez. 13:16). Jeremiah followed in this tradition and berated those who "healed the wounds of the people lightly" and proclaimed peace while injustice and infidelity prevailed (Jer. 6:14; 8:10-12). Jeremiah and Isaiah both condemned the leaders when, against true security, they depended upon their own strength or alliances with other nations rather than trusting in God (Is. 7:1-9; 30:1-4; Jer. 37:10). The lament of Isaiah 48:18 makes clear the connection between justice, fidelity to God's law, and peace, he cries out: "O that you had hearkened to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea."

d. Hope for Eschatological Peace

Experience made it clear to the people of God that the covenant of peace and the fullness of salvation had not been realized in their midst. War and enmity were still present,

injustices thrived, sin still manifested itself. These same experiences also convinced the people of God's fidelity to a covenant which they often neglected. Because of this fidelity, God's promise of a final salvation involving all peoples and all creation and of an ultimate reign of peace became an integral part of the hope of the Old Testament. In the midst of their failures and sin, God's people strove for greater fidelity to him and closer relationship with him; they did so because, believing in the future they had been promised, they directed their lives and energies toward an eschatological vision for which they longed. Peace is an integral component of that vision.

The final age, the Messianic time, is described as one in which the "Spirit is poured on us from on high." In this age, creation will be made whole, "justice will dwell in the wilderness," the effect of righteousness will be peace, and the people will "abide in a peaceful habitation and in secure dwellings and in quiet resting places" (Is. 32:15-20). There will be no need for instruments of war (Is. 2:4; Micah 4:3). (12), God will speak directly to the people and "righteousness and peace will embrace each other" (Ps. 85:10-11). A Messiah will appear, a servant of God upon whom God has placed his spirit and who will faithfully bring forth justice to the nations: "He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break and a dimly burning wick he will not quench; he will faithfully bring forth justice." (Is. 42:1-3)

The Old Testament provides us with the history of a people who portrayed their God as one who intervened in their lives, who protected them and led them to freedom, often as a mighty leader in battle. They also appear as a people who longed constantly for peace. Such peace was always seen as a result of God's gift which came about in fidelity to the covenantal union. Furthermore, in the midst of their unfulfilled longing, God's people clung tenaciously to hope in the promise of an eschatological time when, in the fullness of salvation, peace and justice would embrace and all creation would be secure from harm. The people looked for a Messiah, one whose coming would signal the beginning of that time. In their waiting, they heard the prophets call them to love according to the covenantal vision, to repent, and to be ready for God's reign.

2. New Testament

As Christians we believe that Jesus is the Messiah or Christ so long awaited. God's servant (Mt. 12:18-21), prophet and more than prophet (Jn. 4:19-26), the one in whom the fullness of God was pleased to dwell, through whom all things in heaven and on earth were reconciled to God, Jesus made peace by the blood of the cross (Col. 1:19-20). While the characteristics of the shalom of the Old Testament (gift from God, inclusive of all creation, grounded in salvation and covenantal fidelity, inextricably bound up with justice) are present in the New Testament traditions, all discussion of war and peace in the New Testament must be seen within the context of the unique revelation of God that is Jesus Christ and of the reign of God which Jesus proclaimed and inaugurated.

a. War

There is no notion of a Warrior God who will lead the people in an historical victory over its enemies in the New Testament. The only war spoken of is found in apocalyptic images of the final moments, especially as they are depicted in the Book of Revelation. Here war stands as image of the eschatological struggle between God and Satan. It is a war in which the Lamb is victorious (Rv. 17:14).

Military images appear in terms of the preparedness which one must have for the coming trials (1k. 14:31; 22:35-38). Swords appear in the New Testament as an image of division (Mt. 12:34; Heb. 4:12); they are present at the arrest of Jesus, and he rejects their use (1k. 22:51 and parallel texts); weapons are transformed in Ephesians, when the Christians are urged to put on the whole armor of God which includes the breastplate of



EVEN MORE TALK—Cardinal Joseph Bernardin of Chicago, who hosted the meeting of the National Conference of Catholic Bishops and chaired the committee which wrote the pastoral letter, explains the third draft from the podium. (NC photo by Sheila O'Donnell)

righteousness, the helmet of salvation, the sword of the Spirit, "having shod your feet in the equipment of the gospel of peace" (Eph. 6:10-17; cf. I Thes. 5:8-9). Soldiers, too, are present in the New Testament. They are at the crucifixion of Jesus, of course, but they are also recipients of the baptism of John, and one century receives the healing of his servant (Mt. 8:5-13 and parallel texts; cf. Jn. 4:46-53).

Jesus challenged everyone to recognize in him the presence of the reign of God and to give themselves over to that reign. Such a radical change of allegiance was difficult for many to accept and families found themselves divided, as if by a sword. Hence, the Gospels tell us that Jesus said he came not to bring peace but rather the sword (Mt. 10:34). The peace which Jesus did not bring was the false peace which the prophets had warned against. The sword which he did bring was that of the division caused by the word of God, which like a two-edged sword "pierces to the division of soul and spirit, of joints and marrow, and discerns the thoughts and intentions of the heart." (Heb. 4:12).

All are invited into the reign of God. Faith in Jesus and trust in God's mercy are the criteria. Living in accord with the demands of the kingdom rather than those of one's specific profession is decisive. (13)

b. Jesus and Reign of God

Jesus proclaimed the reign of God in his words and made it present in his actions. His words begin with a call to conversion and a proclamation of the arrival of the kingdom. "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel" (Mk. 1:15; Mt. 4:17). The call to conversion was at the same time an invitation to enter God's reign. Jesus went beyond the prophets' cries for conversion when he declared that, in him, the reign of God had begun and was in fact among the people (Lk. 17:20-21; 12:32).

His words, especially as they are preserved for us in the Sermon on the Mount, describe a new reality in which God's power is manifested and the longing of the people is fulfilled. In God's reign the poor are given the kingdom, the mourners are comforted, the meek inherit the earth, those hungry for righteousness are satisfied, the merciful know mercy, the pure see God, the persecuted know the kingdom, and peacemakers are called the children of God (Mt. 5:3-10).

Jesus' words also depict for us the conduct of one who lives under God's reign. His words call for a new way of life which fulfills and goes beyond the Law. One of the most striking characteristics of this new way is forgiveness. All who hear Jesus are repeatedly called to forgive one another, and to do so not just once, but many, many times (Mt. 5:14-15; Lk. 6:37; Mt. 18:21-22; Mk. 11:25; Lk. 11:4; 17:34). The forgiveness of God which is the beginning of salvation is manifested in communal forgiveness and mercy.

Jesus also described God's reign as one in which love is an active, life-giving, inclusive

force. He called for a love which went beyond family ties and bonds of friendship to reach even those who were enemies (Mt. 5:44-48; Lk. 6:27-28). Such a love does not seek revenge but rather is merciful in the face of threat and opposition (Mt. 5:39-42; Lk. 6:29-31). Disciples are to love one another as Jesus has loved them (Jn. 15:12).

The words of Jesus would remain an impossible, abstract ideal were it not for two things: the actions of Jesus and his gift of the Spirit. In his actions, Jesus showed the way of living in God's reign; he manifested the forgiveness which he called for when he accepted all who came to him, forgave their sins, healed them, released them from the demons who possessed them. In doing these things, he made the tender mercy of God present in a world which knew violence, oppression, and injustice. Jesus pointed out the injustices of his time and opposed those who laid burdens upon the people or defiled true worship. He acted aggressively and dramatically at times, as when he cleansed the temple of those who had made God's house into a "den of robbers" (Mt. 21:12-17 and parallel texts; Jn. 3:13-25).

Most characteristic of Jesus' actions are those in which he showed his love. As he had commanded others, his love led him even to the giving of his own life to effect redemption. Jesus' message and his actions were dangerous ones in his time, and they led to his death—a cruel and viciously inflicted death, a criminal's death (Gal. 3:13). In all of his suffering, as in all of his life and ministry, Jesus refused to defend himself with force or with violence. He endured violence and cruelty so that God's love might be fully manifest and the world might be reconciled to the One from whom it had become estranged. Even at his death, Jesus cried out for forgiveness for those who were his executioners: "Father, forgive them..." (Lk. 23:34).

The resurrection of Jesus is the sign of the world that God indeed does reign, does give life in death and that the love of God is stronger even than death (Rom. 8:36-39).

Only in light of this, the fullest demonstration of the power of God's reign, can Jesus' gift of peace—a peace which the world cannot give (Jn. 14:27)—be understood. Jesus gives that peace to his disciples, to those who had witnessed the helplessness of the crucifixion and the power of the resurrection (Jn. 20:19, 20, 26). The peace which he gives to them as he greets them as their Risen Lord is the fullness

"As his first gift to his followers, the risen Jesus gave his gift of peace."

of salvation. It is the reconciliation of the world and God (Rom. 5:1-2; Col. 1:20); the restoration of the unity and harmony of all creation which the Old Testament spoke of with such longing. Because the walls of hostility between God and humankind were broken down in the life and death of the true, perfect servant, union and well-being between God and the world were finally, fully possible (Eph. 2:13-22; Gal. 3:28).

c. Jesus and the Community of Believers

As his first gift to his followers, the risen Jesus gave his gift of peace. This gift permeated the meetings between the risen Jesus and his followers (Jn. 20:19-29). So intense was that gift and so abiding was its power that the remembrance of that gift and the daily living of it became the hallmark of the community of faith. Simultaneously, Jesus gave his Spirit to those who followed him. These two personal and communal gifts are inseparable. In the Spirit of Jesus the community of believers was enabled to recognize and to proclaim the Saviour of the world.

"...gifted with God's peace...we are called to our own peace and to the making of peace in our world."

Gifted with Jesus' own Spirit, they could recognize what God had done and know in their own lives the power of the One who creates from nothing. The early Christian communities knew that this power and the reconciliation and peace which marked it were not yet fully operative in their world. They struggled with external persecution and with interior sin, as do all people. But their experience of the Spirit of God and their memory of the Christ who was with them nevertheless enabled them to look forward with unshakable confidence to the time when the fullness of God's reign would make itself known in the world. At the same time, they knew that they were called to be ministers of reconciliation (II Cor. 5:19-20), people who would make the peace which God had established visible through the love and the unity within their own communities.

Jesus Christ, then, is our peace, and in his death-resurrection he gives God's peace to our world. In him God has indeed reconciled the world, made it one, and has manifested definitively that his will is this reconciliation, this unity between God and all peoples, and among the peoples themselves. The way to union has been opened, the covenant of peace established. The risen Lord's gift of peace is inextricably bound to the call to follow Jesus and to continue the proclamation of God's reign. Matthew's Gospel (Mt. 28:16-20; cf. Lk. 24:44-53) tells us that Jesus' last words to his disciples were a sending forth and a promise: "I shall be with you all days." In the continuing presence of Jesus, disciples of all ages find the courage to follow him. To follow Jesus Christ implies continual conversion in one's own life as one seeks to act in ways which are consonant with the justice, forgiveness, and love of God's reign. Discipleship reaches out to the ends of the earth and calls for reconciliation among all peoples so that God's purpose, "a plan for the fullness of time, to unite all things in him," (Eph. 1:10) will be fulfilled.

3. Conclusion

Even a brief examination of war and peace in the Scriptures makes it clear that they do not provide us with detailed answers to the specifics of the questions which we face today. They do not speak specifically of nuclear war or nuclear weapons for these were beyond the imagination of the communities in which the Scriptures were formed. The sacred texts do, however, provide us with urgent direction when we look at today's concrete realities. The fullness of eschatological peace remains before us in hope, and yet the gift of peace is already ours in the reconciliation effected in Jesus Christ. These two profoundly religious meanings of peace inform and influence all other meanings for Christians. Because we have been gifted with God's peace in the risen Christ, we are called to our own peace and to the making of peace in our world. As disciples and as children of God it is our task to seek for ways in which to make the forgiveness, justice and mercy, and love of God visible in a world where violence and enmity are too often the norm. When we listen to God's word, we hear again and always the call to repentance and to belief: to repentance because, although we are redeemed, we continue to need redemption; to belief because although the reign of God is near, it is still seeking its fullness.

B. Kingdom and History

The Christian understanding of history is hopeful and confident but also sober and realistic. "Christian optimism based on the glorious cross of Christ and the outpouring of

the Holy Spirit is no excuse for self-deception. For Christians, peace on earth is always a challenge because of the presence of sin in man's heart." (14) Peace must be built on the basis of justice in a world where the personal and social consequences of sin against both are evident.

Christian hope about history is rooted in our belief in God as creator and sustainer of our existence and our conviction that the kingdom of God will come in spite of sin, human weakness, and failure. It is precisely because sin is part of history that the realization of the peace of the kingdom is never permanent or total. This is the continuing refrain from the patristic period to Pope John Paul II.

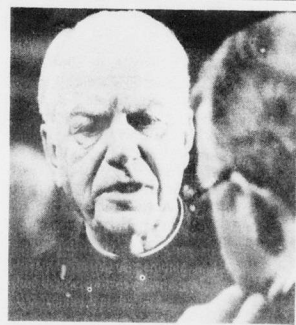
"For it was sin and hatred that were an obstacle to peace with God and with others: He destroyed them by the offering of life on the cross; he reconciled in one body those who were hostile (cf. Eph. 2:16; Rom. 12:5). Although Christians put all their best energies into preventing war or stopping it, they do not deceive themselves about their ability to cause peace to triumph, nor about the effect of their efforts to this end. They therefore concern themselves with all human initiatives in favor of peace and very often take part in them. But they regard them with realism and humility. One could almost say that they relativize them in two senses: They relate them both to the self-deception of humanity and to God's saving plan." (15)

Christians are called to live the tension between the vision of the reign of God and its concrete realization in history. The tension is often described in terms of "already but not yet": i.e., we already live in the grace of the kingdom, but it is not yet the completed kingdom. Hence, we are a pilgrim people in a world marked by conflict and injustice. Christ's grace is at work in the world; his command of love and his call to reconciliation are not purely future ideals but call us to obedience today.

With Pope Paul VI and Pope John Paul II we are convinced that "peace is possible." (16) At the same time, experience convinces us that "in this world a totally and permanently peaceful human society is unfortunately a utopia, and that ideologies that hold up that prospect as easily attainable are based on hopes that cannot be realized, whatever the reason behind them." (17)

This recognition—that peace is possible but never assured and that its possibility must be continually protected and preserved in the face of obstacles and attacks upon it—accounts in large measure for the complexity of Catholic teaching on warfare. In the kingdom of God, peace and justice will be fully realized. In history, efforts to pursue both peace and justice are at times in tension, and the struggle for justice may threaten certain forms of peace. Justice is always the foundation of peace.

It is within this tension of kingdom and history that Catholic teaching has addressed the problem of war. Wars mark the fabric of human history, distort the life of nations today,



MORE TALK—Retired Cardinal John Dearden of Detroit raises a point with Archbishop John Roach of St. Paul-Minneapolis during deliberations of the National Conference of Catholic Bishops meeting in Chicago. (NC photo by Sheila O'Donnell)

and, in the form of nuclear weapons, threaten the destruction of the world as we know it and the civilization which has been patiently constructed over centuries. The causes of war are multiple and not easily identified. Christians will find in any violent situation the consequences of sin: not only sinful patterns of domination, oppression or aggression, but the conflict of values and interests which illustrate the limitations of a sinful world. The threat of nuclear war which affects the world today reflects such sinful patterns and conflicts.

In the "already but not yet" of Christian existence, members of the church choose different paths to move toward the realization of the kingdom in history. As we examine both the positions open to individuals for forming their consciences on war and peace and the Catholic teaching on the obligation of the state to defend society, we draw extensively on The Pastoral Constitution for two reasons.

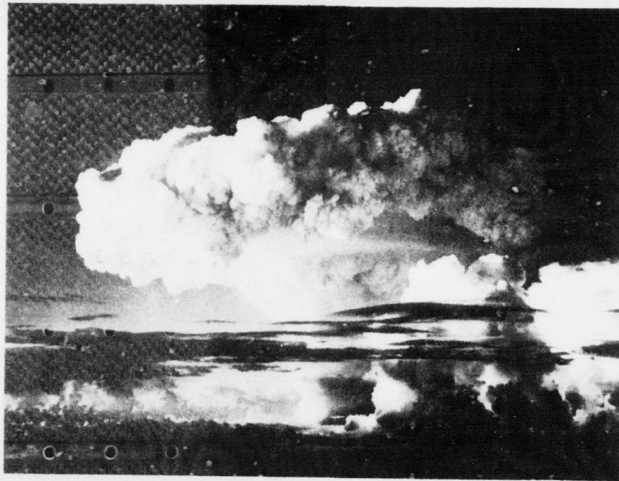
First, we find its treatment of the nature of peace and the avoidance of war compelling, for it represents the prayerful thinking of bishops of the entire world and calls vigorously for fresh new attitudes, while faithfully reflecting traditional church teaching. Secondly, the Council Fathers were familiar with more than the horrors of World Wars I and II. They saw conflicts continuing "to produce their devastating effect day by day somewhere in the world," the increasing ferocity of warfare made possible by modern scientific weapons, guerrilla warfare "drawn out by new methods of deceit and subversion," and terrorism regarded as a new way to wage war. (18) The same phenomena mark our day.

For similar reasons we draw heavily upon the popes of the nuclear age, from Pope Pius XII through Pope John Paul II. The teaching of popes and councils must be incarnated by each local church in a manner understandable to its culture. This allows each local church to bring its unique insights and experience to bear on the issues shaping our world. From 1966 to the present, American bishops, individually and collectively, have issued numerous statements on the issues of peace and war ranging from the Vietnam War to conscientious objection and the use of nuclear weapons. These statements reflect not only the concerns of the hierarchy but also the voices of our people who have increasingly expressed to us their alarm over the threat of war. In this letter we wish to continue and develop the teaching on peace and war which we have previously made, and which reflect both the teaching of the universal church and the insights and experience of the Catholic community of the United States.

It is significant that explicit treatment of war and peace is reserved for the final chapter of The Pastoral Constitution. Only after exploring the nature and destiny of the human person does the council take up the nature of peace, which it sees not as an end in itself, but as an indispensable condition for the task "of constructing for all men everywhere a world more genuinely human." (19) An understanding of this task is crucial to understanding the church's view of the moral choices open to us as Christians.

C. The Moral Choices for the Kingdom

In one of its most frequently quoted passages, The Pastoral Constitution declares that it is necessary "to undertake a completely fresh reappraisal of war." (20) The council's teaching situates this call for a "fresh reappraisal" within the context of a broad analysis of the dignity of the human person and the state of the world today. If we lose sight of this broader discussion we cannot grasp the council's wisdom. For the issue of war and peace confronts everyone with a basic question: What contributes to, and what impedes, the construction of a more genuinely human world? If we are to evaluate war with an entirely new attitude, we must be serious about approaching the human person for an entirely new attitude. The obligation for all of humanity to work toward universal respect for human rights and human dignity is a fundamental imperative of the social, economic, and political order.



CLOUDED FUTURE—At the Atomic Energy Commission's Pacific Proving Grounds in the Marshall Islands this atomic blast was set off in 1952. This photo was taken about 50 miles from the detonation site 10 minutes after zero hour. The mushroom stem had risen about 25 miles and the cloud spread as much as 100 miles. Today's nuclear weapons have far more destructive power than the ones tested in the '50s. (NC photo)

It is clear, then, that to evaluate war with a new attitude, we must go far beyond an examination of weapons systems or military strategies. We must probe the meaning of the moral choices which are ours as Christians. In accord with the vision of Vatican II, we need to be sensitive to both the danger of war and the conditions of true freedom within which moral choices can be made. (21) Peace is the setting in which moral choice can be most effectively exercised. How can we move toward that peace which is indispensable for true human freedom? How do we define such peace?

1. The Nature of Peace:

The Catholic tradition has always understood the meaning of peace in positive terms. Peace is both a gift of God and a human work. It must be constructed on the basis of central human values: truth, justice, freedom, and love. The Pastoral Constitution states the traditional conception of peace:

"Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is rightly and appropriately called 'an enterprise of justice' (Is. 32:7). Peace results from that harmony built into human society by its divine founder, and actualized by men as they thirst after ever greater justice." (22)

Pope John Paul II has enhanced this positive conception of peace by relating it with new philosophical depth to the church's teaching on human dignity and human rights. The relationship was articulated in his 1979 Address to the General Assembly of the United Nations and also in his World Day of Peace Message of 1982:

"Unconditional and effective respect for each one's inalienable and inalienable rights is the necessary condition in order that peace may reign in a society. Vis-a-vis these basic rights all others are in a way derogatory and secondary. In a society in which these rights are not protected, the very idea of universality is dead, as soon as a small group of individuals set up for their own exclusive advantage a principle of discrimination whereby the rights and even the lives of others are made dependent on the whim of the stronger." (23)

As we have already noted, however, the protection of human rights and the preservation of peace are tasks to be accomplished in a world marked by sin and conflict of various kinds. The church's teaching on war and peace establishes a strong presumption against war which is binding on all; it then examines when this presumption may be overridden, precisely in the name of preserving the kind of peace which protects human dignity and human rights.

2. The Presumption Against War and the Principle of Legitimate Self-Defense:

Under the rubric, "Curbing the Savagery of War," the council contemplates the "melancholy state of humanity." It looks at this world as it is, not simply as we would want it to be. The view is stark: heinous new means of warfare threatening savagery surpassing that of the past, deceit, subversion, terrorism, genocide. This last crime, in particular, is vehemently condemned as horrendous, but all activities which deliberately conflict with the all-embracing principles of universal natural law, which is permanently binding, are criminal, as are all orders commanding such action. Supreme commendation is due the courage of those who openly and fearlessly resist those who issue such commands. All individuals, especially government officials and experts, are bound to honor and improve upon agreements which are "aimed at making military activity and its consequences less inhuman" and which "better and more workably lead to restraining the frightfulness of war." (24)

This remains a realistic appraisal of the world today. Later in this section the council calls for us "to strain every muscle as we work for the time when all war can be completely outlawed by international consent." We are told, however, that this goal requires the establishment of some universally recognized public authority with effective power "to safeguard, on the behalf of all, security, regard for justice, and respect for rights." (25) But what of the present? The council is exceedingly clear, as are the popes:

"Certainly, war has not been rooted out of human affairs. As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted. Therefore, government authorities and others who share public responsibility have the duty to protect the welfare of the people entrusted to their care and to conduct such grave matters soberly. But it is one thing to undertake military action for the just defense of the people, and something else again to seek the subjugation of other nations. Nor does the possession of war potential make every military or political use of it lawful. Neither does the mere fact that war has unhappily begun mean that all is fair between the warring parties." (26)

The Christian has no choice but to defend peace, properly understood, against aggression. This is an inalienable obligation. It is the how of defending peace which offers

moral options. We stress this principle again because we observe so much misunderstanding about both those who resist bearing arms and those who bear them. Great numbers from both traditions provide examples of exceptional courage, examples the world continues to need. Of the millions of men and women who have served with integrity in the armed forces many have laid down their lives. Many others serve today throughout the world in the difficult and demanding task of helping to preserve that "peace of a sort" of which the council speaks. We see many deeply sincere individuals who, far from being indifferent or apathetic to world evils, believe strongly in conscience that they are best defending true peace by refusing to bear arms. In some cases they are motivated by their understanding of the Gospel and the life and death of Jesus as forbidding all violence. In others, their motivation is simply to give personal example of Christian forbearance as a positive, constructive approach toward loving reconciliation with enemies. In still other cases they propose or engage in "active non-violence" as programmed resistance to thwart aggression or to render ineffective any oppression attempted by force of arms. No government, and certainly no Christian, may simply assume that such individuals are merely pawns of conspiratorial forces or guilty of cowardice.

Catholic teaching sees these two distinct moral responses as having a complementary relationship, in the sense that both seek to serve the common good. They differ in their perception of how the common good is to be defended most effectively, but both responses testify to the Christian conviction that peace must be pursued and rights defended within moral restraints and in the context of defining other basic human values.

In all of this discussion of distinct choices, of course, we are referring to options open to individuals. The council and the popes have stated clearly that governments threatened by armed, unjust aggression must defend their people. This includes defense by armed force if necessary as a last resort. We shall discuss below the conditions and limits imposed on such defense. Even when speaking of individuals, however, the council is careful to preserve the fundamental right of defense. Some choose not to vindicate their rights by armed force and adopt other methods of defense, but they do not lose the right of defense, nor may they renounce their obligations to others. They are praised by the council, as long as the rights and duties of others, or of the community itself, are not injured.

Pope Pius XII is especially strong in his conviction about the responsibility of the Christian to resist unjust aggression:

"A people threatened with an unjust aggression, or already its victim, may not remain passively indifferent, if it would think and act as befits a Christian. All the more does the solidarity of the family of nations forbid others to behave as mere spectators, in any attitude of apathetic neutrality. Who will ever measure the harm already caused in the past by such indifference to war of aggression, which is quite alien to the Christian instinct? How much more keenly has it brought any advantage in recompense? On the contrary, it has only reassured and encouraged the authors and fomentors of aggression, while it obliges the several peoples, left to themselves, to increase their armaments indefinitely . . . Among (the goods of humanity) some are of such importance for society, that it is perfectly lawful to defend them against unjust aggression. Their defense is even an obligation for the nations as a whole, who have a duty not to abandon a nation that is attacked." (27)

None of the above is to suggest, however, that armed force is the only defense against unjust aggression, regardless of circumstances. Well does the council require that grave matters concerning the protection of peoples be conducted soberly. The Council Fathers were well aware that in today's world the "horror and perversity of war are immensely magnified by the multiplication of

scientific weapons. For acts of war involving these weapons can inflict massive and indiscriminate destruction far exceeding the bounds of legitimate defense."²⁸ Hence, we are warned: "Men of our time must realize that they will have to give a somber reckoning for their deeds of war. For the course of the future will depend largely on the decisions they make today."²⁹ There must be serious and continuing study and efforts to develop programmed methods for both individuals and nations to defend against unjust aggression without using violence.

We believe work to develop non-violent means of fending off aggression and resolving conflict best reflects the call of Jesus both to love and to justice. Indeed, each increase in the potential destructiveness of weapons and, therefore, of war serves to underline the rightness of the way that Jesus mandated to his followers. But, on the other hand the fact of aggression, oppression and injustice in our world also serves to legitimate the resort to weapons and armed force in defense of justice. We must recognize the reality of the paradox we face as Christians living in the context of the world as it presently exists; we must continue to articulate our belief that love is possible and the only real hope for all human relations, and yet accept that force, even deadly force, is sometimes justified and that nations must provide for their defense. It is the mandate of Christians, in the face of this paradox, to strive to resolve it through an even greater commitment to Christ and his message. As Pope John Paul II has said:

"Christians are aware that plans based on aggression, domination and the manipulation of others lurk in human hearts, and sometimes even secretly nourish human intentions, in spite of certain declarations or manifestations of a pacifist nature. For Christians know that in this world a totally and permanently peaceful human society is unfortunately a utopia, and that ideologies that hold up that prospect as easily attainable are based on hopes that cannot be realized, whatever the reason behind them. It is a question of a mistaken view of the human condition, a lack of application in considering the question as a whole; or it may be a case of evasion in order to calm fear, or in still other cases a matter of calculated self-interest. Christians are convinced, if only because they have learned from personal experience, that these deceptive hopes lead straight to the false peace of totalitarian regimes. But this realistic view in no way prevents Christians from working for peace; instead, it stirs up their ardor, for they also know that Christ's victory over deception, hate

*"...we must continue to articulate our belief
that love is possible...and yet
accept that force...is sometimes justified
and that nations must provide
for their defense."*

and death gives those in love with peace a more decisive motive for action than what the most generous theories about man have to offer; Christ's victory likewise gives a hope more surely based than any hope held out by the most audacious dreams.

"This is why Christians, even as they strive to resist and prevent every form of warfare, have no hesitation in recalling that, in the name of an elementary requirement of justice, peoples have a right and even a duty to protect their existence and freedom by proportionate means against an unjust aggressor."³⁰

In light of the framework of Catholic teaching on the nature of peace, the avoidance of war, and the state's right of legitimate defense, we can now spell out certain moral principles within the Catholic tradition which provide guidance for public policy and individual choice.

3. The Just War Criteria:

The moral theory of the "just war" or "limited war" doctrine begins with the presumption which binds all Christians: We should do no harm to our neighbors; how we treat our enemy is the key test of whether we love our neighbor; and the possibility of taking even one human life is a prospect we should consider in fear and trembling. How is it possible to move from these presumptions to the idea of a justifiable use of lethal force?

Historically and theologically the clearest answer to the question is found in St. Augustine. Augustine was impressed by the fact and the consequences of sin in history—the "not yet" dimension of the kingdom. In his view war was both the result of sin and a tragic remedy for sin in the life of political societies. War arose from disordered ambitions, but it could also be used, in some cases at least, to restrain evil and protect the innocent. The classic case which illustrated his view was the use of lethal force to prevent aggression against innocent victims. Faced with the fact of attack on the innocent, the presumption that we do no harm, even to our enemy, yielded to the command of love understood as the need to

restrain an enemy who would injure the innocent.

The just war argument has taken several forms in the history of Catholic theology, but this Augustinian insight as its central premise.³¹ In the 20th century, papal teaching has used the logic of Augustine and Aquinas³² to articulate a right of self-defense for states in a decentralized international order and to state the criteria for exercising that right. The essential position was stated by Vatican II: "As long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed."³³ We have already indicated the centrality of this principle for understanding Catholic teaching about the state and its duties.

Just war teaching has evolved, however, as an effort to prevent war; only if war cannot be rationally avoided does the teaching then seek to restrict and reduce its horrors. It does this by establishing a set of rigorous conditions which must be met if the decision to go to war is to be morally permissible. Such a decision, especially today, requires extraordinarily strong reasons for overriding the presumption in favor of peace and against war. This is one significant reason why valid just war teaching makes provision for conscientious dissent. It is presumed that all sane people prefer peace, never want to initiate war, and accept even the most justifiable defensive war only as a sad necessity. Only the most powerful reasons may be permitted to override such objection. In the words of Pope Pius XII:

"The Christian will for peace... is very careful to avoid recourse to the force of arms in the defense of rights which, however legitimate, do not offset the risk of kindling a blaze with all its spiritual and material consequences."³⁴

The determination of when conditions exist which allow the resort to force in spite of the strong presumption against it is made in light of Jus Ad Bellum criteria. The determination of how even a justified resort to force must be conducted is made in light of the Jus In Bello criteria. We shall briefly explore the meaning of both.³⁵

Jus Ad Bellum: Why and When Recourse to War Is Permissible.

a. Just cause: War is permissible only to confront "a real and certain danger," i.e., to protect innocent life, to preserve conditions necessary for decent human existence, and to secure basic human rights. As both Pope Pius XII and Pope John XXIII made clear, if war of retribution was ever justifiable, the risks of modern war negate such a claim today.

b. Competent authority: In the Catholic tradition the right to use force has always been joined to the common good; war must be declared by those with responsibility for public order, not by private groups or individuals.

The requirement that a decision to go to war must be made by competent authority is particularly important in a democratic society. It needs detailed treatment here since it involves a broad spectrum of related issues. Some of the bitterest divisions of society in our own nation's history, for example, have been provoked over the question of whether or not a president of the United States has acted constitutionally and legally in involving our country in a de facto war, even if—indeed, especially if—war was never formally declared. Equally perplexing problems of conscience can be raised for individuals expected or legally required to go to war even

though our duly-elected representatives in Congress have, in fact, voted for war.

The criterion of competent authority is of further importance in a day when revolutionary war has become commonplace. Historically, the just war tradition has been open to a "just revolution" position, recognizing that an oppressive government may lose its claim to legitimacy. Insufficient analytical attention has been given to the moral issues of revolutionary warfare. The mere possession of sufficient weaponry, for example, does not legitimate the initiation of war by "insurgents" against an established government, any more than the government's systematic oppression of its people can be carried out under the doctrine of "national security."

While the legitimacy of revolution in some circumstances cannot be denied, just war teachings must be applied as rigorously to revolutionary-counterrevolutionary conflicts as to others. The issue of who constitutes competent authority and how such authority is exercised is essential.

When we consider in this letter the issues of conscientious objection (CO) and selective conscientious objection (SCO), the issue of competent authority will arise again.

c. Comparative justice: Questions concerning the means of waging war today, particularly in view of the destructive potential of weapons, have tended to override questions concerning the comparative justice of the positions of respective adversaries or enemies. In essence: Which side is sufficiently "right" in a dispute, and are the values at stake critical enough to override the presumption against war? The question in its most basic form is this: Do the rights and values involved justify killing? For whatever the means used, war, by definition, involves violence, destruction, suffering, and death. The category of comparative justice is designed to emphasize the presumption against war which stands at the beginning of just war teaching. In a world of sovereign states, recognizing neither a common moral authority nor a central political authority, comparative justice stresses that no state should act on the basis that it has "absolute justice" on its side. Every party to a conflict should acknowledge the limits of its "just cause" and the consequent requirement to use only limited means in pursuit of its objectives. Far from legitimizing a crusade mentality, comparative justice is designed to relativize absolute claims and to restrain the use of force even on a "justified" conflict.³⁶

Given techniques of propaganda and the ease with which nations and individuals either assume or delude themselves into believing that God or right is clearly on their side, the test of comparative justice may be extremely difficult to apply. Clearly, however, this is not the case in every instance of war. Blatant aggression from without and subversion from within are often enough readily identifiable by all reasonably fair-minded people.

d. Right intention: Right intention is related to just cause—war can be legitimately intended only for the reasons set forth above as a just cause. During the conflict, right intention means pursuit of peace and reconciliation, including avoiding unnecessarily destructive acts or imposing unreasonable conditions (e.g., unconditional surrender).

e. Last resort: For resort to war to be justified, all peaceful alternatives must have been exhausted. There are formidable problems in this requirement. No international organization currently in existence has exercised sufficient internationally recognized authority to be able either to mediate effectively in most cases or to prevent conflict by the intervention of United Nations or other peacekeeping forces. Furthermore, there is a tendency for nations or peoples which perceive conflict between or among other nations as advantageous to themselves to attempt to prevent a peaceful settlement rather than advance it.

We regret the apparent unwillingness of some to see in the United Nations organization the potential for world order which exists and



FUTURE WAR—A major war of the future might not be fought between ground troops, ships at sea, and planes firing at each other and dropping bombs. The major powers now have the capability to fire nuclear armed missiles between continents with great accuracy destroying cities and millions of people with the push of a button. (NC sketch from UPT)

to encourage its development. Pope Paul VI called the United Nations the last hope for peace. The loss of this hope cannot be allowed to happen. Pope John Paul II is again instructive on this point:

"I wish above all to repeat my confidence in you, the leaders and members of the international organizations, and in you, the international officials! In the course of the last 10 years, your organizations have too often been the object of attempts at manipulation on the part of nations wishing to exploit such bodies. However it remains true that the present multiplicity of violent clashes, divisions and blocks on which bilateral relations founder, offer the great international organizations the opportunity to engage upon the qualitative change in their activities, even to reform on certain points their own structures in order to take into account new realities and to enjoy effective power." (37)

f. Probability of success: This is a difficult criterion to apply, but its purpose is to prevent irrational resort to force or hopeless resistance when the outcome of either will clearly be disproportionate or futile. The determination includes a recognition that at times defense of key values, even against great odds, may be a "proportionate" witness.

g. Proportionality: In terms of the *Jus Ad Bellum* criteria, proportionality means that the damage to be inflicted and the costs incurred by war must be proportionate to the good expected by taking up arms. Nor should judgments concerning proportionality be limited to the temporal order without regard to a spiritual dimension in terms of "damage," "costs" and "the good expected." In today's interdependent world even a local conflict can affect people everywhere; this is particularly the case when the nuclear powers are involved. Hence a nation cannot justly go to war today without considering the effect of its action on others and on the international community.

This principle of proportionality applies throughout the conduct of the war as well as to the decision to begin warfare. During the Vietnam War our bishops' conference ultimately concluded that the conflict had reached such a level of devastation to the adversary and damage to our own society, that continuing it could not be justified. (38)

Jus In Bello:

Even when the stringent conditions which justify resort to war are met, the conduct of war (i.e., strategy, tactics, and individual actions) remains subject to continuous scrutiny in light of two principles which have special significance today precisely because of the destructive capability of modern technological warfare. These principles are proportionality and discrimination. In discussing them here, we shall apply them to the question of *Jus Ad Bellum* as well as *Jus In Bello*; for today it becomes increasingly difficult to make a decision to use any kind of armed force, however limited initially in intention and in the destructive power of the weapons employed, without facing at least the possibility of escalation to broader, or even total, war and to the use of weapons of horrendous destructive potential. This is especially the case when adversaries are "superpowers," as the council clearly envisioned:

"Indeed, if the kind of weapons now stocked in the arsenals of the great powers were to be employed to the fullest, the result would be the almost complete reciprocal slaughter of one side by the other, not to speak of the widespread devastation that would follow in the world and the deadly after-effects resulting from the use of such weapons." (39)

It should not be thought, of course, that massive slaughter and destruction would result only from the extensive use of nuclear weapons. We recall with horror the carpet and incendiary bombings of World War II, the deaths of hundreds of thousands in various regions of the world through "conventional" arms, the unspeakable use of gas and other forms of chemical warfare, the destruction of homes and of crops, the utter suffering war has

wrought during the centuries before and the decades since the use of the "atom bomb." Nevertheless, every honest person must recognize that, especially given the proliferation of modern scientific weapons, we now face possibilities which are appalling to contemplate. Today, as never before, we must ask not merely what will happen but what may happen, especially if major powers embark on war. Pope John Paul II has repeatedly pleaded that world leaders confront this reality:

"In view of the difference between classical warfare and nuclear or bacteriological war—a difference so to speak of nature—and in view of the scandal of the arms race seen against the background of the needs of the Third World, this right (of defense), which is very real in principle, only underlines the urgency of world society to equip itself with effective means of negotiation. In this way the nuclear terror that haunts our time can encourage us to enrich our common heritage with a very simple discovery that is within our reach, namely that war is the most barbarous and least effective way of resolving conflicts." (40)

The Pontifical Academy of Sciences reaffirmed the Holy Father's theme in its November 1981 "Statement on the Consequences of Nuclear War." Then, in a meeting convoked by the Pontifical Academy, representatives of the National Academies of Science from throughout the world issued a "Declaration on the Prevention of Nuclear War" which specified the meaning of Pope John Paul II's statement that modern warfare

differs by nature from previous forms of war. The scientists said:

"Throughout its history humanity has been confronted with war, but since 1945 the nature of warfare has changed so profoundly that the future of the human race, of generations yet unborn, is imperiled . . . For the first time it is possible to cause damage on such a catastrophic scale as to wipe out a large part of civilization and to endanger its very survival. The large-scale use of such weapons could trigger major and irreversible ecological and genetic changes whose limits cannot be predicted." (41)

And earlier, with such thoughts plainly in mind, the council had made its own "the condemnation of total war already pronounced by recent popes." (42) This condemnation is demanded by the principles of proportionality and discrimination. Response to aggression must not exceed the nature of the aggression. To destroy civilization as we know it by waging a "total war" as today it could be waged would be a monstrously disproportionate response to aggression on the part of any nation.

Moreover, the lives of innocent persons may never be taken directly, regardless of the purpose alleged for doing so. To wage truly "total" war is by definition to take huge numbers of innocent lives. Just response to aggression must be discriminate; it must be directed against unjust aggressors, not against innocent people caught up in a war not of their making. The council therefore issued its memorable declaration:

"Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation." (43)

When confronting choices among specific military options, the question asked by proportionality is: once we take into account not only the military advantages that will be achieved by using this means but also all the harms reasonably expected to follow from using it, can its use still be justified? We know, of course, that no end can justify means evil in themselves, such as the executing of hostages or the targeting of noncombatants. Nonetheless, even if the means adopted is not evil in itself, it is necessary to take into account the probable harms that will result from using it and the justice of accepting those harms. It is of the utmost importance, in assessing harms and the justice of accepting them, to think about the poor and the helpless, for they are usually the ones who have the least to gain and the most to lose when war's violence touches their lives.

In terms of the arms race, if the real end in view is legitimate defense against unjust aggression, and the means to this end are not evil in themselves, we must still examine the question of proportionality concerning attendant evils. Do the exorbitant costs, the general climate of insecurity generated, the possibility of accidental detonation of highly destructive weapons, the danger of error and miscalculation that could provoke retaliation and war—do such evils or others attendant upon and indirectly deriving from the arms race make the arms race itself a disproportionate response to aggression? Pope John Paul II is very clear in his insistence that the exercise of the right and duty of a people to protect their existence and freedom is contingent on the use of proportionate means. (44)

Finally, another set of questions concerns the interpretation of the principle of discrimination. The principle prohibits directly intended attacks on noncombatants and non-military targets. It raises a series of questions about the term "intentional," the category of "non-combatant," and the meaning of "military."

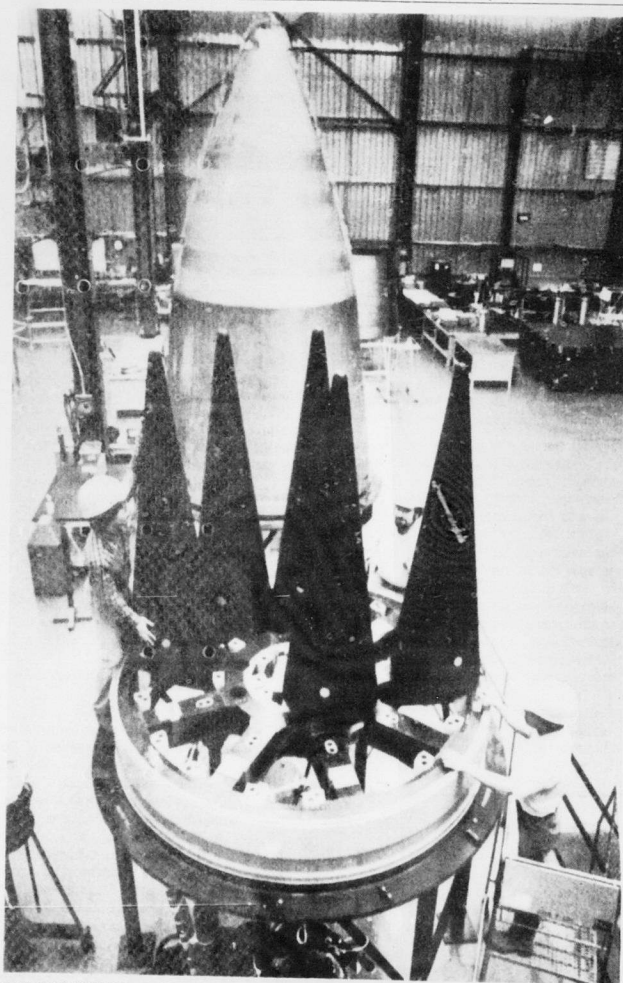
These questions merit the debate occurring with increasing frequency today. We encourage such debate, for concise and definitive answers still appear to be wanting. Mobilization of forces in modern war includes not only the military, but to a significant degree the political, economic, and social sectors. It is not always easy to determine who is directly involved in a "war effort" or to what degree. Plainly, though, not even by the broadest definition can one rationally consider combatants entire classes of human beings such as schoolchildren, hospital patients, the elderly, the ill, the average industrial worker producing goods not directly related to military purposes, farmers, and many others. They may never be directly attacked.

Direct attacks on military targets involve similar complexities. Which targets are "military" ones and which are not? To what degree, for instance, does the use (by either revolutionaries or regular military forces) of a village or housing in a civilian populated area invite attack? What of a munitions factory in the heart of a city? Who is directly responsible for the deaths of noncombatants should the attack be carried out? To revert to the question raised earlier, how many deaths of non-combatants are "tolerable" as a result of indirect attacks—attacks directed against combat forces and military targets, which nevertheless kill noncombatants at the same time?

These two principles in all their complexity must be applied to the range of weapons—conventional, nuclear, biological, and chemical—with which nations are armed today.

4. The Value of Nonviolence:

Moved by the example of Jesus' life and by his teaching



MISSILE MAKERS—Technicians at a Wilmington, Mass., plant adjust dummy warheads on an MX missile reentry vehicle. When completed the vehicle will contain 10 armed warheads covered by the bullet-shaped shroud in the background. (NC photo from UPI)

earliest days of the church committed themselves to a nonviolent lifestyle. (45) Some understood the Gospel of Jesus to prohibit all killing. Some affirmed the use of prayer and other spiritual methods as means of responding to enmity and hostility.

In the middle of the second century, St. Justin proclaimed to his pagan readers that Isaiah's prophecy about turning swords into ploughshares and spears into sickles had been fulfilled as a consequence of Christ's coming:

"And we who delighted in war, in the slaughter of one another, and in every other kind of iniquity have in every part of the world converted our weapons into implements of peace—our swords into ploughshares, our spears into farmers' tools—and we cultivate piety, justice, brotherly charity, faith and hope, which we derive from the Father through the crucified Savior. . . ." (46)

Writing in the third century, St. Cyprian of Carthage struck a similar note when he indicated that the Christians of his day did not fight against their enemies. He himself regarded their conduct as proper:

"They do not even fight against those who are attacking since it is not granted to the innocent to kill even the aggressor, but promptly to deliver up their souls and blood that, since so much malice and cruelty are rampant in the world, they may more quickly withdraw from the malicious and the cruel." (47)

Some of the early Christian opposition to military service was a response to the idolatrous practices which prevailed in the Roman army. Another powerful motive was the fact that army service involved preparation for fighting and killing. We see this in the case of St. Martin of Tours during the fourth century, who renounced his soldierly profession with the explanation: "Hitherto I have served you as a soldier. Allow me now to become a soldier of God . . . I am a soldier of Christ. It is not lawful for me to fight." (48)

In the centuries between the fourth century and our own day, the theme of Christian non-violence and Christian pacifism has echoed and re-echoed, sometimes more strongly, sometimes more faintly. One of the great nonviolent figures in those centuries was St. Francis of Assisi. Besides making personal efforts on behalf of reconciliation and peace, Francis stipulated that laypersons who became members of his Third Order were not "to take up lethal weapons, or bear them about, against anybody."

The vision of Christian nonviolence is not passive about injustice and the defense of the rights of others; it rather affirms and exemplifies what it means to resist injustice through nonviolent methods.

In the 20th century, prescinding from the non-Christian witness of a Mahatma Gandhi and its worldwide impact, the nonviolent witness of such figures as Dorothy Day and Martin Luther King has had a profound impact upon the life of the church in the United States. The witness of numerous Christians who had preceded them over the centuries was affirmed in a remarkable way at the Second Vatican Council.

Two of the passages which were included in the final version of The Pastoral Constitution gave particular encouragement for Catholics in all walks of life to assess their attitudes toward war and military service in the light of Christian pacifism. In paragraph 79 the council fathers called upon governments to enact laws protecting the rights of those who adopted the

position of conscientious objection to all war: "Moreover, it seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community." (49) This was the first time a call for legal protection of conscientious objectors had appeared in a document of such prominence. In addition to its own profound meaning this statement took on even more significance in light of the praise that the council fathers had given in the preceding section "to those who renounce the use of violence in the vindication of their rights." (50) In "Human Life in Our Day" (1968) we called for legislative provision to recognize selective conscientious objectors as well. (51)

As Catholic bishops it is incumbent upon us to stress to our own community and to the wider society the significance of this support for a pacifist option for individuals in the teaching of Vatican II and the reaffirmation that the popes have given to nonviolent witness since the time of the council.

In the development of a theology of peace and the growth of the Christian pacifist position among Catholics, these words of The Pastoral Constitution have special significance: "All these factors force us to undertake a completely fresh reappraisal of war." (52) The council fathers had reference to "the development of armaments by modern science (which) has immeasurably magnified the horrors and wickedness of war." (53) While the just war teaching has clearly been in possession for the past 1,500 years of Catholic thought, the "new moment" in which we find ourselves sees the just war teaching and non-violence as distinct but interdependent methods of evaluating warfare. They diverge on some specific conclusions, but they share a common presumption against the use of force as a means of settling disputes.

Both find their roots in the Christian theological tradition; each contributes to the full moral vision we need in pursuit of a human peace. We believe the two perspectives support and complement one another, each preserving the other from distortion. Finally, in an age of technological warfare, analysis from the viewpoint of non-violence and analysis from the viewpoint of the just war teaching often converge and agree in their opposition to methods of warfare which are in fact indistinguishable from total warfare.

II. War and Peace in the Modern World: Problems and Principles

Both the just war teaching and nonviolence are confronted with a unique challenge by nuclear warfare. This must be the starting point of any further moral reflection: nuclear weapons, particularly, and nuclear warfare as it is planned today, raise new moral questions. No previously conceived moral position escapes the fundamental confrontation posed by contemporary nuclear strategy. Many have noted the similarity of the statements made by eminent scientists and Vatican II's observation that we are forced today "to undertake a completely fresh reappraisal of war." The task before us is not simply to repeat what we have said before; it is first to consider anew whether and how our religious-moral tradition can assess, direct, contain, and, we hope, help to eliminate the threat posed to the human family by the nuclear arsenals of the world. Pope John



PEACE TALK—Archbishop John Quinn of San Francisco, former president of the National Conference of Catholic Bishops, talks with the current president, Archbishop John Roach of St. Paul-Minneapolis during a break in discussion on the bishops' war and peace pastoral. (NC photo by Sheila O'Donnell)

Paul II captured the essence of the problem during his pilgrimage to Hiroshima:

"In the past it was possible to destroy a village, a town, a region, even a country. Now it is the whole planet that has come under threat." (54)

The Holy Father's observation illustrates why the moral problem is also a religious question of the most profound significance. In the nuclear arsenals of the United States or the Soviet Union alone, there exists a capacity to do something no other age could imagine: we can threaten the entire planet. (55) For people of faith this means we read the Book of Genesis with a new awareness; the moral issue at stake in nuclear war involves the meaning of sin in its most graphic dimensions. Every sinful act is a confrontation of the creature and the Creator. Today the destructive potential of the nuclear powers threatens the human person, the civilization we have slowly constructed, and even the created order itself.

We live today, therefore, in the midst of a cosmic drama; we possess a power which should never be used, but which might be used if we do not reverse our direction. We live with nuclear weapons knowing we cannot afford one serious mistake. This fact dramatizes the precariousness of our position, politically, morally, and spiritually.

A prominent "sign of the times" today is a sharply increased awareness of the danger of the nuclear arms race. Such awareness has produced a public discussion about nuclear policy here and in other countries which is unprecedented in its scope and depth. What has been accepted for years with almost no question is now being subjected to the sharpest criticism. What previously had been defined as a safe and stable system of deterrence is today viewed with political and moral skepticism. Many forces are at work in this new evaluation, and we believe one of the crucial elements is the Gospel vision of peace which guides our work in this pastoral letter. The nuclear age has been the theater of our existence for almost four decades; today it is being evaluated with a new perspective. For many the leaven of the Gospel and the light of the Holy Spirit create the decisive dimension of this new perspective.

A. The New Moment

At the center of the new evaluation of the nuclear arms race is a recognition of two elements: the destructive potential of nuclear weapons and the stringent choices which the nuclear age poses for both politics and morals.

The fateful passage into the nuclear age as a military reality began with the bombing of Nagasaki and Hiroshima, events described by Pope Paul VI as a "butchery of untold magnitude." (56) Since then, in spite of efforts at control and plans for disarmament (e.g., the Baruch Plan of 1946), the nuclear arsenals have escalated, particularly in the two superpowers. The qualitative superiority of these two states, however, should not overshadow the fact that four other countries possess nuclear capacity and a score of states

are only steps away from becoming "nuclear nations."

This nuclear escalation has been opposed sporadically and selectively but never effectively. The race has continued in spite of carefully expressed doubts by analysts and other citizens and in the face of forcefully expressed opposition by public rallies. Today the opposition to the arms race is no longer selective or sporadic, it is widespread and sustained. The danger and destructiveness of nuclear weapons are understood and resisted with new urgency and intensity. There is in the public debate today an endorsement of the position submitted by the Holy See at the United Nations in 1976: The arms race is to be condemned as a danger, an act of aggression against the poor, and a folly which does not provide the security it promises. (57)

Papal teaching has consistently addressed the folly and danger of the arms race but the new perception of it which is now held by the general public is due in large measure to the work of scientists and physicians who have described for citizens the concrete human consequences of a nuclear war. (58)

In a striking demonstration of his personal and pastoral concern for preventing nuclear war, Pope John Paul II commissioned a study by the Pontifical Academy of Sciences which reinforced the findings of other scientific bodies. The Holy Father had the study transmitted by personal representative to the leaders of the United States, the Soviet Union, the United Kingdom, and France, and to the president of the General Assembly of the United Nations. One of its conclusions is especially pertinent to the public debate in the United States.

"Recent talk about winning or even surviving a nuclear war must reflect a failure to appreciate a medical reality: Any nuclear war would inevitably cause death, disease and suffering of pandemic proportions and without the possibility of effective medical intervention. That reality leads to the same conclusion physicians have reached for life-threatening epidemics throughout history. Prevention is essential for control." (59)

This medical conclusion has a moral corollary. Traditionally, the church's moral teaching sought first to prevent war and then to limit its consequences if it occurred. Today the possibilities for placing political and moral limits on nuclear war are so minimal that the moral task, like the medical, is prevention: As a people, we must refuse to legitimate the idea of nuclear war. Such a refusal will require not only new ideas and new vision, but what the Gospel calls conversion of the heart.

To say "no" to nuclear war is both a necessary and a complex task. We are moral teachers in a tradition which has always been prepared to relate moral principles to concrete problems. Particularly in this letter we could not be content with simply restating general moral principles or repeating well-known requirements about the ethics of war. We have

"The vision of Christian nonviolence is not passive about injustice and the defense of the rights of others; it rather affirms and exemplifies what it means to resist injustice through nonviolent methods."

...civilization exemplify in a qualitatively new way the perennial struggle of the political community to contain the use of force, particularly among states. Precisely because of the destructive nature of nuclear weapons, strategies have been

for us in Pope John Paul II's 1982 World Day of Peace Message: "Peace cannot be built by the power of rulers alone. Peace can be firmly constructed only if it corresponds to the resolute determination of all people of good will. Rulers must



...is cast in terms, but it has a significant moral dimension. Some have argued that at the very beginning of a war, nuclear weapons might be used only against military targets, perhaps in limited numbers. Indeed it has long been American and NATO policy that nuclear weapons, especially so-called tactical nuclear weapons, would likely

...that is, that it is not just a matter of numbers, but of the moral dimension of the use of force. The use of nuclear weapons is a moral issue, and it is one that cannot be avoided.

about as many by the Soviet Union. Some are substantially smaller than the bomb used on Hiroshima, some are larger. Such weapons, if employed in great numbers, would totally devastate the densely populated countries of Western and Central Europe.

Whether under conditions of war in Europe, parts of Asia or the Middle East, or the exchange of strategic weapons directly between the United States and the Soviet Union, the difficulties of limiting the use of nuclear weapons are immense. A number of expert witnesses advise us that commanders operating under conditions of battle probably would not be able to exercise strict control; the number of weapons used would rapidly increase, the targets would be expanded beyond the military, and the level of civilian casualties would rise enormously.⁽⁶⁸⁾ No one can be certain that this escalation would not occur, even in the face of political efforts to keep such an exchange "limited." The chances of keeping use limited seem remote, and the consequences of escalation to mass destruction would be appalling. Former public officials have testified that it is improbable that any nuclear war could actually be kept limited. Their testimony and the consequences involved in this problem lead us to conclude that the danger of escalation is so great that it would be morally unjustifiable to initiate nuclear war in any form. The danger is rooted not only in the technology of our weapons systems but in the weakness and sinfulness of human communities. We find the moral responsibility of beginning nuclear war not justified by rational political objectives.

This judgment affirms that the willingness to initiate nuclear war entails a distinct, weighty moral responsibility; it involves transgressing a fragile barrier—political, psychological, and moral—which has been constructed since 1945. We express repeatedly in this letter our extreme skepticism about the prospects for controlling a nuclear exchange, however limited the first use might be. Precisely because of this skepticism, we judge resort to nuclear weapons to counter a conventional attack to be morally unjustifiable.⁽⁶⁹⁾ Consequently we seek to reinforce the barrier against any use of nuclear weapons. Our support of a "No First Use" policy must be seen in this light.

At the same time we recognize the responsibility the United States has had and continues to have in assisting allied nations in their defense against either a conventional or a nuclear attack. Especially in the European theater, the deterrence of a nuclear attack may require nuclear weapons for a time, even

though their possession might employ them be subject to rigid restraints.

The need to deter against a so-called attack in Europe has been a moral burden of deterring nuclear war. Native modes of defense to prevent nuclear weapons from being used in violation of the principles of the United Nations have been a moral burden of deterring nuclear war.

not inconsiderable conventional forces at the disposal of NATO and the recognition by a potential attacker that the outbreak of large scale conventional war could escalate to the nuclear level through accident or miscalculation by either side. We are aware that NATO's refusal to adopt a "No First Use" pledge is to some extent limited to the deterrent effect of this inherent ambiguity. Nonetheless, in light of the probable effects of initiating nuclear war, we urge NATO to move rapidly toward the adoption of a "No First Use" policy, but doing so in tandem with development of an adequate alternative defense posture.

3. Limited Nuclear War:

It would be possible to agree with our first two conclusions and still not be sure about retaliatory use of nuclear weapons in what is called a "limited exchange." The issue at stake is the real as opposed to the theoretical possibility of a "limited nuclear exchange."

We recognize that the policy debate on this question is inconclusive and that all participants are left with hypothetical projections about probable reactions in a nuclear exchange. While not trying to adjudicate the technical debate, we are aware of it and wish to raise a series of questions which challenge the actual meaning of "limited" in this discussion.

► Would leaders have sufficient information to know what is happening in a nuclear exchange?

► Would they be able under the conditions of stress, time pressures, and fragmentary information to make the extraordinarily precise decision needed to keep the exchange limited if this were technically possible?

► Would military commanders be able, in the midst of the destruction and confusion of a nuclear exchange, to maintain a policy of "discriminate targeting?" Can this be done in modern warfare, waged across great distances by aircraft and missiles?

► Given the accidents we know about in peacetime conditions, what assurances are there that computer errors could be avoided in the midst of a nuclear exchange?

► Would not the casualties, even in a war defined as limited by strategists, still run in the millions?

► How "limited" would be the long-term effects of radiation, famine, social fragmentation, and economic dislocation?

Unless these questions can be answered satisfactorily, we will continue to be highly skeptical about the real meaning of "limited." One of the criteria of the just war tradition is a reasonable hope of success in bringing about justice and peace. We must ask whether such a reasonable hope can exist once nuclear weapons have been exchanged. The burden of proof remains on those who assert that meaningful limitation is possible.

A nuclear response to either conventional or nuclear attack can cause destruction which goes far beyond "legitimate defense." Such use of nuclear weapons would not be justified.

In the face of this frightening and highly speculative debate on a matter involving millions of human lives, we believe the most effective contribution or moral judgment is to introduce perspectives by which we can assess the empirical debate. Moral perspective should be sensitive not only to the quantitative dimensions of a question but to its psychological, human, and religious characteristics as well. The issue of limited war is not simply the size of weapons contemplated or the strategies projected. The debate should include the psychological and political significance of

1. The use of nuclear weapons.
2. The policy of deterrence in principle and in practice.
3. Specific steps to reduce the danger of war.
4. Long-term measures of policy and diplomacy.

C. The Use of Nuclear Weapons

Establishing moral guidelines in the nuclear debate means addressing first the question of the use of nuclear weapons. That question has several dimensions.

It is clear that those in the church who interpret the Gospel as forbidding all use of violence would oppose any use of nuclear weapons under any conditions. In a sense the existence of these weapons simply confirms and reinforces one of the initial insights of the non-violent position, namely, that Christians should not use lethal force since the hope of using it selectively and restrictively is so often an illusion. Nuclear weapons seem to prove this point in a way heretofore unknown.

For the tradition which acknowledges some legitimate use of force, some important elements of contemporary nuclear strategies move beyond the limits of moral justification. A justifiable use of force must be both

...as repeated by the Second Vatican Council: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their population is a crime against God and man itself. It merits unequivocal and unhesitating condemnation."⁽⁶⁵⁾

Retaliatory action whether nuclear or conventional which would indiscriminately take many wholly innocent lives, lives of people who are in no way responsible for reckless actions of their government, must also be condemned. This condemnation, in our judgment, applies even to the retaliatory use of weapons striking enemy cities after our own have already been struck. No Christian can rightfully carry out orders or policies deliberately aimed at killing non-combatants.⁽⁶⁶⁾

We make this judgment at the beginning of our treatment of nuclear strategy precisely because the defense of the principle of non-combatant immunity is so important for an ethic of war and because the nuclear age has posed such extreme problems for the principle. Later in this letter we shall discuss specific aspects of U.S. policy in light of this principle and in light of recent U.S. policy statements

The moral challenge posed by nuclear weapons is not exhausted by an analysis of their possible uses. Much of the political and moral debate of the nuclear age has concerned the strategy of deterrence. Deterrence is at the heart of the U.S.-Soviet relationship, currently the most dangerous dimension of the nuclear arms race.

1. The Concept and Development of Deterrence Policy

The concept of deterrence existed in military strategy long before the nuclear age, but it has taken on a new meaning and significance since 1945. Essentially, deterrence means "dissuasion of a potential adversary from initiating an attack or conflict, often by the threat of unacceptable retaliatory damage."⁽⁷¹⁾ In the nuclear age, deterrence has become the centerpiece of both U.S. and Soviet policy. Both superpowers have for many years now been able to promise a retaliatory response which can inflict "unacceptable damage." A situation of stable deterrence depends on the ability of each side to deploy its retaliatory forces in ways that are not vulnerable to an attack (i.e., protected against a "first strike"); preserving stability requires a willingness by both sides to refrain from deploying weapons which appear to have a first strike capability.

This general definition of deterrence does not explain either the elements of a deterrence strategy or the evolution of deterrence policy since 1945. A detailed description of either of these subjects would require an extensive essay, using materials which can be found in abundance in the technical literature on the subject of deterrence.⁽⁷²⁾ Particularly significant is the relationship between "declaratory policy" (the public explanation of our strategic intentions and capabilities) and "action policy" (the actual planning and targeting policies to be followed in a nuclear attack).

The evolution of deterrence strategy has passed through several stages of declaratory policy. Using the U.S. case as an example, there is a significant difference between "Massive Retaliation" and "Flexible Response," and between "Mutual Assured Destruction" and "Countervailing Strategy." It is also possible to distinguish between "counterforce" and "countervalue" targeting policies; and to contrast a posture of "minimum deterrence" with "extended deterrence." These terms are well known in the technical debate on nuclear policy; they are less well known and sometimes loosely used in the wider public debate. It is important to recognize that there has been substantial continuity in U.S. action policy in spite of real changes in declaratory policy.⁽⁷³⁾

The recognition of these different elements in the deterrent and the evolution of policy means that moral assessment of deterrence requires a series of distinct judgments. They include: an analysis of the factual character of the deterrent (e.g., what is involved in targeting doctrine); analysis of the historical development of the policy (e.g., whether changes have occurred which are significant for moral analysis of the policy); the relationship of deterrence policy and other aspects of U.S.-Soviet affairs; and determination of the key moral questions involved in deterrence policy.

2. The Moral Assessment of Deterrence

The distinctively new dimensions of nuclear deterrence were recognized by policymakers and strategists only after much reflection.



RAIN OF PEACE—Hundreds of people, mu Catholics for Peace, parade through the rain

Similarly, the moral challenge posed by nuclear deterrence was grasped only after careful deliberation. The moral and political paradox posed by deterrence was concisely stated by Vatican II:

"Undoubtedly, armaments are not amassed merely for use in wartime. Since the defensive strength of any nation is thought to depend on its capacity for immediate retaliation, the stockpiling of arms which grows from year to year serves, in a way hitherto unthought of, as a deterrent to potential attackers. Many people look upon this as the most effective way known at the present time for maintaining some sort of peace among nations. Whatever one may think of this form of deterrent, people are convinced that the arms race, which quite a few countries have entered, is an infallible way of maintaining real peace and that the resulting so-called balance of power is no sure genuine path to achieving it. Rather than eliminate the causes of war, the arms race serves only to aggravate the position. As long as extravagant sums of money are poured into the development of new weapons, it is impossible to devote adequate aid in tackling the misery which prevails at the present day in the world. Instead of eradicating international conflict once and for all, the contagion is spreading to other parts of the world. New approaches, based on reformed attitudes, will have to be chosen in order to remove this stumbling block, to free the earth from its pressing anxieties, and give back to the world a genuine peace."⁽⁷⁴⁾

Without making a specific moral judgment on deterrence, the council clearly designated the elements of the arms race: the tension between "peace of a sort" preserved by deterrence and "genuine peace" required for a stable international life; the contradiction between what is spent for destructive capacity and what is needed for constructive development.

In the post-conciliar assessment of war and peace, and specifically of deterrence, different parties to the political-moral debate, within the church and in civil society, have focused on one or another aspect of the problem. For some, the fact that nuclear weapons have not been used since 1945 means that deterrence has worked, and this fact satisfies the demands of both the

"A nuclear response to either conventional or nuclear attack can cause destruction which goes far beyond 'legitimate defense.' Such use... would not be justified."



st of them members of
along Chicago's Michigan

Avenue toward the hotel where about 275 bishops deliberated on the war and
peace pastoral. (NC photo from UPI)

political and the moral order. Others contest this assessment by highlighting the risk of failure involved in continued reliance on deterrence and pointing out how politically and morally catastrophic even a single failure would be. Still others note that the absence of nuclear war is not necessarily proof that the policy of deterrence has prevented it. Indeed, some would find in the policy of deterrence the driving force in the superpower arms race. Still other observers, many of them Catholic moralists, have stressed that deterrence may not morally include the intention of deliberately attacking civilian populations or noncombatants.

The statements of the NCCB-USCC over the past several years have both reflected and contributed to the wider moral debate on deterrence. In the NCCB pastoral letter, "To Live in Christ Jesus" (1976), we focused on the moral limits of declaratory policy while calling for stronger measures of arms control. (75) In 1979 Cardinal John Krol speaking for the USCC in support of SALT II ratification brought into focus the other elements of the deterrence problem: the actual use of nuclear weapons may have been prevented (a moral good), but the risk of failure and the physical harm and moral evil resulting from possible nuclear war remained. "This explains," Cardinal Krol stated, "the Catholic dissatisfaction with nuclear deterrence and the urgency of the Catholic demand that the nuclear arms race be reversed. It is of the utmost importance that negotiations proceed to meaningful and continuing reductions in nuclear stockpiles, and eventually to the phasing out altogether of nuclear deterrence and the threat of mutual-assured destruction." (76)

These two texts, along with the conciliar statement, have influenced much of Catholic opinion expressed recently on the nuclear question.

In June 1982, Pope John Paul II provided new impetus and insight to the moral analysis with his statement to the United Nations Second Special Session on Disarmament. The pope first situated the problem of deterrence within the context of world politics. No power, he observes, will admit to wishing to start a war, but each distrusts others and considers it necessary to mount a strong defense against

attack. He then discusses the notion of deterrence:

"Many even think that such preparations constitute the way—even the only way—to safeguard peace in some fashion or at least to impede to the utmost in an efficacious way the outbreak of wars, especially major conflicts which might lead to the ultimate holocaust of humanity and the destruction of the civilization that man has constructed so laboriously over the centuries.

"In this approach one can see the 'philosophy of peace' which was proclaimed in the ancient Roman principle: Si vis pacem, para bellum. Put in modern terms, this 'philosophy' has the label of 'deterrence' and one can find it in various guises of the search for a 'balance of forces' which sometimes has been called, and not without reason, the 'balance of terror.'" (77)

Having offered this analysis of the general concept of deterrence, the Holy Father introduces his considerations on disarmament, especially, but not only, nuclear disarmament. Pope John Paul II makes this statement about the morality of deterrence:

"In current conditions 'deterrence' based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable. Nonetheless in order to ensure peace, it is indispensable not to be satisfied with this minimum which is always susceptible to the real danger of explosion." (78)

In Pope John Paul II's assessment we perceive two dimensions of the contemporary dilemma of deterrence. One dimension is the danger of nuclear war, with its human and moral costs. The possession of nuclear weapons, the continuing quantitative growth of the arms race, and the danger of nuclear proliferation all point to the grave danger of basing "peace of a sort" on deterrence. The other dimension is the interdependence and freedom of nations and entire peoples, including the need to protect smaller nations from threats to their interdependence and integrity. Deterrence reflects the radical distrust which marks international politics, a condition identified as a major problem by Pope John XXIII in "Peace on Earth" and reaffirmed by Pope Paul VI and Pope John Paul II. Thus a

balance of forces, preventing either side from achieving superiority, can be seen as a means of safeguarding both dimensions.

The moral duty today is to prevent nuclear war from ever occurring and to protect and preserve those key values of justice, freedom and interdependence which are necessary for personal dignity and national integrity. In reference to these issues, Pope John Paul II judges that deterrence may still be judged morally acceptable, "certainly not as an end in itself but as a step on the way toward a progressive disarmament."

On more than one occasion the Holy Father has demonstrated his awareness of the fragility and complexity of the deterrence relationship among nations. Speaking to UNESCO in June 1980, he said: "Up to the present, we are told that nuclear arms are a force of dissuasion which have prevented the eruption of a major war. And that is probably true. Still, we must ask if it will always be this way." (79) In a more recent and more specific assessment Pope John Paul II told an international meeting of scientists on August 23, 1982:

"You can more easily ascertain that the logic of nuclear deterrence cannot be considered a final goal or an appropriate and secure means for safeguarding international peace." (80)

Relating Pope John Paul's general statements to the specific policies of the U.S. deterrent requires both judgments of fact and an application of moral principles. In preparing this letter we have tried, through a number of sources, to determine as precisely as possible the factual character of U.S. deterrence strategy. Two questions have particularly concerned us: 1) the targeting doctrine and strategic plans for the use of the deterrent, particularly their impact on civilian casualties; and 2) the relationship of deterrence strategy and nuclear war-fighting capability to the likelihood that war will in fact be prevented.

Moral Principles and Policy Choices

Targeting doctrine raises significant moral questions because it is a significant determinant of what would occur if nuclear weapons were ever to be used. Although we acknowledge the need for deterrent, not all forms of deterrence are morally acceptable. There are moral limits to deterrence policy as well as to policy regarding use. Specifically, it is not morally acceptable to intend to kill the innocent as part of a strategy of deterring nuclear war. The question of whether U.S. policy involves an intention to strike civilian centers (directly targeting civilian populations) has been one of our factual concerns.

This complex question has always produced a variety of responses, official and unofficial in character. The NCCB committee has received a series of statements of clarification of policy from U.S. government officials. (81) Essentially these statements declare that it is not U.S. strategic policy to target the Soviet civilian population as such or to use nuclear weapons deliberately for the purpose of destroying population centers. These statements respond, in principle at least, to one moral criterion for assessing deterrence policy: the immunity of noncombatants from direct attack either by conventional or nuclear weapons.

These statements do not address or resolve another very troublesome moral problem, namely, that an attack on military targets or militarily significant industrial targets could involve "indirect" (i.e., unintended) but massive civilian casualties. We are advised, for example, that the United States strategic nuclear targeting plan (SIOP—Single Integrated Operational Plan) has identified 60 "military" targets within the city of Moscow alone, and that 40,000 "military" targets for nuclear weapons have been identified in the whole of the Soviet Union. (82) It is important to recognize that Soviet policy is subject to the same moral judgment; attacks on several "industrial targets" or politically significant

targets in the United States could produce massive civilian casualties. The number of civilians who would necessarily be killed by such strikes is horrendous. (83) This problem is unavoidable because of the way modern military facilities and production centers are so thoroughly interspersed with civilian living and working areas. It is aggravated if one side deliberately positions military targets in the midst of a civilian population. In our consultations, administration officials readily admitted that, while they hoped any nuclear exchange could be kept limited, they were prepared to retaliate in a massive way if necessary. They also agreed that once any substantial numbers of weapons were used, the civilian casualty levels would quickly become truly catastrophic, and that even with attacks limited to "military" targets, the number of deaths in a substantial exchange would be almost indistinguishable from what might occur if civilian centers had been deliberately and directly struck. These possibilities pose a different moral question and are to be judged by a different moral criterion: the principle of proportionality.

While any judgment of proportionality is always open to differing evaluations, there are actions which can be decisively judged to be disproportionate. A narrow adherence exclusively to the principle of noncombatant immunity as a criterion for policy is an inadequate moral posture for it ignores some evil and unacceptable consequences. Hence, we cannot be satisfied that the assertion of an intention not to strike civilians directly, or even the most honest effort to implement that intention, by itself constitutes a "moral policy" for the use of nuclear weapons.

The location of industrial or militarily significant economic targets within heavily populated areas or in those areas affected by radioactive fallout could well involve such massive civilian casualties that, in our judgment, such a strike would be deemed morally disproportionate, even though not intentionally indiscriminate.

The problem is not simply one of producing highly accurate weapons that might minimize civilian casualties in any single explosion, but one of increasing the likelihood of escalation at a level where many, even "discriminating," weapons would cumulatively kill very large numbers of civilians. Those civilian deaths would occur both immediately and from the long-term effects of social and economic devastation.

A second issue of concern to us is the relationship of deterrence doctrine to war-fighting strategies. We are aware of the argument that war-fighting capabilities enhance the credibility of the deterrent, particularly the strategy of extended deterrence. But the development of such capabilities raises other strategic and moral questions. The relationship of war-fighting capabilities and targeting doctrine exemplifies the difficult choices in this area of policy. Targeting civilian populations would violate the principle of discrimination—one of the central moral principles of a Christian ethic of war. But "counterforce targeting," while preferable

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MAKING POINTS—Archbishop Philip Hannan of New Orleans addresses his fellow bishops as they consider their war and peace pastoral during their meeting in Chicago. (NC photo by James L. Kilcoyne)

from the perspective of protecting civilians, is often joined with a declaratory policy which conveys the notion that nuclear war is subject to precise rational and moral limits. We already have expressed our doubts about such a concept. Furthermore, a purely counterforce strategy may seem to threaten the viability of other nations' retaliatory forces, making deterrence unstable in a crisis and war more likely.

While we welcome any effort to protect civilian populations, we do not want to legitimize or encourage moves which extend deterrence beyond the specific objective of preventing the use of nuclear weapons or other actions which could lead directly to a nuclear exchange.

These considerations of concrete elements of nuclear deterrence policy, made in light of John Paul II's evaluation, but applying it through our own prudential judgments, lead us to a strictly conditioned moral acceptance of nuclear deterrence. We cannot consider it adequate as a long-term basis for peace.

This strictly conditioned judgment yields criteria for morally assessing the elements of deterrence strategy. Clearly, these criteria demonstrate that we cannot approve of every weapons system, strategic doctrine, or policy initiative advanced in the name of strengthening deterrence. On the contrary, these criteria require continual public scrutiny of what our government proposes to do with the deterrent.

On the basis of these criteria we wish now to make some specific evaluations:

1. If nuclear deterrence exists only to prevent the use of nuclear weapons by others, then proposals to go beyond this to planning for prolonged periods of repeated nuclear strikes and counter-strikes, or "prevailing" in nuclear war, are not acceptable. They encourage notions that nuclear war can be engaged in with tolerable human and moral consequences. Rather, we must continually say "no" to the idea of nuclear war.

2. If nuclear deterrence is our goal, "sufficiency" to deter is an adequate strategy; the quest for nuclear superiority must be rejected.

3. Nuclear deterrence should be used as a step on the way toward progressive disarmament. Each proposed addition to our strategic system or change in strategic doctrine must be assessed precisely in light of whether it will render steps toward "progressive disarmament" more or less likely.

Moreover, these criteria provide us with the means to make some judgments and recommendations about the present direction of U.S. strategic policy. Progress toward a world freed of dependence on nuclear deterrence must be carefully carried out. But it must not be delayed. There is an urgent moral and political responsibility to use the peace of a sort we

have as a framework to move toward authentic peace through nuclear arms control, reductions, and disarmament. Of primary importance in this process is the need to prevent the development and deployment of destabilizing weapons system on either side; a second requirement is to insure that the more sophisticated command and control systems do not become mere hairtriggers for automatic launch on warning; a third is the need to prevent the proliferation of nuclear weapons in the international system.

In light of these general judgments we oppose some specific proposals in respect to our present deterrence posture:

1. The addition of weapons which are likely to be vulnerable to attack, yet also possess a "prompt hard target kill" capability that threatens to make the other side's retaliatory forces vulnerable. Such weapons may seem to be useful primarily in a first strike; (84) we resist such weapons for this reason and oppose Soviet deployment of such weapons which generate fear of a first strike against U.S. forces.

2. The willingness to foster strategic planning which seeks a nuclear war-fighting capability that goes beyond the limited function of deterrence outlined in this letter.

3. Proposals which have the effect of lowering the nuclear threshold and blurring the difference between nuclear and conventional weapons.

In support of the concept of "sufficiency" as an adequate deterrent, and in light of the present size and composition of both the U.S. and Soviet strategic arsenals, we recommend:

1. Support for immediate, bilateral, verifiable agreements to halt the testing, production, and deployment of new nuclear weapons systems. (85)

2. Support for negotiated bilateral deep cuts in the arsenals of both superpowers, particularly those weapons systems which have destabilizing characteristics; U.S. proposals like those for START (Strategic Arms Reduction Talks) and INF (Intermediate-range Nuclear Forces) negotiations in Geneva are said to be designed to achieve deep cuts; (86) our hope is that they will be pursued in a manner which will realize these goals.

3. Support for early and successful conclusion of negotiations of a comprehensive test ban treaty.

4. Removal by all parties of short-range nuclear weapons which multiply dangers disproportionate to their deterrent value.

5. Removal by all parties of nuclear weapons from areas where they are likely to be overrun in the early stages of war, thus forcing rapid and uncontrollable decisions on their use.

6. Strengthening of command and control over nuclear weapons to prevent inadvertent and unauthorized use.

These judgments are meant to exemplify how a lack of unequivocal condemnation of deterrence is meant only to be an attempt to acknowledge the role attributed to deterrence, but not to support its extension beyond the limited purpose discussed above. Some have urged us to condemn all aspects of nuclear deterrence. This urging has been based on a variety of reasons, but has emphasized particularly the high and terrible risks that either deliberate use or accidental detonation of nuclear weapons could quickly escalate to something utterly disproportionate to any acceptable moral purpose. That determination requires highly technical judgments about hypothetical events. Although reasons exist which move some to condemn reliance on nuclear weapons for deterrence, we have not reached this conclusion for the reasons outlined in this letter.

Nevertheless, there must be no misunderstanding of our profound skepticism about the moral acceptability of any use of nuclear weapons. It is obvious that the use of any weapons which violate the principle of discrimination merits unequivocal condemnation. We are told that some weapons are designed for purely "counterforce" use against military forces and targets. The moral issue,

however, is not resolved by the design of weapons or the planned intention for use; there are also consequences which must be assessed. It would be a perverted political policy or moral casuistry which tried to justify using a weapon which "indirectly" or "unintentionally" killed a million innocent people because they happened to live near a "militarily significant target."

Even the "indirect effects" of initiating nuclear war are sufficient to make it an unjustifiable moral risk in any form. It is not sufficient, for example, to contend that "our" side has plans for "limited" or "discriminate" use. Modern warfare is not readily contained by good intentions or technological designs. The psychological climate of the world is such that mention of the term "nuclear" generates uneasiness. Many contend that the use of one tactical nuclear weapon could produce panic, with completely unpredictable consequences. It is precisely this mix of political, psychological and technological uncertainty which has moved us in this letter to reinforce with moral prohibitions and prescriptions the prevailing political barrier against resort to nuclear weapons. Our support for enhanced command and control facilities, for major reductions in strategic and tactical nuclear forces, and for a "No First Use" policy (as set forth in this letter) is meant to be seen as a complement to our desire to draw a moral line against nuclear war.

Any claim, by any government, that it is pursuing a morally acceptable policy of deterrence must be scrutinized with the greatest care. We are prepared and eager to participate in our country in the on-going public debate on moral grounds.

The need to rethink the deterrence policy of our nation, to make the revisions necessary to reduce the possibility of nuclear war, and to move toward a more stable system of national and international security will demand a substantial intellectual, political and moral effort. It also will require, we believe, the willingness to open ourselves to the providential care, power and word of God, which call us to recognize our common humanity and the bonds of mutual responsibility which exist in the international community in spite of political differences and nuclear arsenals.

Indeed, we do acknowledge that there are many strong voices within our own episcopal ranks and within the wider Catholic community in the U.S. which challenge the strategy of deterrence as an adequate response to the arms race today. They highlight the historical evidence that deterrence has not, in fact, set in motion substantial processes of disarmament.

Moreover, these voices rightly raise the concern that even the conditional acceptance of nuclear deterrence as laid out in a letter such as this might be inappropriately used by some to reinforce the policy of arms buildup. In its stead, they call us to raise a prophetic challenge to the community of faith—a challenge which goes beyond nuclear deterrence, toward more resolute steps to actual bilateral disarmament and peacemaking. We recognize the intellectual ground on which the argument is built and the religious sensibility which gives it its strong force.

The dangers of the nuclear age and the enormous difficulties we face in moving toward a more adequate system of global security, stability, and justice require steps beyond our present conceptions of security and defense policy. In the following section we propose a series of steps aimed at a more adequate policy for preserving peace in a nuclear world.

III. The Promotion of Peace: Proposals and Policies

In a world which is not yet the fulfillment of God's kingdom, a world where both personal actions and social forces manifest the continuing influence of sin and disorder among us, consistent attention must be paid to preventing and limiting the violence of war. But this task, addressed extensively in the previous section of this letter, does not exhaust Catholic

teaching on war and peace. A complementary theme, reflected in the Scriptures and the theology of the church and significantly developed by papal teaching in this century, is the building of peace as the way to prevent war. This traditional theme was vividly reasserted by Pope John Paul in his homily at Coventry Cathedral:

"Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed patiently and with unshakable faith." (87)

This positive conception of peacemaking profoundly influences many people in our time. At the beginning of this letter we affirmed the need for a more fully developed theology of peace. The basis of such a theology is found in the papal teaching of this century. In this section of our pastoral we wish to illustrate how the positive vision of peace contained in Catholic teaching provides direction for policy and personal choices.

A. Specific Steps to Reduce the Danger of War

The dangers of modern war are specific and visible; our teaching must be equally specific about the needs of peace. Effective arms control leading to mutual disarmament, ratification of pending treaties (88), development of nonviolent alternatives, are but some of the recommendations we would place before the Catholic community and all men and women of good will. These should be part of a foreign policy which recognizes and respects the claims of citizens of every nation to the same inalienable rights we treasure, and seeks to ensure an international security based on the awareness that the Creator has provided this world and all its resources for the sustenance and benefit of the entire human family. The truth that the globe is inhabited by a single family in which all have the same basic needs and all have a right to the goods of the earth is a fundamental principle of Catholic teaching which we believe to be of increasing importance today. In an interdependent world all need to affirm their common nature and destiny; such a perspective should inform our policy vision and negotiating posture in pursuit of peace today.

1. Accelerated work for arms control, reduction, and disarmament:

Despite serious efforts, starting with the Baruch plans and continuing through SALT I and SALT II, the results have been far too limited and partial to be commensurate with the risks of nuclear war. Yet efforts for negotiated control and reduction of arms must continue. In his 1982 address to the United Nations Pope John Paul II left no doubt about the importance of these efforts.

"Today once again before you all I reaffirm my confidence in the power of true negotiations to arrive at just and equitable solutions." (89)

In this same spirit, we urge negotiations to halt the testing, production, and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment, but the numbers of existing weapons must be reduced in a manner which lessens the danger of war.

Arms control and disarmament must be a process of verifiable agreements especially between two superpowers. While we do not advocate a policy of unilateral disarmament, we believe the urgent need for control of the arms race requires a willingness for each side to take some first steps. The United States has already taken a number of important independent initiatives to reduce some of the gravest dangers and to encourage a constructive Soviet response; additional initiatives are encouraged. By independent initiatives we mean carefully chosen limited steps which the United States could take for a defined period of time, seeking to elicit a comparable step from the Soviet Union. If an appropriate response is not forthcoming, the United States would no longer be bound by steps taken. Our country has previously taken calculated risks in favor of freedom and of

human values; these have included independent steps taken to reduce some of the gravest dangers of nuclear war (90). Certain risks are required today to help free the world from bondage to nuclear deterrence and the risk of nuclear war. Both sides, for example, have an interest in avoiding deployment of destabilizing weapons systems.

There is some history of successful independent initiatives which have beneficially influenced the arms race without a formal public agreement. In 1963 President Kennedy announced that the United States would unilaterally forego further nuclear testing; the next month Mr. Khrushchev proposed a limited test ban which eventually became the basis of the U.S.-Soviet partial test ban treaty. Subsequently, both superpowers removed about 10,000 troops from Central Europe and each announced a cut in production of nuclear material for weapons.

a. Because of this we strongly support negotiations aimed at reducing and limiting conventional forces and at building confidence between possible adversaries, especially in regions of potential military confrontations. We urge that prohibitions outlawing the production and use of chemical and biological weapons be reaffirmed and observed. Arms control negotiations must take account of the possibility that conventional conflict could trigger the nuclear confrontation the world must avoid.

b. Unfortunately, as is the case with nuclear proliferation, we are witnessing a relaxation of restraints in the international commerce in conventional arms. Sales of increasingly sophisticated military aircraft, missiles, tanks, anti-tank weapons, anti-personnel bombs, and other systems by the major supplying countries (especially the USSR, the U.S., France, and Great Britain) have reached unprecedented levels.

Pope John Paul II took specific note of the problem in his U.N. address:

"The production and sale of conventional weapons throughout the world is a truly alarming and evidently growing phenomenon. Moreover the traffic in these weapons seems to be developing at an increasing rate and seems to be directed most of all toward developing countries." (91)

It is a tragic fact that U.S. arms sales policies in the last decade have contributed significantly to the trend the Holy Father deplors. We call for a reversal of this course. The United States should renew earlier efforts to develop multilateral controls on arms exports, and should in this case also be willing to take carefully chosen independent initiatives to restrain the arms trade. Such steps would be particularly appropriate where the receiving

government faces charges of gross and systematic human rights violations. (92)

c. Nations must accept a limited view of those interests justifying military force. True self-defense may include the protection of weaker states, but does not include seizing the possessions of others, or the domination of other states or peoples. We should remember the caution of Pope John Paul II: "In alleging the threat of a potential enemy, it is really not rather the intention to keep for itself a means of threat, in order to get the upper hand with the aid of one's own arsenal of destruction?" (93) Central to a moral theory of force is the principle that it must be a last resort taken only when all other means of redress have been exhausted. Equally important in the age of modern warfare is the recognition that the justifiable reasons for using force have been restricted to instances of self-defense or defense of others under attack.

a. Negotiation on arms control agreements in isolation, without persistent and parallel efforts to reduce the political tensions which motivate the buildup of armaments, will not suffice. The United States should therefore have a continuing policy of maximum political engagement with governments of potential adversaries, providing for repeated, systematic discussion and negotiation of areas of friction. This policy should be carried out by a system of periodic, carefully prepared meetings at several levels of government, including summit meetings at regular intervals. Such channels of discussion are too important to be regarded by either of the major powers as a concession or an event made dependent on daily shifts in international developments.

b. The Nuclear Non-Proliferation Treaty of 1968 (NPT) acknowledged that the spread of nuclear weapons to hitherto non-nuclear states (horizontal proliferation) could hardly be prevented in the long run in the absence of serious efforts by the nuclear states to control and reduce their own nuclear arsenals (vertical proliferation). Article VI of the NPT pledged the superpowers to serious efforts to control and to reduce their own nuclear arsenals; unfortunately, this promise has not been kept. Moreover, the multinational controls envisaged in the treaty seem to have been gradually relaxed by the states exporting fissionable materials for the production of energy. If these tendencies are not constrained, the treaty may eventually lose its symbolic and practical effectiveness. For this reason the United States should, in concert with other nuclear exporting states, seriously reexamine its policies and programs and make clear its determination to uphold the spirit as well as the letter of the treaty.

2. Continued insistence on Efforts to Minimize the Risk of Any War:

While it is right and proper that priority be given to reducing and ultimately eliminating the likelihood of nuclear war, this does not of itself remove the threat of other forms of warfare. Indeed, negotiated reduction in nuclear weapons available to the superpowers could conceivably increase the danger of non-nuclear wars.

3. The Relationship of Nuclear and Conventional Defenses:

The strong position we have taken against the use of nuclear weapons, and particularly the stand against the initiation of nuclear war in any form, calls for further clarification of our view of the requirements for conventional defense.

Nuclear threats have often come to take the place of efforts to deter or defend against non-nuclear attack with weapons that are themselves non-nuclear, particularly in the NATO-Warsaw Pact confrontation. Many analysts conclude that, in the absence of nuclear deterrent threats, more troops and conventional (non-nuclear) weapons would be required to protect our allies. Rejection of some forms of nuclear deterrence could therefore conceivably require a willingness to pay higher costs to develop conventional forces. Leaders and peoples of other nations might

also have to accept higher costs for their own defense, particularly in Western Europe if the threat to use nuclear weapons first were withdrawn. We cannot judge the strength of these arguments in particular cases. It may well be that some strengthening of conventional defense would be a proportionate price to pay, if this will reduce the possibility of a nuclear war. We acknowledge this reluctantly, aware as we are of the vast amount of scarce resources expended annually on instruments of defense in a world filled with other urgent, unmet human needs.

It is not for us to settle the technical debate about policy and budgets. From the perspective of a developing theology of peace, however, we feel obliged to contribute a moral dimension to the discussion. We hope that a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence. The history of recent wars (even so-called "minor" or "limited" wars) has shown that conventional war can also become indiscriminate in conduct and disproportionate to any valid purpose. We do not want in any way to give encouragement to a notion of "making the world safe for conventional war," which introduces its own horrors.

Hence, we believe that any program directed at reducing reliance on nuclear weapons is not likely to succeed unless it includes measures to reduce tensions, and to work for the balanced reduction of conventional forces. We believe that important possibilities exist which, if energetically pursued, would ensure against building up conventional forces as a concomitant of reductions in nuclear weapons. Examples are to be found in the ongoing negotiations for mutual balanced force reductions, the prospects for which are certainly not dim and would be enhanced by agreements on strategic weapons, and in the confidence-building measures still envisaged under the Helsinki agreement and review conference.

We must reemphasize with all our being, nonetheless, that it is not only nuclear war that must be prevented, but war itself. Therefore, with Pope John Paul II we declare:

"Today, the scale and the horror of modern warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past, to history; it should find no place on humanity's agenda for the future." (94)

Reason and experience tell us that a continuing upward spiral, even in conventional arms, coupled with an unbridled increase in armed forces, instead of securing true peace, will almost certainly be provocative of war.

4. Civil Defense:

Attention must be given to existing programs for civil defense against nuclear attack, including blast and fall-out shelters and relocation plans. It is unclear in the public mind whether these are intended to offer significant protection against at least some forms of nuclear attack or are being put into place to enhance the credibility of the strategic deterrent forces by demonstrating an ability to survive attack. This confusion has led to public skepticism and even ridicule of the program and casts doubt on the credibility of the government. An independent commission of scientists, engineers and weapons experts is needed to examine if these or any other plans offer a realistic prospect of survival for the nation's population or its cherished values which a nuclear war would presumably be fought to preserve.

5. Efforts to Develop Non-Violent Means of Conflict Resolution:

We affirm a nation's right to defend itself, its citizens, and its values. Security is the right of all, but that right, like everything else, must be subject to divine law and the limits defined by that law. We must find means of defending peoples that do not depend upon the threat of annihilation. Immoral means can never be justified by the end sought; no objective, however worthy of good in itself, can justify



ATTENTIVE LISTENING—Archbishop Edmund Szoka of Detroit makes a point while Bishop Ernest Unterkoefler of Charleston, S.C., behind him, listens attentively. (NC photo by James L. Kilcoyne)

sinful acts or policies. Though our primary concern through this statement is war and the nuclear threat, these principles apply as well to all forms of violence, including insurgency, counter-insurgency, "destabilization," and the like.

a. The Second Vatican Council praised "those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties, provided that this can be done without injury to the rights and duties of others or of the community itself." (95) To make such renunciation effective and still defend what must be defended, the arts of diplomacy, negotiation, and compromise must be developed and fully exercised. Nonviolent means of resistance to evil deserve much more study and consideration than they have thus far received. There have been significant instances in which people have successfully resisted oppression without recourse to arms. (96) Nonviolence is not the way of the weak, the cowardly, or the impatient. Such movements have seldom gained headlines, even though they have left their mark on history. The heroic Danes who would not turn Jews over to the Nazis and the Norwegians who would not teach Nazi propaganda in schools serve as inspiring examples in the history of nonviolence.

Nonviolent resistance, like war, can take many forms depending upon the demands of a given situation. There is, for instance, organized popular defense instituted by government as part of its contingency planning. Citizens would be trained in the techniques of peaceable non-compliance and non-cooperation as a means of hindering an invading force or non-democratic government from imposing its will. Effective nonviolent resistance requires the united will of a people and may demand as much patience and sacrifice from those who practice it as is now demanded by war and preparation for war. It may not always succeed. Nevertheless, before the possibility is dismissed as impractical or unrealistic, we urge that it be measured against the almost certain effects of a major war.

b. Nonviolent resistance offers a common ground of agreement for those individuals who choose the option of Christian pacifism even to the point of accepting the need to die rather than to kill, and those who choose the option of lethal force allowed by the theology of just war. Non-violent resistance makes clear that both are able to be committed to the same objective: defense of their country.

c. Popular defense would go beyond conflict resolution and compromise to a basic synthesis of beliefs and values. In its practice, the objective is not only to avoid causing harm or injury to another creature, but, more positively, to seek the good of the other. Blunting the aggression of an adversary or oppressor would not be enough. The goal is



READY—Pencil in hand and briefcase on the table, Cardinal Joseph Bernardin of Chicago is all business at the U.S. bishops' meeting in Chicago. (NC photo by James L. Kilcoyne)



DEBATING THE ISSUES—Archbishop Phillip M. Hannan of New Orleans, an outspoken critic of the U.S. bishops' pastoral on war and peace, makes a comment from the floor during debate at the Chicago meeting. (NC photo by Sheila O'Donnell)

winning the other over, making the adversary a friend.

It is useful to point out that these principles are thoroughly compatible with—and to some extent derived from—Christian teachings and must be part of any Christian theology of peace. Spiritual writers have helped trace the theory of non-violence to its roots in Scripture and tradition and have illustrated its practice and success in their studies of the church fathers and the Age of Martyrs. Christ's own teachings and example provide a model way of life incorporating the truth, and a refusal to return evil for evil.

Nonviolent popular defense does not insure that lives would not be lost. Nevertheless, once we recognize that the almost certain consequences of existing policies and strategies of war carry with them a very real threat to the future existence of humankind itself, practical reason as well as spiritual faith demand that it be given serious consideration as an alternative course of action.

d. Once again we declare that the only true defense for the world's population is the rejection of nuclear war and the conventional wars which could escalate into nuclear war. With Pope John Paul II, we call upon educational and research institutes to take a lead in conducting peace studies: "Scientific studies on war, its nature, causes, means, objectives, and risks have much to teach us on the conditions for peace..." (97) To achieve this end, we urge that funds equivalent to a designated percentage (even one-tenth of one percent) of current budgetary allotments for military purposes be set aside to support such peace research.

In 1981, the Commission on Proposals for the National Academy of Peace and Conflict Resolution recommended the establishment of the United States Academy of Peace, a recommendation nearly as old as this country's Constitution. The commission found that "peace is a legitimate field of learning that encompasses rigorous, interdisciplinary research, education, and training directed toward peacemaking expertise." (98) We endorse the commission's recommendation and urge all citizens to support training in conflict resolution, nonviolent resistance, and programs devoted to service to peace and education for peace. Such an academy would not only provide a center for peace studies and activities, but also be a tangible evidence of our nation's sincerity in its often professed commitment to international peace and the abolition of war. We urge universities, particularly Catholic universities in our country, to develop programs for rigorous interdisciplinary research, education and training directed toward peacemaking expertise.

We, too, must be prepared to do our part to achieve these ends. We encourage churches and educational institutions, from primary

schools to colleges and institutes of higher learning, to undertake similar programs at their own initiative. Every effort must be made to understand and evaluate the arms race, to encourage truly transnational perspectives on disarmament, and to explore new forms of international cooperation and exchange. No greater challenge or higher priority can be imagined than the development and perfection of a theology of peace suited to a civilization poised on the brink of self-destruction. It is our prayerful hope that this document will prove to be a starting point and inspiration for that endeavor.

6. The Role of Conscience:

A dominant characteristic of the Second Vatican Council's evaluation of modern warfare was the stress it placed on the requirement for proper formation of conscience. Moral principles are effective restraints on power only when policies reflect them and individuals practice them. The relationship of the authority of the state and the conscience of the individual on matters of war and peace takes a new urgency in the face of the destructive nature of modern war.

a. In this connection we reiterate the position we took in 1980. Catholic teaching does not question the right in principle of a government to require military service of its citizens provided the government shows it is necessary. A citizen may not casually disregard his country's conscientious decision to call its citizens to acts of "legitimate defense." Moreover, the role of Christian citizens in the armed forces is a service to the common good and an exercise of the virtue of patriotism, so long as they fulfill this role within defined moral norms. (99)

b. At the same time, no state may demand blind obedience. Our 1980 statement urged the government to present convincing reasons for draft registration, and opposed reinstatement of conscription itself except in the case of a national defense emergency. Moreover, it reiterated our support for conscientious objection in general and for selective conscientious objection to participation in a particular war, either because of the ends being pursued or the means being used. We called selective conscientious objection a moral conclusion which can be validly derived from the classical teaching of just war principles. We continue to insist upon respect for and legislative protection of the rights of both classes of conscientious objectors. We also approve requiring alternative service to the community—not related to military needs—by such persons.

B. Shaping a Peaceful World

Preventing nuclear war is a moral imperative; but the avoidance of war, nuclear or conventional, is not a sufficient conception of international relations today. Nor does it

exhaust the content of Catholic teaching. Both the political needs and the moral challenge of our time require a positive conception of peace, based on a vision of a first world order. Pope Paul VI summarized classical Catholic teaching in his encyclical, "The Development of Peoples": "Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men and women." (100)

1. World Order in Catholic Teaching

This positive conception of peace sees it as the fruit of order; order, in turn, is shaped by the values of justice, truth, freedom, and love. The basis of this teaching is found in sacred Scripture, St. Augustine and St. Thomas. It has found contemporary expression and development in papal teaching of this century. The popes of the nuclear age, from Pius XII through John Paul II have affirmed pursuit of international order as the way to banish the scourge of war from human affairs. (101)

The fundamental premise of world order in Catholic teaching is a theological truth: the unity of the human family—rooted in common creation, destined for the kingdom, and united by moral bonds of rights and duties. This basic truth about the unity of the human family pervades the entire teaching on war and peace: for the pacifist position it is one of the reasons why life cannot be taken, while for the just war position, even in a justified conflict bonds of responsibility remain in spite of the conflict.

Catholic teaching recognizes that in modern history, at least since the Peace of Westphalia (1648) the international community has been governed by nation-states. Catholic moral theology, as expressed for example in chapters 2 and 3 of "Peace on Earth," accords a real but relative moral value to sovereign states. The value is real because the functions states fulfill as sources of order and authority in the political community; it is relative because boundaries of the sovereign state do not dissolve the deeper relationships of responsibility existing in the human community. Just as within nations the moral fabric of society is described in Catholic teaching in terms of reciprocal rights and duties—between individuals, and then between the individual and the state—so in the international community "Peace on Earth" defines the rights and duties which exist among states. (102)

In the past 20 years Catholic teaching has become increasingly specific about the content of these international rights and duties. In 1963, "Peace on Earth" sketched the political and legal order among states. In 1967, "The Development of Peoples" elaborated on order of economic rights and duties. In 1979, Pope John Paul articulated the human rights basis of international relations in his Address to the United Nations.

These documents, and others which build upon them, outlined a moral order of international relations, i.e., how the international community should be organized. At the same time this teaching has been sensitive to the actual pattern of relations prevailing among states. While not ignoring present geopolitical realities, one of the primary functions of Catholic teaching on world order has been to point the way toward a more integrated international system.

In analyzing this path toward world order, the category increasingly used in Catholic moral teaching (and, more recently, in the social sciences also) is the interdependence of the world today. The theological principal of unity has always affirmed a human interdependence; but today this bond is complemented by the growing political and economic interdependence of the world, manifested in a whole range of international issues. (103)

An important element missing from world order today is a properly constituted political authority with the capacity to shape our material interdependence in the direction of moral interdependence. Pope John XXIII stated the case in the following way:

"Today the universal common good poses problems of worldwide dimensions, which cannot be adequately tackled or solved except by the efforts of public authority endowed with a wideness of powers, structure and means of the same proportions: that is, of public authority which is in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established." (104)

Just as the nation-state was a step in the evolution of government at a time when expanding trade and new weapons technologies made the feudal system inadequate to manage conflicts and provide security, so we are now entering an era of new, global interdependencies requiring global systems of governance to manage the resulting conflicts and ensure our common security. Major global problems such as worldwide inflation, trade and payments deficits, competition over scarce resources, hunger, widespread unemployment, global environmental dangers, the growing power of transnational corporations and the threat of international financial collapse, as well as the danger of world war resulting from these growing tensions—cannot be remedied by a single nation-state approach. They shall require the concerted effort of the whole world community. As we shall indicate below, the United Nations should be particularly considered in this effort.

In the nuclear age, it is in the regulation of inter-state conflicts and ultimately the replacement of military by negotiated solutions that the supreme importance and necessity of a moral as well as a political concept of the international common good can be grasped. The absence of adequate structures for addressing these issues places even greater responsibility on the policies of individual states. By a mix of political vision and moral wisdom, states are called to interpret the national interest in light of the larger global interest.

We are living in a global age with problems and conflicts on a global scale. Either we shall learn to resolve these problems together, or we shall destroy one another. Mutual security and survival require a new vision of the world as one interdependent planet. We have rights and duties not only within our diverse national communities but within the larger world community.

2. The Superpowers in a Disordered World:

No relationship more dramatically demonstrates the fragile nature of order in international affairs today than that of the United States and the Soviet Union. These two sovereign states have avoided open war, nuclear or conventional, but they are divided by philosophy, ideology and competing ambitions. Their competition is global in scope and involves everything from comparing nuclear arsenals to printed propaganda. Both have been criticized in international meetings because of their policies in the nuclear arms race. (105)

In our 1980 pastoral letter on Marxism, we sought to portray the significant differences between Christian teaching and Marxism; at the same time we addressed the need for states

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"It is one thing to recognize that the people of the world do not want war. It is quite another thing to attribute the same good motives to regimes... that have consistently demonstrated precisely the opposite in their behavior."

with different political systems to live together in an interdependent world:

"The church recognizes the depth and dimensions of the ideological differences that divide the human race, but the urgent practical need for cooperative efforts in the human interest overrules these differences. Hence Catholic teaching seeks to avoid exacerbating the ideological opposition and to focus upon the problems requiring common efforts across the ideological divide: keeping the peace and empowering the poor." (106)

We believe this passage reflects the teaching of "Peace on Earth," the continuing call for dialogue of Pope Paul VI and the 1979 address of Pope John Paul II at the United Nations. We continue to stress this theme even while we recognize the difficulty of realizing its objectives.

The difficulties are particularly severe on the issue of the arms race. For most Americans, the danger of war is commonly defined primarily in terms of the threat of Soviet military expansionism and the consequent need to deter or defend against a Soviet military threat. Many assume that the existence of this threat is permanent and that nothing can be done about it except to build and maintain overwhelming or at least countervailing military power. (107)

The fact of a Soviet threat, as well as the existence of a Soviet imperial drive for hegemony, at least in regions of major strategic interest, cannot be denied. The history of the "Cold War" has produced varying interpretations of which side caused which conflict, but whatever the details of history illustrate, the plain fact is that the memories of Soviet policies in Eastern Europe and recent events in Afghanistan and Poland have left their mark in the American political debate. Many peoples are forcibly kept under communist domination despite their manifest wishes to be free. Soviet power is very great. Whether the Soviet Union's pursuit of military might is motivated primarily by defensive or aggressive aims might be debated, but the effect is nevertheless to leave profoundly insecure those who must live in the shadow of that might.

Americans need have no illusions about the Soviet system of repression and the lack of respect in that system for human rights, or about Soviet covert operations and pro-revolutionary activities. To be sure, our own system is not without flaws. Our government has sometimes supported repressive governments in the name of preserving freedom, has carried out repugnant covert operations of its own, and remains imperfect in its domestic record of ensuring equal rights for all. At the same time, there is a difference. NATO is an alliance of democratic countries which have freely chosen their association; the Warsaw Pact is not.

To pretend that as a nation we have lived up to all our own ideals would be patently dishonest. To pretend that all evils in the world have been or are now being perpetrated by dictatorial regimes would be both dishonest and absurd. But having said this, and admitting our own faults, it is imperative that we confront reality. The facts simply do not support the invidious comparisons made at times, even in our own society, between our way of life, in which most basic human rights are at least recognized even if they are not always adequately supported, and those totalitarian and tyrannical regimes in which such rights are either denied or systematically suppressed. Insofar as this is true, however, it

makes the promotion of human rights in our foreign policy, as well as our domestic policy, all the more important. It is the acid test of our commitment to our democratic values. In this light, any attempts to justify, for reasons of state, support for regimes that continue to violate human rights is all the more morally reprehensible in its hypocrisy.

A glory of the United States is the range of political freedoms its system permits us. We, as bishops, as Catholics, as citizens, exercise those freedoms in writing this letter, with its share of criticisms of our government. We have true freedom of religion, freedom of speech, and access to a free press. We could not exercise the same freedoms in contemporary Eastern Europe or in the Soviet Union. Free people must always pay a proportionate price and run some risks—responsibly—to preserve their freedom.

It is one thing to recognize that the people of the world do not want war. It is quite another thing to attribute the same good motives to regimes or political systems that have consistently demonstrated precisely the opposite in their behavior. There are political philosophies with understandings of morality so radically different from ours, that even negotiations proceed from different premises, although identical terminology may be used by both sides. This is no reason for not negotiating. It is a very good reason for not negotiating blindly or naively.

In this regard, Pope John Paul II offers some sober reminders concerning dialogue and peace:

"One must mention the tactical and deliberate lie, which misuses language, which has recourse to the most sophisticated techniques of propaganda, which deceives and distorts dialogue and incites to aggression... while certain parties are fostered by ideologies which, in spite of their declarations, are opposed to the dignity of the human person, ideologies which see in struggle the motive force of history, that see in force the source of rights, that see in the discernment of the enemy the ABC of politics, dialogue is fixed and sterile. Or, if it still exists, it is a superficial and falsified reality. It becomes very difficult, not to say impossible, therefore. There follows almost a complete lack of communication between countries and blocs. Even the international institutions are paralyzed. And the setback to dialogue then runs the risk of serving the arms race. However, even in what can be considered as an impasse to the extent that individuals support such ideologies, the attempt to have a lucid dialogue seems still necessary in order to unblock the situation and to work for the possible establishment of peace on particular points. This is to be done by counting upon common sense, on the possibilities of danger for everyone and on the just aspirations to which the peoples themselves largely adhere." (108)

The cold realism of this text, combined with the conviction that political dialogue and negotiations must be pursued, in spite of obstacles, provides solid guidance for U.S.-Soviet relations. Acknowledging all the differences between the two philosophies and political systems, the irreducible truth is that objective mutual interests do exist between the superpowers. Proof of this concrete if limited convergence of interest can be found in some vitally important agreements on nuclear weapons which have already been negotiated in the areas of nuclear testing and nuclear explosions in space as well as the SALT I agreements.

The fact that the Soviet Union now possesses a huge arsenal of strategic weapons as threatening to us as ours may appear to them does not exclude the possibility of success in such negotiations. The conviction of many European observers that a *modus vivendi* (often summarized as "detente") is a practical possibility in political, economic and scientific areas should not be lightly dismissed in our country.

Sensible and successful diplomacy, however, will demand that we avoid the trap of a form of anti-Sovietism which fails to grasp the central danger of a superpower rivalry in which both the U.S. and the USSR are the players, and fails to recognize the common interest both states have in never using nuclear weapons. Some of those dangers, and common interests, would exist in any world where two great powers, even relatively benign ones, competed for power, influence and security. The diplomatic requirement for addressing the U.S.-Soviet relationship is not romantic idealism about Soviet intentions and capabilities but solid realism which recognizes that everyone will lose in a nuclear exchange.

As bishops we are concerned with issues which go beyond diplomatic requirements. It is of some value to keep raising in the realm of the political debate truths which ground our involvement in the affairs of nations and peoples. Diplomatic dialogue usually sees the other as a potential or real adversary. Soviet behavior in some cases merits the adjective reprehensible, but the Soviet people and their leaders are human beings created in the image and likeness of God. To believe we are condemned in the future only to what has been the past of U.S.-Soviet relations is to underestimate both our human potential for creative diplomacy and God's action in our midst which can open the way to changes we could barely imagine. We do not intend to foster illusory ideas that the road ahead in superpower relations will be devoid of tension or that peace will be easily achieved. But we do warn against that "hardness of heart" which can close us or others to the changes needed to make the future different from the past.

3. Interdependence: From Fact to Policy:

While the nuclear arms race focuses attention on the U.S.-Soviet relationship, it is neither politically wise nor morally justifiable to ignore the broader international context in which that relationship exists. Public attention, riveted on the big powers, often misses the plight of scores of countries and millions of people simply trying to survive. The interdependence of the world means a set of interrelated human questions. Important as keeping the peace in the nuclear age is, it does not solve or dissolve the other major problems

of the day. Among these problems the pre-eminent issue is the continuing chasm in living standards between the industrialized world (East and West) and the developing world. To quote Pope John Paul II:

"So widespread is the phenomenon that it brings into question the financial, monetary, production and commercial mechanisms that, resting on various political pressures, support the world economy. These are proving incapable either of remedying the unjust social situations inherited from the past or of dealing with the urgent challenges and ethical demands of the present." (109)

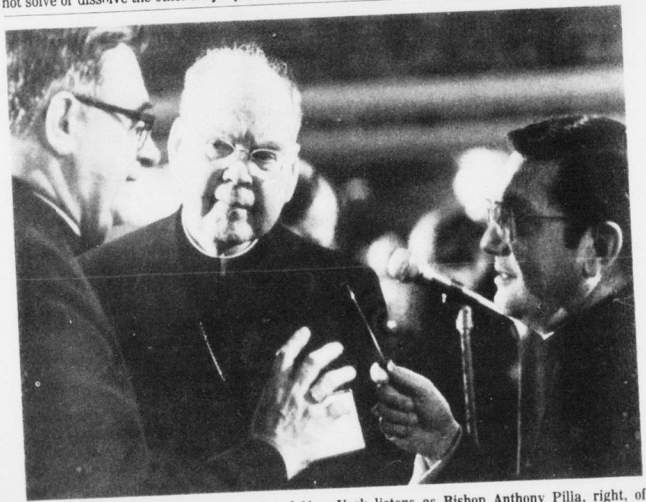
The East-West competition, central as it is to world order and important as it is in the foreign policy debate, does not address this moral question which rivals the nuclear issue in its human significance. While the problem of the developing nations would itself require a pastoral letter, Catholic teaching has maintained an analysis of the problem which should be identified here. The analysis acknowledges internal causes of poverty, but also concentrates on the way the larger international economic structures affect the poor nations. These particularly involve trade, monetary, investment and aid policies.

Neither of the superpowers is conspicuous in these areas for initiatives designed to address "the absolute poverty" in which millions live today. (110)

From our perspective and experience as bishops, we believe there is a much greater potential for response to these questions in the mind and hearts of Americans than has been reflected in U.S. policy. As pastors who often appeal to our congregations for funds destined for international programs, we find good will and great generosity the prevailing characteristics. The spirit of generosity which shaped the Marshall Plan is still alive in the American public.

We must discover how to translate this personal sense of generosity and compassion into support for policies which would respond to papal teaching in international economic issues. It is precisely the need to expand our conception of international charity and relief to an understanding of the need for social justice in terms of trade, aid, and monetary issues which was reflected in Pope John Paul II's call to American Catholics in Yankee Stadium:

"Within the framework of your national institutions and in cooperation with all your compatriots, you will also want to seek out the structural reasons which foster or cause the different forms of poverty in the world and in your own country, so that you can apply the proper remedies. You will not allow yourselves to be intimidated or discouraged by oversimplified explanations, which are more ideological than scientific—explanations which



LISTENING—Cardinal Terence Cooke of New York listens as Bishop Anthony Pilla, right, of Cleveland and an unidentified bishop discuss the pastoral during a break in the activities. (NC photo by Sheila O'Donnell)

try to account for a complex evil by some single cause. But neither will you recoil before the reforms—even profound ones—of attitudes and structures that may prove necessary in order to recreate over and over again the conditions needed by the disadvantaged if they are to have a fresh chance in the hard struggle of life. The poor of the United States and of the world are your brothers and sisters in Christ.” (111)

The pope's words highlight an intellectual, moral, and political challenge for the United States. Intellectually, there is a need to rethink the meaning of national interest in an interdependent world. Morally, there is a need to build upon the spirit of generosity present in the U.S. public, directing it toward a more systematic response to the major issues affecting the poor of the world. Politically, there is a need for U.S. policies which promote the profound structural reforms called for by recent papal teaching.

Precisely in the name of international order papal teaching has, by word and deed, sought to promote multilateral forms of cooperation toward the developing world. The U.S. capacity for leadership in multilateral institutions is very great. We urge much more vigorous and creative response to the needs of the developing countries by the United States in these institutions.

The significant role the United States could play is evident in the daily agenda facing these institutions. Proposals addressing the relationship of the industrialized and developing countries on a broad spectrum of issues, all in need of “profound reforms,” are regularly discussed in the United Nations and other international organizations. Without U.S. participation, significant reform and substantial change in the direction of addressing the needs of the poor will not occur. Meeting these needs is an essential element for a peaceful world.

Papal teaching of the last four decades has not only supported international institutions in principle, it has supported the United Nations specifically. Pope Paul VI said to the U.N. General Assembly:

“The edifice which you have constructed must never fail; it must be perfected and made equal to the needs which world history will present. You mark a stage in the development of mankind for which retreat must never be admitted, but from which it is necessary that advance be made.” (112)

It is entirely necessary to examine the United Nations carefully, to recognize its limitations and propose changes where needed. Nevertheless, in light of the continuing endorsement found in papal teaching, we urge that the United States adopt a stronger supportive leadership role with respect to the United Nations. The growing interdependence of the nations and peoples of the world, coupled with the extra-governmental presence of multinational corporations, requires new structures of cooperation. As one of the founders of and major financial contributors to the United Nations, the United States can, and should, assume a more positive and creative role in its life today.

It is in the context of the United Nations that the impact of the arms race on the prospects for economic development is highlighted. The numerous U.N. studies on the relationship of development and disarmament support the judgment of Vatican II cited earlier in this letter: “The arms race is one of the greatest curses on the human race and the harm it in-

flicts upon the poor is more than can be endured.” (113)

We are aware that the precise relationship between disarmament and development is neither easily demonstrated nor easily reoriented. But the fact of a massive distortion of resources in the face of crying human need creates a moral question. In an interdependent world, the security of one nation is related to the security of all. When we consider how and what we pay for defense today, we need a broader view than the equation of arms with security. (114) The threats to the security and stability of an interdependent world are not all contained in missiles and bombers.

If the arms race in all its dimensions is not reversed, resources will not be available for the human needs so evident in many parts of the globe and in our own country as well. But we also know that making resources available is a first step; policies of wise use would also have to follow. Part of the process of thinking about the economics of disarmament includes the possibilities of conversion of defense industries to other purposes. Many say the possibilities are great if the political will is present. We say the political will to reorient resources to human needs and redirect industrial, scientific, and technological capacity to meet those needs is part of the challenge of the nuclear age. Those whose livelihood is dependent upon industries which can be reoriented should rightfully expect assistance in making the transition to new forms of employment. The economic dimension of the arms race is broader than we can assess here, but these issues we have raised are among the primary questions before the nation. (115)

An interdependent world requires an understanding that key policy questions today involve mutuality of interest. If the monetary and trading systems are not governed by sensitivity to mutual needs, they can be destroyed. If the protection of human rights and the promotion of human needs are left as orphans in the diplomatic arena, the stability we seek in increased armaments will eventually be threatened by rights denied and needs unmet in vast sectors of the globe. If future planning about conservation of and access to resources is relegated to a pure struggle of power, we shall simply guarantee conflict in the future.

The moral challenge of interdependence concerns shaping the relationships and rules of practice which will support our common need for security, welfare, and safety. The challenge tests our idea of human community, our policy analysis, and our political will. The need to prevent nuclear war is absolutely crucial, but even if this is achieved, there is much more to be done.

IV. The Pastoral Challenge and Response

A. The Church: A Community of Conscience, Prayer and Penance

Pope John Paul II, in his first encyclical, recalled with gratitude the teaching of Pius XII on the church. He then went on to say:

“Membership in that body has for its source a particular call, united with the saving action of grace. Therefore, if we wish to keep in mind this community of the People of God, which is so vast and so extremely differentiated, we must see first and foremost Christ saying in a way to each member of the community: ‘Follow Me.’ It is the community of the disciples, each of whom in a different way—at

“We must continually equip ourselves to profess the full faith of the church in an increasingly secularized society. We must develop a sense of solidarity...”

times very consciously and consistently, at other times not very consciously and very consistently—is following Christ. This shows also the deeply ‘personal’ aspect and dimension of this society.” (116)

In the following pages we should like to spell out some of the implications of being a community of Jesus’ disciples in a time when our nation is so heavily armed with nuclear weapons and is engaged in a continuing development of new weapons together with strategies for their use.

It is clear today, perhaps more than in previous generations, that convinced Christians are a minority in nearly every country of the world—including nominally Christian and Catholic nations. In our own country we are coming to a fuller awareness that a response to the call of Jesus is both personal and demanding. As believers we can identify rather easily with the early church as a company of witnesses engaged in a difficult mission. To be disciples of Jesus requires that we continually go beyond where we now are. To obey the call of Jesus means separating ourselves from all attachments and affiliation that could prevent us from hearing and following our authentic vocation. To set out on the road to discipleship is to dispose oneself for a share in the cross (cf. Jn. 16:20). To be a Christian, according to the New Testament, is not simply to believe with one’s mind, but also to become a doer of the word, a wayfarer with and a witness to Jesus. This means, of course, that we never expect complete success within history, and that we must regard as normal even the path of persecution and the possibility of martyrdom.

We readily recognize that we live in a world that is becoming increasingly estranged from Christian values. In order to remain a Christian, one must take a resolute stand against many commonly accepted axioms of the world. To become true disciples, we must undergo a demanding course of induction into the adult Christian community. We must continually equip ourselves to profess the full faith of the church in an increasingly secularized society. We must develop a sense of solidarity, cemented by relationships with mature and exemplary Christians who represent Christ and his way of life.

All of these comments about the meaning of being a disciple or a follower of Jesus today are especially relevant to the quest for genuine peace in our time.

B. Elements of a Pastoral Response

We recommend and endorse for the faithful some practical programs to meet the challenge to their faith in this area of grave concern.

1. Educational Programs and Formation of Conscience

Since war, especially the threat of nuclear war, is one of the central problems of our day, how we seek to solve it could determine the mode, and even the possibility, of life on earth. God made human beings stewards of the earth; we cannot escape this responsibility. Therefore we urge every diocese and parish to implement balanced and objective educational programs to help people at all age levels to understand better the issues of war and peace. Development and implementation of such programs must receive a high priority during the next several years. They must teach the full impact of our Christian faith. To accomplish this, this pastoral letter in its entirety, including its complexity should be used as a guide and a framework for such programs, as they lead people to make moral decisions about the problems of war and peace, keeping in mind

that the applications of principles in this pastoral letter do not carry the same moral authority as our statements of universal moral principles and formal church teaching.

In developing educational programs, we must keep in mind that questions of war and peace have a profoundly moral dimension which responsible Christians cannot ignore. They are questions of life and death. True, they also have a political dimension because they are embedded in public policy. But the fact that they are also political is no excuse for denying the church’s obligation to provide its members with the help they need in forming their consciences. We must learn together how to make correct and responsible moral judgments. We reject, therefore, criticism of the church’s concern with these issues on the ground that it “should not become involved in politics.” We are called to move from discussion to witness and action.

At the same time, we recognize that the church’s teaching authority does not carry the same force when it deals with technical solutions involving particular means as it does when it speaks of principles or ends. People may agree in abhorring an injustice, for instance, yet sincerely disagree as to what practical approach will achieve justice. Religious groups are as entitled as others to their opinion in such cases, but they should not claim that their opinions are the only ones that people of good will may hold.

The church’s educational programs must explain clearly those principles or teachings about which there is little question. Those teachings, which seek to make explicit the Gospel call to peace and the tradition of the church, should then be applied to concrete situations. They must indicate what the possible legitimate options are and what the consequences of those options may be. While this approach should be self-evident, it needs to be emphasized. Some people who have entered the public debate on nuclear warfare, at all points on the spectrum of opinion, appear not to understand or accept some of the clear teachings of the church as contained in papal or conciliar documents. For example, some would place almost no limits on the use of nuclear weapons if they are needed for “self-defense.” Some on the other side of the debate insist on conclusions which may be legitimate options but cannot be made obligatory on the basis of actual church teaching.

2. True Peace Calls for “Reverence for Life”

All of the values we are promoting in this letter rest ultimately in the disarmament of the human heart and the conversion of the human spirit to God who alone can give authentic peace. Indeed, to have peace in our world, we must first have peace within ourselves. As Pope John Paul II reminded us in his 1982 World Day of Peace message, world peace will always elude us until peace becomes a reality for each of us personally. “It springs from the dynamism of free wills guided by reason towards the common good that is to be attained in truth, justice and love.” (117) Interior peace becomes possible only when we have a conversion of spirit. We cannot have peace with hate in our hearts.

No society can live in peace with itself, or with the world, without a full awareness of the worth and dignity of every human person, and of the sacredness of all human life (Jas. 4:1-2). When we accept violence in any form as commonplace, our sensitivities become dulled. When we accept violence, war itself can be

“If the arms race in all its dimensions is not reversed, resources will not be available for the human needs so evident in many parts of the globe and in our own country as well.”

taken for granted. Violence has many faces: oppression of the poor, deprivation of basic human rights, economic exploitation, sexual exploitation and pornography, neglect or abuse of the aged and the helpless, and innumerable other acts of inhumanity. Abortion in particular blunts a sense of the sacredness of human life. In a society where the innocent unborn are killed wantonly, how can we expect people to feel righteous revulsion at the act or threat of killing noncombatants in war?

We are well aware of the differences involved in the taking of human life in warfare and the taking of human life through abortion. As we have discussed throughout this document, even justifiable defense against aggression may result in the indirect or unintended loss of innocent human lives. This is tragic, but may conceivably be proportionate to the values defended. Nothing, however, can justify direct attack on innocent human life, in or out of warfare. Abortion is precisely such an attack.

We know that millions of men and women of good will, of all religious persuasions, join us in our commitment to try to reduce the horrors of war, and particularly to assure that nuclear weapons will never again be used, by any nation, anywhere, for any reason. Millions join us in our "no" to nuclear war, in the certainty that nuclear war would inevitably result in the killing of millions of innocent human beings, directly or indirectly. Yet many part ways with us in our efforts to reduce the horror of abortion and our "no" to war on innocent human life in the womb, killed not indirectly, but directly.

We must ask how long a nation willing to extend a constitutional guarantee to the "right" to kill defenseless human beings by abortion is likely to refrain from adopting strategic warfare policies deliberately designed to kill millions of defenseless human

beings, if adopting them should come to seem "expedient." Since 1973, approximately 15 million abortions have been performed in the United States, symptoms of a kind of disease of the human spirit. And we now find ourselves seriously discussing the pros and cons of such questions as infanticide, euthanasia, and the involvement of physicians in carrying out the death penalty. Those who would celebrate such a national disaster can only have blinded themselves to its reality.

Pope Paul VI was resolutely clear: If you wish peace, defend life. (118) We plead with all who would work to end the scourge of war to begin by defending life at its most defenseless, the life of the unborn.

3. Prayer:

A conversion of our hearts and minds will make it possible for us to enter into a closer communion with our Lord. We nourish that communion by personal and communal prayer, for it is in prayer that we encounter Jesus who is our peace and learn from him the way to peace.

In prayer we are renewed in faith and confirmed in our hope in God's promise.

The Lord's promise is that he is in our midst when we gather in prayer. Strengthened by this conviction, we beseech the Risen Christ to fill the world with his peace. We call upon Mary, the first disciple and the Queen of Peace, to intercede for us and for the people of our time that we may walk in the way of peace. In this context, we encourage devotion to Our Lady of Peace.

As believers, we understand peace as a gift of God. This belief prompts us to pray constantly, personally and communally, particularly through the reading of Scripture and devotion to the rosary, especially in the family.

Through these means and others, we seek the wisdom to begin the search for peace and the courage to sustain us as instruments of Christ's peace in the world.

The practice of contemplative prayer is especially valuable for advancing harmony and peace in the world. For this prayer rises by divine grace, where there is total disarmament of the heart, and unfolds in an experience of love which is the moving force of peace. Contemplation fosters a vision of the human family as united and interdependent in the mystery of God's love for all people. This silent, interior prayer bridges temporarily the "already" and "not yet," this world and God's kingdom of peace.

The Mass in particular is a unique means of seeking God's help to create the conditions essential for true peace in ourselves and in the world. In the Eucharist we encounter the risen Lord, who gave us his peace. He shares with us the grace of the redemption, which helps us to preserve and nourish this precious gift. Nowhere is the church's urgent plea for peace more evident in the liturgy than in the Communion rite. After beginning this rite of the Mass with the Lord's Prayer, praying for reconciliation now and in the kingdom to come, the community asks God to "grant us peace in our day," not just at some time in the distant future. Even before we are exhorted "to offer each other the sign of peace," the priest continues the church's prayer for peace, recalling the Lord Jesus Christ's own legacy of peace:

"Lord Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your church, and grant us the peace and unity of your kingdom."

Therefore we encourage every Catholic to make the sign of peace at Mass an authentic sign of our reconciliation with God and with one another. This sign of peace is also a visible expression of our commitment to work for peace as a Christian community. We approach the table of the Lord only after having dedicated ourselves as a Christian community to peace and reconciliation. As an added sign of commitment, we suggest that there always be a petition for peace in the general intercessions at every eucharistic celebration.

We implore other Christians and everyone of good will to join us in this continuing prayer for peace, as we beseech God for peace within ourselves, in our families and community, in our nation, and in the world.

4. Penance:

Prayer by itself is incomplete without penance. Penance directs us toward our goal of putting on the attitudes of Jesus himself. Because we are all capable of violence, we are never totally conformed to Christ and are always in need of conversion. The 20th century alone provides adequate evidence of our violence as individuals and as a nation. Thus, there is continual need for acts of penance and conversion. The worship of the church, particularly through the sacrament of reconciliation and communal penance services, offers us multiple ways to make reparation for the violence in our own lives and in our world.

As a tangible sign of our need and desire to do penance, we, for the cause of peace, commit ourselves to fast and abstinence on each Friday of the year. We call upon our people voluntarily to do penance on Friday by eating less food and by abstaining from meat. This return to a traditional practice of penance, once well observed in the U.S. church, should be accompanied by works of charity and service toward our neighbors. Every Friday should be a day significantly devoted to prayer, penance and almsgiving for peace.

It is to such forms of penance and conversion that the Scriptures summon us. In the words of the prophet Isaiah:

"Is not the sort of fast that pleases me, to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the person you see to be naked and not turn from your own kin? Then will your light

shine like the dawn and your wound be quickly healed over. If you do away with the yoke, the clenched fist, the wicked word, if you give your bread to the hungry and relief to the oppressed, your light will rise in the darkness, and your shadows become like noon." (Is. 58:6-10)

The present nuclear arms race has distracted us from the words of the prophets, has turned us from peacemaking, and has focused our attention on a nuclear buildup leading to annihilation. We are called to turn back from this evil of total destruction and turn instead in prayer and penance toward God, toward our neighbor, and toward the building of a peaceful world:

"I set before you life or death, a blessing or a curse. Choose life then, so that you and your descendants may live in the love of Yahweh your God, obeying his voice, clinging to him; for in this your life consists, and on this depends your long stay in the land which Yahweh swore to your fathers Abraham, Isaac and Jacob, he would give them." (Dt. 11:26)

C. Challenge and Hope

The arms race presents questions of conscience we may not evade. As American Catholics, we are called to express our loyalty to the deepest values we cherish: peace, justice, and security for the entire human family. National goals and policies must be measured against that standard.

We speak here in a specific way to the Catholic community. After the passage of nearly four decades and a concomitant growth in our understanding of the ever growing horror of nuclear war, we must shape the climate of opinion which will make it possible for our country to express profound sorrow over the atomic bombing in 1945. Without that sorrow, there is no possibility of finding a way to repudiate future use of nuclear weapons or of conventional weapons in such military actions as would not fulfill just war criteria.

To Priests, Deacons, Religious and Pastoral Ministers:

We recognize the unique role in the church which belongs to priests and deacons by reason of the sacrament of holy orders and their unique responsibility in the community of believers. We also recognize the valued and indispensable role of men and women Religious. To all of them and to all other pastoral ministers we stress that the cultivation of the Gospel vision of peace as a way of life for believers and as a leaven in society should be a major objective. As bishops, we are aware each day of our dependence upon your efforts. We are aware, too, that this letter and the new obligations it could present to the faithful may create difficulties for you in dealing with those you serve. We have confidence in your capacity and ability to convert these difficulties into an opportunity to give a fuller witness to our Lord and his message. This letter will be known by the faithful only as well as you know it, preach and teach it, and use it creatively.

To Educators:

We have outlined in this letter Catholic teaching on war and peace, but this framework will become a living message only through your work in the Catholic community. To teach the ways of peace is not "to weaken the nation's will" but to be concerned for the nation's soul. We address theologians in a particular way, because we know that we have only begun the journey toward a theology of peace; without your specific contributions this desperately needed dimension of our faith will not be realized. Through your help we may provide new vision and wisdom for church and state.

We are confident that all models of Catholic education which have served the church in our country so well in so many ways will creatively rise to the challenge of peace.

To Parents:

Your role, in our eyes, is unsurpassed by any other; the foundation of society is the family. We are conscious of the continuing sacrifices you make in the efforts to nurture the full human and spiritual growth of your children. Children hear the Gospel message first from your lips.



CHILD'S PLAY—Timothy and Cynthia Strickler play with military toys bought with a few coins at a neighborhood yard sale. Child's play today for some may forecast roles in life and death decision-making in the future when technology will make weapons more destructive than any in the past. (NC photo by Davis S. Strickler)

Parents who consciously discuss issues of justice in the home and who strive to help children solve conflicts through nonviolent methods, enable their children to grow up as peacemakers. We pledge our continuing pastoral support in the common objective we share of building a peaceful world for the future of children everywhere.

To Youth:

Pope John Paul II singles you out in every country where he visits as the hope of the future; we agree with him. We call you to choose your future work and professions carefully. How you spend the rest of your lives will determine, in large part, whether there will any longer be a world as we know it. We ask you to study carefully the teachings of the church and the demands of the Gospel about war and peace. We encourage you to seek careful guidance as you reach conscientious decisions about your civic responsibilities in this age of nuclear military forces.

We speak to you, however, as people of faith. We share with you our deepest conviction that in the midst of the dangers and complexities of our time God is with us, working through us and sustaining us all in our efforts of building a world of peace with justice for each person.

To Men and Women in Military Service:

Millions of you are Catholics serving in the armed forces. We recognize that you carry special responsibilities for the issues we have considered in this letter. Our perspective on your profession is that of Vatican II: "All those who enter the military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow-countrymen; and where they carry out their duty properly, they are contributing to the maintenance of peace." (119)

It is surely not our intention in writing this letter to create problems for Catholics in the armed forces. Every profession, however, has its specific moral questions and it is clear that the teaching on war and peace developed in this

letter poses a special challenge and opportunity to those in the military profession. Our pastoral contact with Catholics in military service, either through our direct experience or through our priests, impresses us with the demanding moral standards we already see observed and the commitment to Catholic faith we find. We are convinced that the challenges of this letter will be faced conscientiously. The purpose of defense policy is to defend the peace; military professionals should understand their vocation this way. We believe they do, and we support this view.

We remind all in authority and in the chain of command that their training and field manuals have long prohibited, and still do prohibit, certain actions in the conduct of war, especially those actions which inflict harm on innocent civilians. The question is not whether certain measures are unlawful or forbidden in warfare, but which measures: To refuse to take such actions is not an act of cowardice or treason but one of courage and patriotism.

We address particularly those involved in the exercise of authority over others. We are aware of your responsibilities and impressed by the standard of personal and professional duty you uphold. We feel, therefore, that we can urge you to do everything you can to assure that every peaceful alternative is exhausted before war is even remotely considered. In developing battle plans and weapons systems, we urge you to try to ensure that these are designed to reduce violence, destruction, suffering, and death to a minimum, keeping in mind especially noncombatants and other innocent persons.

Those who train individuals for military duties must remember that the citizen does not lose his or her basic human rights by entrance into military service. No one, for whatever reason, can justly treat a military person with less dignity and respect than that demanded for and deserved by every human person. One of the most difficult problems of war involves defending a free society without destroying the

values that give it meaning and validity. Dehumanization of a nation's military personnel by dulling their sensibilities and generating hatred toward adversaries in an effort to increase their fighting effectiveness robs them of basic human rights and freedoms, degrading them as persons.

Attention must be given to the effects on military personnel themselves of the use of even legitimate means of conducting war. While attacking legitimate targets and wounding or killing opposed combat forces may be morally justified, what happens to military persons required to carry out these actions? Are they treated merely as instruments of war, insensitive as the weapons they use? With what moral or emotional experiences do they return from war and attempt to resume normal civilian lives? How does their experience affect society? How are they treated by society?

It is not only basic human rights of adversaries that must be respected, but those of our own forces, as well. We re-emphasize, therefore, the obligation of responsible authorities to ensure appropriate training and education of combat forces and to provide appropriate support for those who have experienced combat. It is unconscionable to deprive those veterans of combat whose lives have been severely disrupted or traumatized by their combat experiences of proper psychological and other appropriate treatment and support.

Finally, we are grateful for the sacrifice so many in military service must make today and for the service offered in the past by veterans. We urge that those sacrifices be mitigated so far as possible by the provision of appropriate living and working conditions and adequate financial recompense. Military persons and their families must be provided continuing opportunity for full spiritual growth, the exercise of their religious faith, and a dignified mode of life.

We especially commend and encourage our priests in military service. In addition to the message already addressed to all priests and Religious, we stress the special obligations and opportunities you face in direct pastoral service to the men and women of the armed forces. To complement a teaching document of this scope, we shall need the sensitive and wise pastoral guidance only you can provide. We promise our support in facing this challenge.

To Men and Women in Defense Industries:

You also face specific questions, because the defense industry is directly involved in the development and production of the weapons of mass destruction which have concerned us in this letter. We do not presume or pretend that clear answers exist to many of the personal and professional and financial choices facing you in your varying responsibilities. In this letter we have ruled out certain uses of nuclear weapons, while also expressing conditional moral acceptance for deterrence. All Catholics, at every level of defense industries, can and should use the moral principles of this letter to form their consciences. We realize that different judgments of conscience will face different people, and we recognize the possibility of diverse concrete judgments being made in this complex area. We seek as moral teachers and pastors to be available to all who confront these questions of personal and vocational choice. Those who in conscience decide that they should no longer be associated with defense activities should find support in the Catholic community. Those who remain in these industries or earn a profit from the weapons industry should find in the church guidance and support for the ongoing evaluation of their work.

To Men and Women of Science:

At Hiroshima Pope John Paul said: "Criticism of science and technology is sometimes so severe that it comes close to condemning science itself. On the contrary, science and technology are a wonderful product of a God-given human creativity, since they have provided us with wonderful possibilities and we all gratefully benefit from

them. But we know that this potential is not a neutral one: It can be used either for man's progress or for his degradation." (120) We appreciate the efforts of scientists, some of whom first unlocked the secret of atomic power and others of whom have developed it in diverse ways, to turn the enormous power of science to the cause of peace.

Modern history is not lacking scientists who have looked back with deep remorse on the development of weapons to which they contributed, sometimes with the highest motivation, even believing that they were creating weapons that would render all other weapons obsolete and convince the world of the unthinkableness of war. Such efforts have ever proved illusory. Surely, equivalent dedication of scientific minds to reverse current trends, and to pursue concepts as bold and adventuresome in favor of peace as those which in the past have magnified the risks of war, could result in dramatic benefits for all of humanity. We particularly note in this regard the extensive efforts of public education undertaken by physicians and scientists on the medical consequences of nuclear war.

We do not, however, wish to limit our remarks to the physical sciences alone. Nor do we limit our remarks to physical scientists. In his address at the United Nations University in Hiroshima, Pope John Paul II warned about misuse of "the social sciences and the human behavioral sciences when they are utilized to manipulate people, to crush their mind, souls, dignity and freedom . . ." (121) The positive role of social science in overcoming the dangers of the nuclear age is evident in this letter. We have been dependent upon the research and analysis of social scientists in our effort to apply the moral principles of the Catholic tradition to the concrete problems of our day. We encourage social scientists to continue this work of relating moral wisdom and political reality. We are in continuing need of your insights.

To Men and Women of the Media:

We have directly felt our dependence upon you in writing this letter; all the problems we have confronted have been analyzed daily in the media. As we have grappled with these issues, we have experienced some of the responsibility you bear for interpreting them. On the quality of your efforts depends in great measure the opportunity the general public will have for understanding this letter.

To Public Officials:

Vatican II spoke forcefully of "the difficult yet noble art of politics." (122) No public issue is more difficult than avoiding war; no public task more noble than building a secure peace. Public officials in a democracy must both lead and listen; they are ultimately dependent upon a popular consensus to sustain policy. We urge you to lead with courage and to listen to the public debate with sensitivity.

Leadership in a nuclear world means examining with great care and objectivity every potential initiative toward world peace, regardless of how unpromising it might at first appear. One specific initiative which might be taken now would be the establishment of a task force including the public sector, industry, labor, economists and scientists with the mandate to consider the problems and challenges posed by nuclear disarmament to our economic well-being and industrial output. Listening includes being particularly attentive to the consciences of those who sincerely believe that they may not morally support warfare in general, a given war, or the exercise of a particular role within the armed forces. Public officials might well serve all of our fellow citizens by proposing and supporting legislation designed to give maximum protection to this precious freedom, true freedom of conscience.

In response to public officials who both lead and listen, we urge citizens to respect the vocation of public service. It is a role easily maligned but not easily fulfilled. Neither justice nor peace can be achieved with stability in the absence of courageous and creative public servants.



WAR OR PEACE—War always has been a part of human history. But only in the past 30 years has war technology developed to the point that the very existence of humanity is in peril. (NC photo by Robert Maust)

To Catholics as Citizens:

All papal teaching on peace has stressed the crucial role of public opinion. Pope John Paul II specified the tasks before us: "There is no justification for not raising the question of the responsibility of each nation and each individual in the face of possible wars and of the nuclear threat." (122) In a democracy, the responsibility of the nation and that of its citizens coincide. Nuclear weapons pose especially acute questions of conscience for American Catholics. As citizens we wish to affirm our loyalty to our country and its ideals, yet we are also citizens of the world who must be faithful to the universal principles proclaimed by the church. While some other countries also possess nuclear weapons, we may not forget that the United States was the first to build and to use them. Like the Soviet Union, this country now possesses so many weapons as to imperil the continuation of civilization. Americans share responsibility for the current situation, and cannot evade responsibility for trying to resolve it.

The virtue of patriotism means that as citizens we respect and honor our country, but our very love and loyalty make us examine carefully and regularly its role in world affairs, asking that it live up to its full potential as an agent of peace with justice for all people.

"Citizens must cultivate a generous and loyal spirit of patriotism, but without being narrow-minded. This means that they will always direct their attention to the good of the whole human family, united by the different ties which bind together races, people and nations." (124)

In a pluralistic democracy like the United States, the church has a unique opportunity, precisely because of the strong constitutional protection of both religious freedom and freedom of speech and the press, to help call attention to the moral dimensions of public issues. In a previous pastoral letter, "Human Life in Our Day," we said: "In our democratic system, the fundamental right of political dissent cannot be denied, nor is rational debate on public policy decisions of government in the light of moral and political principles to be discouraged. It is the duty of the governed to analyze responsibly the concrete issues of public policy." (125) In fulfilling this role, the church helps to create a community of conscience in the wider civil community. It does this in the first instance by teaching clearly within the church the moral principles which bind and shape the Catholic conscience. The church also fulfills a teaching role, however, in striving to share the moral wisdom of the Catholic tradition with the larger society.

In the wider public discussion, we look forward in a special way to cooperating with all other Christians with whom we share common traditions. We also treasure cooperative efforts with Jewish and Islamic communities, which possess a long and abiding concern for peace as a religious and human value. Finally, we reaffirm our desire to participate in a common public effort with all men and women of good will who seek to reverse the arms race and secure the peace of the world.

Conclusion

As we close this lengthy letter, we try to answer two key questions as directly as we can.

Why do we address these matters fraught with such complexity, controversy and passion? We speak as pastors, not politicians. We are teachers, not technicians. We cannot avoid our responsibility to lift up the moral dimensions of the choices before our world and nation. The nuclear age is an era of moral as well as physical danger. We are the first generation since Genesis with the power to virtually destroy God's creation. We cannot remain silent in the face of such danger. Why do we address these issues? We are simply trying to live up to the call of Jesus to be peacemakers in our own time and situation.

What are we saying? Fundamentally, we are saying that the decisions about nuclear weapons are among the most pressing moral questions of our age. While these decisions have obvious military and political aspects,

they involve fundamental moral choices. In simple terms, we are saying that good ends (defending one's country, protecting freedom, etc.) cannot justify immoral means (the use of weapons which kill indiscriminately and threaten whole societies). We fear that our world and nation are headed in the wrong direction. More weapons with greater destructive potential are produced every day. More and more nations are seeking to become nuclear powers. In our quest for more and more security, we fear we are actually becoming less and less secure.

In the words of our Holy Father, we need a "moral about-face." The whole world must summon the moral courage and technical means to say "no" to nuclear conflict; "no" to weapons of mass destruction; "no" to an arms race which robs the poor and the vulnerable; and "no" to the moral danger of a nuclear age which places before humankind indefensible choices of constant terror or surrender. Peacemaking is not an optional commitment. It is a requirement of our faith. We are called to be peacemakers, not by some movement of the moment, but by our Lord Jesus. The content and context of our peacemaking is set, not by some political agenda or ideological program, but by the teaching of his church.

Thus far in this pastoral letter we have made suggestions we hope will be helpful in the present world crisis. Looking ahead to the long and productive future of humanity for which we all hope, we feel that a more all-inclusive and final solution is needed. We speak here of the truly effective international authority for which Pope John XXIII ardently longed in "Peace on Earth" (126) and of which Pope Paul VI spoke to the United Nations on his visit there in 1965. (127) The hope for such a structure is not unrealistic, because the point has been reached where public opinion sees clearly that, with the massive weaponry of the present, war is no longer viable. There is a substitute for war. There is negotiation under the supervision of a global body realistically fashioned to do its job. It must be given the equipment to keep constant surveillance on the entire earth. Present technology makes this possible. It must have the authority, freely conferred upon it by all the nations, to investigate what seems to be preparations for war by any one of them. It must be empowered by all the nations to enforce its commands on every nation. It must be so constituted as to pose no threat to any nation's sovereignty. Obviously the creation of such a sophisticated instrumentality is a gigantic task, but it is hoping for too much to believe that the genius of humanity, aided by the grace and guidance of God, is able to accomplish it? To create it may take decades of unrelenting daily toil by the world's best minds and most devoted hearts, but it shall never come into existence unless we make a beginning now.

As we come to the end of our pastoral letter we boldly propose the beginning of this work. The evil of the proliferation of nuclear arms become more evident every day to all people. No one is exempt from their danger. If ridding the world of the weapons of war could be done easily, the whole human race would do it gladly tomorrow. Shall we shrink from the task because it is hard?

We turn to our own government and we beg it to propose to the United Nations that it begin this work immediately; that it create an international task force for peace; that this task force, with membership open to every nation, meet daily through the years ahead, with one sole agenda: the creation of a world that will one day be safe from war. Freed from the bondage of war that holds it captive in its threat, the world will at last be able to address its problems and to make genuine human progress, so that every day there may be more freedom, more food, and more opportunity for every human being who walks the face of the earth.

Let us have the courage to believe in the bright future and in a God who wills it for us—not a perfect world, but a better one. The perfect world we Christians believe is beyond the horizon, in an endless eternity where God

will be all in all. But a better world is here for human hands and hearts and minds to make.

For the community of faith the risen Christ is the beginning and end of all things. For all things were created through him and all things will return to the Father through him.

It is our belief in the risen Christ which sustains us in confronting the awesome challenge of the nuclear arms race. Present in the beginning as the word of the Father, present in history as the word incarnate, and with us today in his word, sacraments, and Spirit, he is the reason for our hope and faith. Respecting our freedom, he does not solve our problems but sustains us as we take responsibility for his work of creation and try to shape it in the ways of the kingdom. We believe his grace will never fail us. We offer this letter to the church and to all who can draw strength and wisdom from it in the conviction that we must not fail him. We must subordinate the power of the nuclear age to human control and direct it to human benefit. As we do this we are conscious of God's continuing work among us, which will one day issue forth in the beautiful final kingdom prophesied by the seer of the Book of Revelation:

"Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a bride voice from the throne saying, 'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them, he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.' And he who sat upon the throne said, 'Behold, I make all things new.'" (Rev. 21:1-5)

FOOTNOTES

1. Vatican II, "The Pastoral Constitution on the Church in the Modern World" (hereafter cited: Pastoral Constitution), 77. Papal and conciliar texts will be referred to by title with paragraph number. Several collections of these texts exist although no single collection is comprehensive; see the following: "Peace and Disarmament: Documents of the World Council of Churches and the Roman Catholic Church," (Geneva and Rome: 1982) (hereafter cited: Documents, with page number); J. Grennillan, "The Gospel of Peace and Justice: Catholic Social Teaching Since Pope John," (Maryknoll, N.Y.: 1976); D.J. O'Brien and T.A. Shannon, eds., "Renewing the Earth: Catholic Documents on Peace, Justice and Liberation," (N.Y.: 1977); A. Flannery, OP, ed., "Vatican Council II: The Conciliar and Post-Conciliar Documents," (Collegeville, Mn.: 1975); W. Abbot, ed., "The Documents of Vatican II," (N.Y.: 1966). Both the Flannery and Abbot translations of The Pastoral Constitution are used in this letter.

2. John Paul II, Message to the Second Special Session of the United Nations General Assembly Devoted to Disarmament, (June 1982), 7 (hereafter cited: Message U.N. Special Session 1982).

3. John Paul II, Address to Scientists and Scholars, 4; Origins, 10 (1981) p. 621.

4. The Pastoral Constitution is made up of two parts; yet it constitutes an organic unity. By way of explanation: the constitution is called "pastoral" because, while resting on doctrinal principles, it seeks to express the relation of the church to the world and modern mankind. The result is that, on the one hand, a pastoral slant is present in the first part, and on the other hand, a doctrinal slant is present in the second part. Pastoral Constitution, Footnote 1.

5. Same, Footnote 1.

6. Same, 43.

7. John Paul II, Message U.N. Special Session 1982, 2.

8. Pastoral Constitution, 81.

9. Same, 80.

10. Same, 16.

11. Same, 80.

12. The exact opposite of this vision is presented in Joel 3:10 where the foreign nations are told that their weapons will do them no good in face of God's coming wrath.

13. An omission in the New Testament is significant in this context. Scholars have made us aware of the presence of revolutionary groups in Israel during the time of Jesus. Barabbas, for example, was "among the rebels in prison who had committed murder in the insurrection" (Mk. 15:7). Although Jesus had come to proclaim and to bring about the true reign of God which often stood in opposition to the existing order, he makes no reference

PEACE STATEMENT—A statement signed by members of the Lyonsville, Ill., Church of Christ tops a stack of petitions showing ecumenical support for the bishops' pastoral. (NC photo by James L. Kilcoyne)

to, nor does he join in any attempts such as those of the Zealots to overthrow authority by violent means. See M. Smith, "Zealots and Sicarii, Their Origins and Relations," Harvard Theological Review 64 (1971) 1-19.

14. John Paul II, World Day of Peace Message 1982, 12; Origins, 11 (1982) p. 477.

15. Same, 11, 12; p. 477, 478.

16. John Paul II, Message U.N. Special Session 1982, 13; Pope Paul VI, World Day of Peace Message 1973.

17. John Paul II, World Day of Peace Message 1982, 12, cited p. 478.

18. Pastoral Constitution, 79.

19. Same, 77.

20. Same, 80.

21. Same, 17.

22. Same, 78.

23. John Paul II, World Day of Peace Message 1982, 2. The Pastoral Constitution stresses that peace is not only the fruit of justice, but also love which commits us to engage in "the studied practice of brotherhood." No. 78.

24. Pastoral Constitution, 79.

25. Same, 82.

26. Same, 79.

27. Pius XII, Christmas Message 1948. The same theme is reiterated in Pius XII's Christmas Message of 1953: "The community of nations must reckon with unprincipled criminals who, in order to realize their ambitious plans, are not afraid to unleash total war. This is the reason why other countries if they wish to preserve their very existence and their most precious possessions, and unless they are prepared to accord fee action to international criminals, have no alternative but to get ready for the day when they must defend themselves. This right to be prepared for self-defense cannot be denied, even in these days, to any state."

28. Pastoral Constitution, 80.

29. Same, 80.

30. John Paul II, World Day of Peace Message, 1982, 12; p. 478.

31. Augustine called it a Manichean heresy to assert that war is intrinsically evil and contrary to Christian charity, and stated: "War and conquest are a sad necessity in the eyes of men of principle, yet it would be still more unfortunate if wrongdoers should dominate just men." ("The City of God," Book IV, C. 15) Representative surveys of the history and theology of the just war tradition include: F.H. Russell, "The Just War in the Middle Ages" (N.Y.: 1975); P. Ramsey, "War and the Christian Conscience" (Durham, N.C.: 1961); "The Just War: Science" (N.Y.: 1965); Force and Political Responsibility and the Limitation of War" (Princeton: 1975); "Just War Tradition and the Restraint of War: A Moral and Historical Inquiry" (Princeton: 1981); L. B. Walters, "Five Inquiry" (Princeton: 1981); W. O'Brien, "War and Survival" (N.Y.: 1969); "The Conduct of Just and Limited War" (N.Y.: 1981); J.C. Murray, "Remarks on the Moral Problem of War," Theological Studies 20 (1959) p. 40-51.

32. Aquinas treats the question of war in the "Summa Theologica," II-IIae, q. 40; also cf. II-IIae, q. 64.

33. Pastoral Constitution, 79.

34. Pius XII, Christmas Message, 1948.

35. For an analysis of the content and relationship of these principles cf.: R. Potter, "The Moral Logic of War," McCormick Quarterly 23 (1970) p. 203-233; J. Childress in Shannon, cited, p. 40-58.

36. James T. Johnson, "The Just War: Force and Political Responsibility," cited: "Ideology, Reason and the Limitation of War," cited: W. O'Brien, "The Conduct of Just and Limited War," cited, p. 13-30; W. Vanderpool, "La doctrine scolastique du droit de guerre," p. 387ff.; J.C. Murray, "Theology and Modern

Warfare" in W.J. Nagel, ed., "Morality and Modern Warfare," p. 80ff.

37. John Paul II, World Day of Peace Message 1983, 11.

38. U.S. Catholic Conference, Resolution on Southeast Asia (Washington: 1971).

39. Pastoral Constitution, 80.

40. John Paul II, World Day of Peace Message, 1982, 12.

41. Declaration on Prevention of Nuclear War (Sept. 24, 1982).

42. Pastoral Constitution, 80.

43. Same, 80.

44. John Paul II, World Day of Peace Message, 1982, 12.

45. Representative authors in the tradition of Christian pacifism and nonviolence include: R. Bainton, "Christian Attitudes Toward War and Peace," (Abingdon: 1960) ch. 4, 5, 10; J. Yoder, "The Politics of Jesus," (Grand Rapids: 1972), "Nevertheless: Varieties of Religious Pacifism," (Scottsdale: 1971); T. Merton, "Faith and Violence: Christian Teaching and Christian Practice," (Notre Dame: 1967); G. Zahn, "Conscience and Dissent," (N.Y.: 1967); E. Egan, "The Beatitudes of Works of Mercy and Pacifism," in T. Shannon, ed., "War or Peace: The Search for New Answers," (N.Y.: 1980) p. 189-187; J. Fahey, "The Catholic Church and the Arms Race," Worldview, 22 (1979) p. 38-41; J. Douglass, "The Nonviolent Cross: A Theology of Revolution and Peace," (N.Y.: 1966).

46. Justin, "Dialogue with Trypho," ch. 2; cf. also "The First Apology," chs. 14, 39.

47. Cyprian, "Collected Letters;" letters to Cornelius.

48. Sulpicius Severus, "The Life of Martin," 4.3.

49. Pastoral Constitution, 79.

50. Same, 78.

51. "Human Life in Our Day," chapter 2, p. 44.

52. Pastoral Constitution, 80.

53. Same, 80.

54. John Paul II, Address to Scientists and Scholars, 4, cited p. 621.

55. Cf. Declaration on Prevention of Nuclear War, 1982, 12.

56. Paul VI, World Day of Peace Message, 1967, in Documents, p. 198.

57. Statement of the Holy See to the United Nations (1978), in "The Church and the Arms Race," Pax Christi, USA (N.Y.: 1978) p. 23-24.

58. R. Adams and S. Cullen, "The Final Epidemic: Physicians and Scientists on Nuclear War," (Chicago: 1981).

59. Pontifical Academy of Sciences, "Statement on the Consequences of the Use of Nuclear Weapons," in Documents, p. 241.

60. John Paul II, World Day of Peace Message 1982, 6, cited p. 476.

61. The following quotations are from public officials who have served at the highest policy levels in recent administrations of our government:

"It is time to recognize that no one has ever succeeded in advancing any persuasive reason to believe that any use of nuclear weapons, even on the smallest scale, could reliably be expected to remain limited." McG. Bundy, G.F. Kennan, R.S. McNamara and G. Smith, "Nuclear Weapons and the Atlantic Alliance," Foreign Affairs 60 (1982) p. 757.

"From my experience in combat there is no way that (nuclear escalation) . . . can be controlled because of the lack of information, the pressure of time and the deadly results that are taking place on both sides of the battle line." Gen. A.C. Collins, Jr. (former deputy commander-in-chief of U.S. Army in Europe), "Theatre Nuclear Warfare: The Battlefield," in J.F. Reichart and S.R. Stum, eds., "American Defense Policy," fifth ed., (Baltimore: 1982) p. 359-360.

"None of this potential flexibility changes my view that a full-scale thermonuclear exchange would be an unprecedented disaster for the Soviet Union as well as for the United States. Nor is it at all clear that an initial use of nuclear weapons—however selectively they might be targeted—could be kept from escalating to a full-scale thermonuclear exchange, especially if command-and-control centers were brought under attack. The odds are high, whether weapons were used against tactical or strategic targets, that control would be lost on both sides and the exchange would become unconstrained." Harold Brown, Department of Defense Annual Report FY 1979 (Washington: 1978).

Cf. also: "The Effects of Nuclear War," Washington: 1979; U.S. Government Printing Office, 1979.

62. For example, cf.: H.A. Kissinger, "Nuclear Weapons and Foreign Policy" (N.Y.: 1957), "The Right to Choose" (N.Y.: 1960); R. Osgood and R. Aron, "Force, Order and Justice" (Baltimore: 1967); R. Aron, "The Great Debate: Theories of War Strategy" (N.Y.: 1965); D. Ball, "Can Nuclear War Be Controlled?," Adelphi Paper No. 161 (London: 1981); M. Howard, "On Fighting a Nuclear War," International Security 5 (1981) p. 3-17.

63. "Statement on the Consequences of the Use of Nuclear Weapons," in Documents, p. 243.

64. Plus XIII, Address to the VIII Congress of the World Medical Association, in Documents, p. 121.

65. Pastoral Constitution, 80.

66. Same, 80.

67. McG. Bundy, et al., "Nuclear Weapons," cited; K. Kaiser, G. Leber, A. Mertes, F.J. Schulze, "Nuclear Weapons and the Preservation of Peace," Foreign Affairs 60 (1982), p. 1157-70; cf. other responses to Bundy article in the same issue of Foreign Affairs.

68. Testimony given to the NCCB Committee during preparation of this pastoral letter. The testimony is reflected in the quotes found in footnote 61 above.

69. Our conclusions and judgments in this area although based on careful study and reflection of the application of moral principles do not have, of course, the same force as the principles themselves and therefore allow for different opinions, as the Precis makes clear.

70. Undoubtedly aware of the long and detailed technical debate on limited war, Pope John Paul II highlighted the unacceptable moral risk of crossing the threshold to nuclear war in his "Angelus Message" of December 13, 1981:

"I have, in fact, the deep conviction that, in the light of a nuclear war's effects, which can be scientifically foreseen as certain, the only choice that is morally and humanly valid, is represented by the reduction of nuclear armaments, while waiting for their future complete elimination, carried out simultaneously by all the parties, by means of explicit agreements and with the commitment of accepting effective controls." In Documents, p. 240.

71. W.H. Kincaid and J.D. Porro, "Negotiating Security: An Arms Control Reader" (Washington: 1979).

72. Several surveys are available, for example: J.H. Kahin, "Security in the Nuclear Age: Developing U.S. Strategic Policy," (Washington: 1975); M. Mandelbaum, "The Nuclear Question: The United States and Nuclear Weapons 1946-1976," (Cambridge, England: 1979); B. Brodie, "Development of Nuclear Strategy," International Security, 2 (1978) p. 65-83.

73. The relationship of these two levels of policy is the burden of an article by D. Ball, "U.S. Strategic Forces: How Would They Be Used?" International Security, 7 (1982-83) p. 31-40.

74. Pastoral Constitution, 81.

75. U.S.C., "To Live In Christ Jesus," (Washington: 1976) p. 34.

76. Cardinal John Krol, Testimony on Salt II, Origins (1979) p. 197.

77. John Paul II, Message U.N. Special Session, 1982, 3.

78. Same, 8.

79. John Paul II, Address to UNESCO, 21, 1980.

80. John Paul II, letter to International Seminar on the World Implications of a Nuclear Conflict, August 23, 1982; Text in NC News Documentary, August 24, 1982.

81. Particularly helpful was the letter of January 15, 1983, of Mr. William Clark, national security adviser, to Cardinal Bernardin. Mr. Clark stated: "For moral, political and military reasons, the United States does not target the Soviet civilian population as such. There is no deliberately opaque meaning conveyed in the last two words. We do not threaten the existence of Soviet civilization by threatening Soviet cities. Rather, we hold at risk the war-making capability of the Soviet Union—its armed forces, and the industrial capacity to sustain war. It would be irresponsible for us to issue policy statements which might suggest to the Soviets that it would be their advantage to establish privileged sanctuaries within heavily populated areas, thus inducing them to locate much of their war-fighting capability within those urban sanctuaries." A reaffirmation of the Administration's policy is also found in Secretary Weinberger's Annual Report to Congress (Caspar Weinberger, Annual Report to Congress, February 1, 1983, p. 55): "The Reagan Administration's policy is that under no circumstances may such weapons be used deliberately for the purpose of destroying populations." Also the letter of Mr. Weinberger to Bishop O'Connor of February 9, 1983, has a similar statement.

82. S. Zuckerman, "Nuclear Illusion and Reality," (N.Y.: 1982); D. Ball, cited, p. 36; T. Powers, "Choosing A Strategy for World War III," The Atlantic Monthly (November 1982) p. 82-110.

83. Cf. the comments in Pontifical Academy of Sciences "Statement on the Consequences of the Use of Nuclear Weapons," cited above.

84. Several experts in strategic theory would place both the MX missile and Pershing II missiles in this category.

85. In each of the successive drafts of this letter we have tried to state a central moral imperative: that the arms race should be stopped and disarmament begun. The implementation of this imperative is open to a wide variety of approaches. Hence we have chosen our own language in this paragraph, not wanting either to be identified with one specific political initiative or to have our words used against specific political measures.

86. Cf. President Reagan's speech to the National Press Club (November 18, 1981) and address at Eureka College (May 9, 1982). Department of State, "Current Policy" 361 and 367.

87. John Paul II, Homily at Coventry Cathedral, 2, Origins, 12 (1982) p. 38.

88. The two treaties are the Threshold Tests Ban Treaty signed July 3, 1974, and the Treaty on Nuclear Explosions for Peaceful Purposes (P.N.E.) signed May 13, 1976.

89. John Paul II, Message to U.N. Special Session 1982, 8.

90. Mr. Weinberger's letter to Bishop O'Connor specifies actions taken on command-and-control facilities designed to reduce the chance of unauthorized firing of nuclear weapons.

91. Same, 9. Cf. U.S. Catholic Conference, At Issue 2: "Arms Export Policies—Ethical Choices," (Washington: 1978) for suggestions about controlling the conventional arms trade.

92. The International Security Act of 1976 provides for such human rights review.

93. John Paul II, Address to the United Nations General Assembly, Origins, 9 (1979), p. 268.

94. John Paul II, Homily at Coventry Cathedral, cited, p. 55.

95. Pastoral Constitution 78.

96. G. Sharp, "The Politics of Nonviolent Action," (Boston: 1973); R. Fisher and W. Ury, "Getting to Yes: Negotiating Agreement Without Giving In," (Boston: 1981).

97. John Paul II, World Day of Peace Message 1982, 7, cited, p. 476.

98. "To Establish the United States Academy of Peace": Report of the Commission on Proposals for the National Academy of Peace and Conflict Resolution, (Washington: 1981) p. 119-120.

99. U.S. Catholic Conference, "Statement on Registration and Conscription for Military Service" (Washington: 1980); cf. also "Human Life in Our Day," cited, p. 42-45.

100. Paul VI, "The Development of Peoples" (1966), 76.

101. Cf. V. Zermans, ed., "Major Addresses of Pius XII," two vols., (St. Paul: 1961) and J. Gremillion, "The Gospel of Peace and Justice," cited.

102. Cf. John XXIII, "Peace on Earth" (1963) esp. 80-145.

103. A sampling of the policy problems and possibilities posed by interdependence can be found in: R.O. Keohane and J.S. Nye, Jr., "Power and Interdependence" (Boston: 1977); S. Hoffmann, "Primacy or World Order" (N.Y.: 1978); The Overseas Development Council, The U.S. and World Development 1979; 1980; 1982, (Washington, D.C.).

104. John XXIII, "Peace on Earth," 137.

105. This has particularly been the case in the two U.N. Special Sessions on Disarmament, 1979, 1982.

106. U.S. Catholic Conference, "Marxist Communism" (Washington: 1980) p. 19.

107. The debate on U.S.-Soviet relations is extensive; recent examples of it are found in: A. Ulam, "U.S.-Soviet Relations: Unhappy Coexistence: America and The World, 1978," Foreign Affairs 57 (1979) p. 566-571; W.G. Hyland, "U.S.-Soviet Relations: The Long Road Back: America and The World, 1981," Foreign Affairs 60 (1982) p. 525-550; R. Legvold, "Containment Without Confrontation," Foreign Policy, 40 (1980) p. 74-98; S. Hoffmann, "Muscle and Brains," Foreign Policy 37 (1979-80) p. 3-27; P. Hassner, "Moscow and The Western Alliance," Problems of Communism, 30 (1981) p. 37-54; S. Bialer, "The Harsh Decade: Soviet Policies in the 1980s," Foreign Affairs 59 (1981) p. 999-1029; G.

Kennan, "The Nuclear Delusion: Soviet-American Relations in the Atomic Age" (N.Y.: 1982); N. Podhoretz, "The Present Danger" (N.Y.: 1980); P. Nitze, "Strategy in the 1980s," Foreign Affairs 59 (1980) p. 82-101; R. Strode and C. Gray, "The Imperial Dimension of Soviet Military Power," Problems of Communism 30 (1981) p. 1-15; International Institute for Strategic Studies, "Prospects of Soviet Power in the 1980s," Parts I and II, Adelphi Papers, 151 and 152, (London: 1979); S.S. Kaplan, ed., "Diplomacy of Power: Soviet Armed Forces as a Political Instrument" (Washington: 1981) R. Barnett, "The Giants: Russia and America" (N.Y.: 1977); M. McGwire, "Soviet Military Requirements," the Brookings Institute (Washington: 1982); R. Tucker, "The Purposes of American Power," Foreign Affairs 59 (1980-81) p. 241-274; A. Geyer, "The Idea of Disarmament: Rethinking the Unthinkable" (Washington: 1982). For a review of Soviet adherence to treaties cf.: "The SALT Syndrome Charges and Facts: Analysis of an 'Anti-SALT Documentary,'" Report prepared by U.S. Government Agencies (State, Defense, CIA, ACDA and NSC). Reprinted in The Defense Monitor, Vol. 10; No. 8a. Center for Defense Information.

108. John Paul II, World Day of Peace Message 1983, 7.

109. John Paul II, "The Redeemer of Man," 16, Origins, 8 (1980) p. 635.

110. The phrase and its description are found in R.S. McNamara, Report to the Board of Governors of the World Bank 1978; cf. also 1979; 1980 (Washington, D.C.).

111. John Paul II, Homily at Yankee Stadium, 4 Origins, 9 (1979) p. 311.

112. Paul VI, Address to the General Assembly of the United Nations (1965), 2.

113. Pastoral Constitution, 81.

114. Cf. Hoffman, cited, "Independent Commission on Disarmament and Security Issues: Common Security" (N.Y.: 1982).

115. For an analysis of the policy problems of reallocating resources, cf.: Bruce M. Russett, "The Prisoners of Insecurity," (San Francisco: 1983). Cf.: Common Security, cited; Russett, cited; U.N. Report on Disarmament and Development (N.Y.: 1982); United Nations, "The Relationship Between Disarmament and Development: A Summary," Fact Sheet 21; (N.Y.: 1982).

116. John Paul II, "The Redeemer of Man," 21, cited; p. 641. Much of the following reflects the content of A. Dulles, "A Church To Believe In: Discipleship and The Dynamics of Freedom," (N.Y.: 1982) ch. 1.

117. John Paul II, World Day of Peace Message 1982, 4, cited, p. 475.

118. Paul VI, World Day of Peace Message 1976.

119. Pastoral Constitution, 79.

120. John Paul II, Address to Scientists and Scholars, 3, cited, p. 621.

121. Same, 3.

122. Pastoral Constitution, 75.

123. John Paul II, Address at Hiroshima, 2; Origins, 10 (1981) p. 620.

124. Pastoral Constitution, 75.

125. "Human Life in Our Day," cited p. 41.

126. John XXIII, "Peace on Earth" (1963), 137.

127. Paul VI, Address to the General Assembly of the United Nations (1965), 2.



PASTORAL PASSED—A happy Cardinal Joseph L. Bernardin of Chicago thanks the U.S. bishops after they voted 238-9 to accept the pastoral letter on war and peace. Cardinal Bernardin, who chaired the committee drafting the letter, is flanked by other committee members, from left, Bishop John J. O'Connor, auxiliary to the military vicar, Father Bryan Hehir, U.S. Catholic Conference staff person who assisted the bishops, and Auxiliary Bishop Thomas Gumbleton of Detroit. Also serving on the committee were Bishop George A. Fulcher of Lafayette, Ind., and Bishop Daniel Patrick Reilly of Newark, Conn. (NC photo from UPI)

Pathways of the Spirit



PEERS AND SYMPATHY—Teen-agers in St. Anthony, Minn., combine their energies to raise some money for a church youth project. Teens learn a great deal about life from each other and are much more open to the influence of peers than they are to their parents. Teens know their

peers will listen sympathetically hours on end, whether they are discussing problems with the opposite sex or triumphs at school. (NC photo by Dale G. Folstad)

Innovations nourish faith of teens

by PATRICIA DAVIS

I grew up in New England in the 1940s and 1950s and attended a Protestant church and Sunday school. Occasionally I spent the night with a Catholic friend and went with her to Mass or to religious instructions.

I quickly discovered important similarities between my friend's experience and my own. Both her religious education class and mine met in chilly and unattractive church basements. Each group could be attentive one week and distracted the next. Each contained at least one youngster who asked hard questions. And each was taught by a woman.

In both groups there was a strong emphasis on the content of what ought to be learned. We students understood that being informed about our faith was an important responsibility. In both groups the obvious commitment of the teacher left a lasting impression.

Today, when I look at the religious education of my own children and their friends, I see similarities with my own experiences years ago. My children have been urged in their programs to appreciate the content of what is taught. The impact made by the teacher's faith remains central.

But I also see differences. My children's faith was nourished by practices which were seldom part of my growing up.

For example, many youngsters now experience a home Mass occasionally. Thus they learn that the place where they eat and sleep and play and study is holy ground. I know several young families who worship together regularly and encourage their children to take an active part.

A family with nine children spent several Christmases helping out at a home for the elderly run by the Little Sisters of the Poor. The father is the home's staff physician and he hoped this experience would help his youngsters learn that a living faith includes service to others.

In my son's high school religion class in social justice, a field trip took students first to an inner city soup kitchen and then to an elegant suburban shopping mall. Indelible images gained from those few hours were worth more than dozens of classroom lectures and hundreds of pages of text.

In the discussions following the field trip, the students spoke candidly of their fear, greed, disgust, envy and alienation. They were helped to draw their own conclusions about the relationship between two very different lifestyles found only a half hour's drive apart in the nation's capital.

Many high school and teen-age CCD programs include days of recollection or weekend retreats. The goal is to provide time and space so youths can become more aware of the meaning of their own experiences and grow more open to God.

In Washington, D.C., there is a teen retreat program called IMPAC. Directed to black youth, each participant in IMPAC is encouraged to cherish the black Catholic experience and to articulate boldly his or her relationship to Christ.

To sum up, religious education for today's (See INNOVATIONS on page 34)

Pope has practical advice for parents

by DAVID GIBSON

How large a role can adults and teen-agers play in each others' lives in the kind of world we live in—a world that probably does as much to pull age groups apart as to bring them together?

One adult trying to respond to that question is Pope John Paul II. It may seem surprising that a pope would be traveling around offering practical advice for adults in the church about how to construct better relationships with youth. But Pope John Paul does exactly that.

You may recall scenes from television of the festivities when the pope and a whole lot of teen-agers got together at Madison Square Garden in New York City when he visited the United States in 1979. A few people were

amazed at the fun he seemed to have, and the way he really took time out for those young people.

He's had a lot to say about youth since then, however. In fact recently he spoke to a group of bishops from France and got right down to the nitty gritty.

Parents may be happy to know that he expressed an understanding of the confounding feelings they sometimes experience in their relationships with their own teen-age children. Many parents "are bewildered by the change in their children as they grow up," he said.

Then the pope talked about the "exaggerated sense of guilt" parents sometimes feel over developments in their children's lives. The many influences from outside the family on youth "can bring to nought the most capable efforts," the pope observed.

Nonetheless he stressed the value of the parents' role and said the church must help parents "come to terms with their difficult but so very worthwhile role." To be a parent, he stressed, takes courage, skill, patience and faith.

Another situation discussed by the pope that great numbers of parents will recognize from firsthand experience is the one in which teen-agers say they don't see any value in the church itself; that they don't see a need for the church as an institution. The pope discussed that situation frankly. To respond to the problem—which he called "fairly widespread"—the church and its people need to think about how they are perceived by youth, he said.

Resources

"The Dimensions of Care," by Dr. Michael Warren. Origins, Jan. 28, 1982, 1312 Mass. Ave. N.W., Washington, D.C. 20005. \$3. A professor of catechetical ministry, Warren gives some thoughtful advice on ways of ministering to youth. We need to learn to be connoisseurs of the human, he says.

"How to Mother an Unwed Mother," by Mary Malloy. U.S. Catholic, May 1983, 221 W. Madison, Chicago, Ill. 60606. \$1.25. This is a powerful account of what one family learned in coping with two unexpected pregnancies. The experiences were painful but full of grace, the mother insists.

Spirit of God active in lives of Jesus and early Christians

Modern notion of spirit would have been incomprehensible to Old Testament mind

by Fr. JOHN CASTELOT

All through the Old Testament, the spirit of God was active in the lives of people who played important roles in his dealings with his people: patriarchs, judges, prophets.

This spirit was a dynamic force, a divine principle of action empowering these people to speak and act in extraordinary ways.

A description of this spirit in terms that would make sense to a Christian today who believes there are three persons in one God would have been incomprehensible to the Old Testament mind.

When we turn to the New Testament we are

conscious of reading Christian literature. The doctrine of the Trinity is so central to our own Christian faith that we tend to read these books in light of that faith. But it is important to remember that the authors of these books, with the exception of Luke, were all Jews. It took centuries for the church to translate its experience of God into the relatively clear and precise terms we are familiar with. This is not to say that there was no Trinity in the New Testament church. There was, but in a way different from the way we think of it today, after long centuries of theological reflection and debate.

The first Christians did not yet have a

doctrine of the Trinity, but they did experience the threefold action in their lives of God as Father, as redeemer and as sanctifier.

The first Christians did not start with an abstract, revealed truth and then proceed to verify that truth in their lives. It was just the other way around. They experienced God's presence and action and then, but only slowly and very gradually, came to express that experience in technical language.

The transition from experience to doctrinal statement was not easy; it took centuries.

In the earliest days of Christianity, the people had only dimly perceived notions of the Son and the Holy Spirit. They were quite convinced that, in a very real and mysterious way, they encountered God in Jesus of Nazareth and that God's spirit was powerfully active in their lives in an amazing variety of ways.

But it took time for them to be able to conceive of the Son as the Son of God and of the Spirit of God as the Holy Spirit.

We must, then, approach the New Testament through the minds and the eyes of

its authors. And there is some ambiguity here, as we see how the word "spirit" is used by the authors.

As we see examples of the influence of God's spirit discussed in the lives of New Testament people, we must keep in mind that the spirit often seems to be the same spirit spoken of in the Old Testament—that divine force that enables people to accomplish things beyond their natural capabilities. Other times the use of the word "spirit" appears to mean more than that. Then, too, translators of the original texts may have confused the issue in some instances.

These points may seem a bit academic here. But they are a necessary introduction to my upcoming columns dealing with the action of the spirit in the New Testament. We need to be careful not to misunderstand the transition from the Old to the New Testament.

In any event, as we shall see, the spirit of God was a dynamic force in the life of Jesus and of the first Christians.

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Innovations nourish faith of teens (from 33)

youth tries to stretch the religious consciousness beyond the family to the elderly poor; to stimulate greater sensitivity to the contrast between the very rich and very poor within a single city; to nurture an appreciation of one's religious and ethnic heritage.

I know a number of parishes where youths and adults have participated together in a 24-hour fast. It encourages them to develop a concern for the oppression and poverty everywhere in the world.

Participants in the fast read and listen to talks and watch films about world hunger. They pray and play and begin to feel really hungry and try to sleep on the floor of a classroom or gym.

They come wanting to know more about hunger and hoping to make contact in some small way with their sisters and brothers whose hunger is not chosen and never ends.

Usually the fast ends with a meal. The weary and hungry participants sit down to eat and discover that only a third of them will have full dinners with all the trimmings. A second group may have a bowl of thin soup, a piece of bread, perhaps a piece of fruit. And the final third have only a cup of rice.

Those concluding meals offer participants an accurate picture of the human family's "daily bread." They also raise some interesting ethical dilemmas among participants. Should those hungry people with full plates share with others who have little? Can those without enough wait for their more fortunate neighbors to share with them?

This is an educational experience not easily forgotten.

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THE WORD

by PAUL KARNOWSKI

We can imagine the dismay of the apostles in today's gospel. Miles away from a source of food, they realize that the 5,000 people who came to see Jesus must be fed. Upon analyzing the supplies, however, they discover that they barely have enough food to feed themselves, much less a crowd of 5,000. It's a sort of Murphy's-law-gospel story: at the worst possible moment something has gone wrong.

We identify with the apostles because a similar thing happens to us all the time—albeit on a more emotional or psychological plane. It usually happens when we are at an emotional low point in our lives, under a great deal of stress. We barely have enough strength to keep going.

Then it happens: a friend, a spouse, or a relative comes to us and spills their guts. They are depressed, full of fear or anxiety. They come to us, not knowing that we are in short supply of strength. They come to us because we

are good listeners or pillars of strength. Their timing could not be worse.

What do we do? The same thing the apostles do in today's gospel. Feeling as if we are in an impossible situation, just as the disciples, we turn to the Lord. We ask Him what we should do. He smiles reassuringly, but He asks us a seemingly insensitive question. He asks how much strength we have. Half-thinking to ourselves that He should already know, we tell Him that we barely have enough strength for ourselves, much less for those around us.

And like the apostles, we look at Him oddly when He tells us to take what little we have and share it with the others. Our only real choice is to trust His judgement. And so we take our five loaves of strength and our two fishes of courage and we share it with our friends, our spouses, or our relatives.

And if we have truly trusted in the Lord, that little portion turns out to be more than enough. Sometimes we even have a basket or two left over.

JUNE 5, 1983

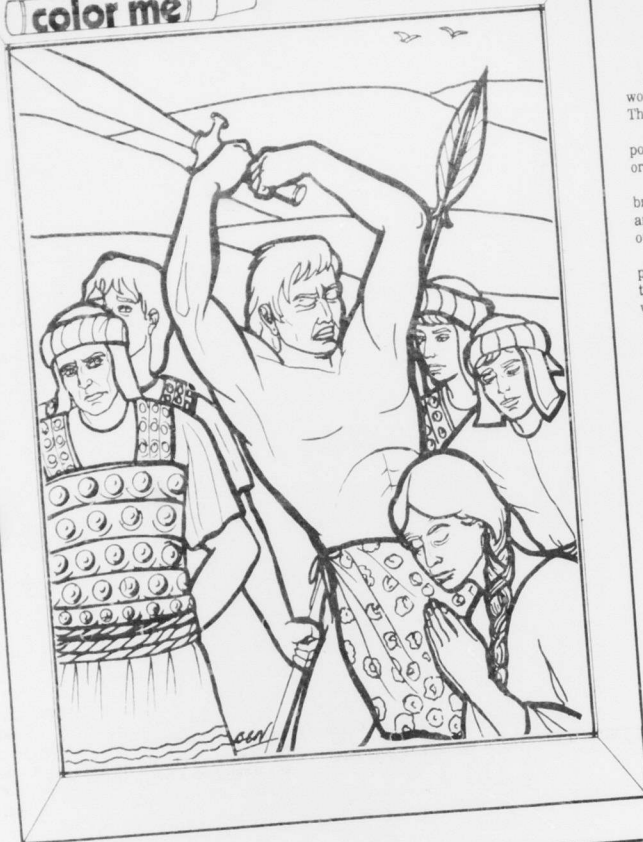
Feast of Corpus Christi (C)

Genesis 14:18-20

I Corinthians 11:23-26

Luke 9:11-17

color me



Jewish family shows love through martyrdom

by JANAAN MANTERNACH

King Antiochus was furious. He ordered a woman and her seven sons to eat some pork. They refused.

"It is against God's law for us Jews to eat pork," the mother told the king. The angry king ordered the mother and her sons to be tortured. Soldiers beat them. But they still refused to break God's law. "Why do you torture us? We are ready to die rather than break the law of our God," one of the brothers told the king.

"Light the fires!" the king shouted. "Put a pan over the flames." The king's soldiers threw the oldest brother on the pan. In a moment he was dead.

The mother encouraged her other sons. "The Lord our God cares for us."

The king had the second son seized. "Will you eat pork rather than die like your brother?" the soldiers asked him. "Never!" the young man shouted. "You can kill me but the king of the world will raise us up to live forever." The second brother died too.

The soldiers grabbed the third brother. "The Lord gave me this body. I give it up rather than break the Lord's law. From the Lord I will receive it back again." The king and the soldiers were amazed at the young man's courage. But they killed him just the same.

Then the soldiers took the fourth son. Just before he died the young man spoke up. "I choose to die at your hands," he said, "with the hope that God will raise me to life again."

The king was angrier than before. He felt these men were mocking him. He ordered the soldiers to torture the fifth son. "Do not think our God has forgotten us," the son warned the king. "You will suffer worse pains than you are making us suffer."

He died as did the sixth brother a few moments later.

All this time the mother kept encouraging her sons. "It was not I who gave you the breath of life. The Lord gave you life and breath. The

Lord will give them back to you because you are dying rather than break the Lord's law."

Only her youngest son was still alive by her side. King Antiochus promised to make him rich and powerful if he would just eat a piece of pork. "Urge your son to accept my offer," the king begged the mother.

"My son," the mother whispered in Hebrew. "Do not be afraid of this wicked king. Look at the earth and the sky. God made them all out of nothing. The Lord made you and me in the same way. Be willing to die now. The Lord will give you and your brothers back to me. We will all live together again."

The boy spoke up to the king. "What are you waiting for? I will obey the Lord's command. My brothers have suffered for a few moments. Now they are alive with God. Like them I offer my life rather than break the Lord's law. I pray that you, O King, will come to believe that the Lord alone is God."

The king jumped from his throne. "Kill him!" he shouted. The boy died trusting in God.

The mother was the last to die. She was the mother of seven martyrs who loved God.

Part I: Let's Talk

Activity: After reading this story, spend some time thinking about what values your family holds most dear. The Jewish mother and her seven sons valued their God more highly than their lives. What would you die for?

Questions: What is the point of this story? Why was the king so furious? How did the Jewish sons and their mother keep up their courage during their horrible ordeal? What is a martyr?

Part II: Parent and Teacher Notes

Story Background: "Maccabee" in Hebrew means "hammer." The story of the martyrdom of the Jewish mother and her seven sons is intended to be an edifying story, to give others courage in the face of great difficulties and injustices. The book in which the story is found speaks explicitly of God creating the world out of nothing and of the resurrection, at least of the just, after death.

The Bible and Us: What things in life are you willing to sacrifice for? What martyrs do you admire? What do you think gave them the courage to die for their faith? The story of the Jewish mother who was willing to watch her seven sons die rather than break one of God's commands is a moving challenge.

THE QUESTION BOX

Who is right about second coming?

by Msgr. R.T. BOSLER

Q Listening to some of the TV and radio preachers, I am confused about the second coming of Christ. Some imply that the end of the world is near since the signs given in Scripture are being fulfilled in the earthquakes and the rising of nation against nation. Some stress that the Son of Man will come without warning like a thief in the night. They give you the feeling that the Bible pictures God as trying to trap people with a surprise ending. Can you shed some light?



A Was there ever a time when there were not earthquakes and nations rising against nations? The biblical words about the end of time are not to be taken literally.

When the Bible tells us something about the final triumph of Christ, which is his second coming, it uses poetic language. Prose simply won't do.

There are some experiences in ordinary life that cannot be shared by using prose. With prose, a young man can describe some

qualities of the girl he loves. He can talk about the color of her hair, the tilt of her nose, how she talks, what she does that reveals her character and goodness.

But when he wants to express what she means to him, how it feels to be in love, he uses poetic language and pictured speech that portray the impossibility of describing the inexplicable.

"She is the light of my life" or, "She's driving me crazy!"

We don't take these expressions literally. Why should we take the imagery of Scripture literally and mistake its meaning?

And yet that is what so many do when they read the apocalyptic language of the Book of Revelations or the passages in the Gospels about the second coming of Christ.

To describe the final triumph of Christ, which they identified with the Old Testament's "Day of the Lord," the writers of the New Testament borrowed the images in Chapter 7 of the Book of Daniel:

"I saw one like a son of man coming on the clouds of heaven . . . he received dominion, glory and kingship." (7:13-14)

When the New Testament applies these words to Christ's second coming, it is not saying that he is to appear suddenly out of the clouds. It is using imagery to express the inexpressible.

Similarly, the detailing of the signs to precede the second coming—nations rising against nations, earthquakes, etc.—must not be taken literally.

Again we are dealing with imagery that attempts to portray the meaning of the gigantic battle of Christ and his church against the powers of evil before the final triumph.

As for the unexpected coming, the principal purpose of the parable of the five foolish and five wise virgins who waited for the bridegroom or the saying that the Son of Man will come like a thief in the night is to warn people that they must not live so as to be ready at any time, not to imply that God is deliberately trying to catch them unaware.

Though they use imagery, the Old and New Testaments clearly teach that at the end of history judgement will be final. God vindicated and evil completely overcome.

From what the New Testament tells us, Jesus not only stated that the time of the second coming is unknown, but also did not give any detailed description of what would happen.

(Msgr. Bosler welcomes questions from readers. Those of general interest will be answered here. Write to him at: 600 N. Alabama, Indianapolis, IN 46204.)

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Discussion points and questions

1. If you are an adult, think about teenagers you know. Why do you think it takes so much time to get to know some teenagers well?

2. If you are a teen-ager, think about the adults in your life. Are they difficult to understand? Why or why not? What do you want them to understand about you?

3. What was the point of the fast described by Patricia Davis?

4. What is the goal of the IMPAC youth retreat program that Ms. Davis discusses?

5. What does Katharine Bird mean by saying that teens learn about getting along in the world by watching their friends?

6. Why does David Gibson think that adults and youth need each other so much?

7. Did anything surprise you in reading Gibson's quotes from the pope about the relationship between adults and youth?

8. What point is Father John Castellet making about the spirit of God in his article?

St. Malachy Parish

Brownsburg, Indiana

Fr. William Pappano, pastor

by SUSAN MICINSKI

"We find a tremendous amount of interest and participation from the people here," stated Father William Pappano, pastor of St. Malachy Parish in Brownsburg. "Our parishioners keep it active and growing."

One parishioner credits the priests in helping make the parish active. "It's really a tribute to our priests that we have an active parish," stated Robert Melevin, director/coordinator of religious education. "In the three years our priests have been here, they have taken us from being a very priest-centered parish to one where there is more lay involvement—especially in the area of decision making."

And these lay people were not all cast from the same mold. "We have a lot of different types of people—everything from country people to suburbanites," declared Father John Hall, associate pastor. "It's a unique blending together that lends challenges other places may not have to face. The only type that we don't have is inner city."

No matter what kind of people one thinks of when speaking about this parish, there is a common thread that runs among them all. According to the pastor, it is a very family oriented parish. "We latched onto this family theme when Father Hall and I first came here, and we've tried to carry it through in school and other programs."

FATHER HALL agrees with this, and explained that "this orientation shows up especially during a Sunday liturgy—families come together for them." It is almost unheard of for one family member to come to one Mass while other members go to another.

Melevin expressed similar sentiments. "This family situation is definitely something that stays with its members. We couldn't get a singles group going because young people from high school go on to college, and from that they usually end up getting married."

Music is a great passion of this parish family. "There must be close to 100 parishioners involved with some aspect of music," declared Stephen Weber, school principal. "We have two guitar groups, a choir and at least six people who serve regularly as organists."

Since St. Malachy is such a growing, family oriented parish, the education of its school children is high on its list of priorities, and can be evidenced by the school's mission statement—"to serve the Lord and to serve you." Drawing students from five townships

with the running of bus shuttles in several directions, enrollment at this state commissioned school currently stands at 340.

"We have an active group of parents providing a significant amount of volunteer time, as well as teachers, working with pupils in the classroom, library, and cafeteria, at our school," stated the school principal. He also commended the school's active athletic program which allows for participation in football, basketball, kickball, volleyball, wrestling and track throughout the year.

"AND DON'T forget how important liturgical life is in the school," declared the director of religious education.

"Yes," stated Weber. "Our children plan the liturgies at each grade level, as well as for all school Masses which focus on a theme everyone can relate to." According to him, these parochial school youngsters live the Church year as a natural part of their lives, not as something added on.

Recognizing the fact that religious education is important at all levels, this Brownsburg parish offers a variety of programs for pre-school through adult. Their pre-school program builds on what parents started teaching children at home, after which the elementary one readies them for the sacraments. Junior and senior high school students learn about modern moral problems. Throughout the year many opportunities are given for adult growth—weekly Bible sessions are held; seasonal sessions meet for Lent and Advent; and parish renewals are sponsored.

"We've had an adult education committee for the past five years," explained Melevin, "and since that time we've been expanding a lot. Hopefully we're meeting the needs of people through the formation of small groups." He stated they are currently in the works of taking a parish-wide survey to assess needs for further adult education programs.

One highly successful program that will soon be starting up again is the Vacation Bible School which has been in existence for 10 years. According to Melevin, 160 children took part in it last year. "and we hope to have at least this many or more this summer. It's actually a self-perpetuating kind of thing. Children and parents benefit from this. The parents really get involved in the final liturgy," he declared.

"Our religious life is definitely growing in this parish," stated Father Hall. "We're trying to tell the people to develop themselves as a 'whole person'—by means of spiritual, athletic and academic development."

St. Malachy, the patron saint of this parish,



was born in 1094 and baptized Mael Maedoc Ua Morgair, which translates Malachy More. After receiving his early education from his father, he was ordained by St. Cellach, Bishop of Armagh, at the age of 25. He was regarded as the leading Irish ecclesiastical figure of his day and was responsible for introducing the Roman liturgy in Ireland. Always a strong supporter of monastic living, ironically, he died in the company of St. Bernard of Clairvaux, one of the greatest monastics.

In 1869 St. Malachy Parish was formed with Father Brassart as pastor. The church was dedicated in 1904, and could seat approximately 300. The school was dedicated in 1955 while Father Edward Bauer was serving as pastor. At that time the Sisters of Providence were the faculty. Now there are none, although two sisters are expected to come this fall.

The large debt left from the building of the

school fell upon the shoulders of Father Maurice DeJean. While he was pastor, three large classrooms, a spacious parish hall and cafeteria were added onto the school.

Upon the death of Father DeJean, Archbishop Schulte selected Father Charles A. Noll to become the next pastor. Under his leadership, necessary changes were made in the sanctuary to carry out the directives of Vatican II. He also is credited with forming the St. Malachy Board of Education. The new church was built and dedicated while Father Noll was pastor, and he also celebrated his 40th anniversary of ordination at St. Malachy.

In July of 1980, Fathers Pappano and Hall were assigned to the parish. Before coming here, Father Pappano was an assistant pastor at St. Patrick, Holy Name and St. Michael, and former instructor at Ritter High School. Prior to his assignment, Father Hall served as a deacon at St. Joseph Parish in Shelbyville.



SMILING PARISHIONERS—The key word to describe St. Malachy Parish in Brownsburg is "family," and these members are all proud to be a part of it. From left to right are: Stephen Weber, principal; Betty Lockard, school secretary; Father William Pappano, pastor; Nancy Bishop, parish secretary; Father John Hall, associate pastor; and Robert Melevin, DRE/CRE. (Photos by Susan Micinski)

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Pope expresses his deep devotion to Jesus and Mary

by Bishop EDOUARD GAGNON, PSS

The Solemnities of the Body and Blood of Christ and of the Sacred Heart of Jesus are important moments in the Jubilee Year of the Redemption. Pope John Paul II uses these occasions to explain in his very personal way the treasures of grace which flow from the Eucharistic Heart of Jesus for our own conversion and for the salvation of the world.

The Holy Father has never hidden his gratitude for having inherited from the traditions of his people a deep personal devotion to the Hearts of Jesus and Mary. He found in this devotion the inspiration for his vocation and his pastoral work.

It was surely before the Eucharistic Heart of Jesus, I think, that, while meditating on Peter's profession of faith and the prediction of the Passion (Matthew 6:14-17:13), he understood how his special calling rests on ac-

ceptance of God's plan for redeeming us by the Cross. He wrote, "The universal ministry that belongs to the Bishop of Rome takes its origin from the events of Redemption and has been put by the Redeemer Himself at the service of this ministry which occupies the central place in the whole history of salvation."

When speaking about what the "centrality" of the Redemption means to him, Pope John Paul points out that the cry, "Open the doors to the Redeemer," was the first invitation which he addressed to the world after his election. In the official document promulgating the Holy Year, he said, "from that moment his feelings and thoughts have been ever more directed toward Christ the Redeemer and His paschal mystery."

Since the sacrilegious attempt on his life, I have a feeling that the call to accept redemption has become even more vibrant, more

compelling, in the Holy Father's writings and discourses. So it is that the pope invites us during the Holy Year to make the ordinary happenings of our Christian life into something extraordinary by placing them in the powerful current of the love of Christ the Redeemer.

Even without using the words "Sacred Heart of Jesus" and "Immaculate Heart of Mary," the sense of urgency with which the Holy Father begs all humanity to recognize and accept God's love is a revealing sign, it appears to me, that he speaks from the depths of Christ's Heart and with the anguish of Mary's Heart on Calvary, when she accepted Jesus' invitation to be our Mother.

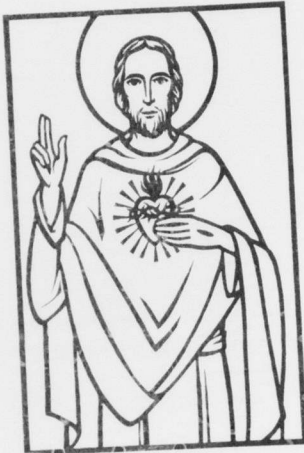
"We are at an historic moment," writes Pope John Paul, "and the Holy Year

challenges modern man ... The reality of Redemption is constantly offered to us in the Church, but everyone has to make it his own, as a charism, at the hour of grace which the Lord sets before him at a certain key moment in his life. We are now to experience a capital spiritual improvement which must be favored and prepared for without delay at all levels of the Church in its entirety."

Indeed this Holy Year, if we seek and live its true meaning as found in the pope's writings, will confirm the People of God in the conviction that devotion to the Heart of Jesus is more relevant than ever. It will also help us to give this devotion its true dimensions: missionary, ecumenical, serving universal justice and as far-reaching as the desires of the Divine Heart.

Catholic Church exists in Marxist Ethiopia with little interference

NEW YORK (NC)—Ethiopia's Marxist government allows the Catholic Church there to function without interference, Archbishop Paulos Tzadua of Addis Ababa said in an interview at the New York headquarters of Catholic Relief Services on May 25. The leader of the Ethiopian Catholic Church, Archbishop Tzadua said some schools and houses of religious orders had been expropriated, but the church still operates many institutions, including schools and social centers. Ethiopia has been allied with the Soviet Union since 1974. The archbishop declined to comment on the country's political situation. He also said nothing about the capture by guerrillas a month earlier of 10 foreign relief workers in northern Ethiopia, including two Italian nuns and U.S. Christian Brother Gregory Flynn. The Ethiopian Catholic Church is one of the Eastern rites of the Catholic Church.



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Pope expresses his deep devotion to Jesus and Mary

by Bishop EDOUARD GAGNON, PSS

The Solemnities of the Body and Blood of Christ and of the Sacred Heart of Jesus are important moments in the Jubilee Year of the Redemption. Pope John Paul II uses these occasions to explain in his very personal way the treasures of grace which flow from the Eucharistic Heart of Jesus for our own conversion and for the salvation of the world.

The Holy Father has never hidden his gratitude for having inherited from the traditions of his people a deep personal devotion to the Hearts of Jesus and Mary. He found in this devotion the inspiration for his vocation and his pastoral work.

It was surely before the Eucharistic Heart of Jesus, I think, that, while meditating on Peter's profession of faith and the prediction of the Passion (Matthew 6:14-17:13), he understood how his special calling rests on ac-

ceptance of God's plan for redeeming us by the Cross. He wrote, "The universal ministry that belongs to the Bishop of Rome takes its origin from the events of Redemption and has been put by the Redeemer Himself at the service of this ministry which occupies the central place in the whole history of salvation."

When speaking about what the "centrality" of the Redemption means to him, Pope John Paul points out that the cry, "Open the doors to the Redeemer," was the first invitation which he addressed to the world after his election. In the official document promulgating the Holy Year, he said, "from that moment his feelings and thoughts have been ever more directed toward Christ the Redeemer and His paschal mystery."

Since the sacrilegious attempt on his life, I have a feeling that the call to accept redemption has become even more vibrant, more

compelling, in the Holy Father's writings and discourses. So it is that the pope invites us during the Holy Year to make the ordinary happenings of our Christian life into something extraordinary by placing them in the powerful current of the love of Christ the Redeemer.

Even without using the words "Sacred Heart of Jesus" and "Immaculate Heart of Mary," the sense of urgency with which the Holy Father begs all humanity to recognize and accept God's love is a revealing sign, it appears to me, that he speaks from the depths of Christ's Heart and with the anguish of Mary's Heart on Calvary, when she accepted Jesus' invitation to be our Mother.

"We are at an historic moment," writes Pope John Paul, "and the Holy Year

challenges modern man ... The reality of Redemption is constantly offered to us in the Church, but everyone has to make it his own, as a charism, at the hour of grace which the Lord sets before him at a certain key moment in his life. We are now to experience a capital spiritual improvement which must be favored and prepared for without delay at all levels of the Church in its entirety."

Indeed this Holy Year, if we seek and live its true meaning as found in the pope's writings, will confirm the People of God in the conviction that devotion to the Heart of Jesus is more relevant than ever. It will also help to give this devotion its true dimensions: missionary, ecumenical, serving universal justice and as far-reaching as the desires of the Divine Heart.

Catholic Church exists in Marxist Ethiopia with little interference

NEW YORK (NC)—Ethiopia's Marxist government allows the Catholic Church there to function without interference, Archbishop Paulos Tzadua of Addis Ababa said in an interview at the New York headquarters of Catholic Relief Services on May 25. The leader of the Ethiopian Catholic Church, Archbishop Tzadua said some schools and houses of religious orders had been expropriated, but the church still operates many institutions, including schools and social centers. Ethiopia has been allied with the Soviet Union since 1974. The archbishop declined to comment on the country's political situation. He also said nothing about the capture by guerrillas a month earlier of 10 foreign relief workers in northern Ethiopia, including two Italian nuns and U.S. Christian Brother Gregory Flynn. The Ethiopian Catholic Church is one of the Eastern rites of the Catholic Church.



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THE ACTIVE LIST



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by Friday prior to the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206

June 4

The parishes of St. Catherine and St. James, Indianapolis, will have a traditional Corpus Christi procession immediately following the 7 p.m. Mass at St. Catherine Church. The procession will end with eucharistic Benediction at St. James.

The St. Mary-of-the-Woods Alumnae Club will have its annual luncheon at Woodstock Country Club, Indianapolis, at 11:30 a.m. The Club will welcome the Indianapolis area '83 graduates of the college into the club. For further information call Melissa Mates, 251-3515.

The Junior Knights and Daughters of SS. Peter and Paul Cathedral will have a yard sale and car wash at the St. Peter Claver Center, 3110 Sutherland Ave., Indianapolis, from 9 a.m. to 6 p.m.

St. Christopher Singles invite Catholic single adults in the archdiocese to the second annual summer dance in the school cafeteria, corner of Lynhurst Dr.

and 16th St., Speedway, from 7 p.m. to midnight. Free admission. Contact Sandy, 291-0464, or Cecilia, 248-9903.

"Early Childhood Motor Skill Development" is the topic for the Seminar in Parenting series to be held from 10 a.m. to noon at the St. Vincent Wellness Center, Zionsville. The same program will be presented at the Carmel Center on June 21. For registration call 873-2799.

The Fifth Wheeler Club holds its regular monthly meeting at 8 p.m. at The Catholic Center, 1400 N. Meridian, Indianapolis. For more information call Mary, 862-6510, or Theresa, 882-5377.

The women of ten Indianapolis southside parishes will have a rummage sale for the benefit of Fatima Retreat House in the church gymnasium of St. James parish, 1151 E. Cameron St. The hours are 9 a.m. to 3 p.m. Parishes include Sacred Heart, St. Patrick, Holy Rosary, St. Catherine, St. James, Holy Name, St. Jude, St. Mark, St. Barnabas and Our Lady of the Greenwood.

St. Rose of Lima parish at Franklin will sponsor a square dance in the parish hall from 8 to 10 p.m. Admission: 25 cents or a \$1 limit per family.

June 4, 5

Providence High School's spring festival on the school grounds, Clarksville, will feature chicken dinners and strawberry shortcake on Sunday. Hours: 2 to 11 p.m. on Saturday; 11 a.m. to 5 p.m. on Sunday.

June 5

St. Mary parish, New Albany, will have its annual Corpus Christi procession at 2 p.m. All are welcome to participate. Reception in the school cafeteria will follow the procession.

Boy Scout Troop 175 of Christ the King parish, Indianapolis, will serve a pancake and country sausage breakfast in the school cafeteria, 5858 Crittenden Ave., from 8:30 a.m. to 1 p.m. Tickets: \$2 for adults; \$1.50 for children.

The annual St. Agnes Academy Alumnae reunion will begin with



GRADUATES THREE—Kendrick Felder, left, and Nicholas Wells look up at 6-ft. 9-in. Kevin Ross, 24, after the three graduated from Marva Collias' Westside Preparatory School in Chicago. The former basketball player at Creighton University in Omaha, Neb., gave the commencement address to his fellow graduates after completion of his courses in the special school. Ross now tests out at the high school senior level in reading and math. See story on p. 40. (NC photo from UPI)

Mass at St. John Church, Indianapolis, at 11 a.m. followed by brunch at the Atkinson Hotel. For reservations call 784-8364 or 253-6697.

St. Francis de Sales Court is sponsoring a kaleidoscope of color fashion show and salad spread from 5 to 7 p.m. in the school basement at St. Francis de Sales parish, 2167 Avondale Place, Indianapolis. Admission: \$4. Tickets available at the door or call 928-9125.

area the SDRC group will have a family picnic at Broad Ripple Park, Indianapolis on June 12, at 1 p.m. For information contact Cheryl Andreasen, 846-6697.

Tuesday and Thursday evenings from 7:30 to 9:30. For information call 317-257-7338.

June 8

St. Mark parish monthly luncheon/card party will begin at 11:30 a.m. in the parish hall, Edgewood and US 31S, Indianapolis. Men are welcome.

June 8-21

Brebeuf Preparatory School, 2801 W. 86th St., Indianapolis, will offer a reading/writing workshop from 8:30 a.m. to 11:45 a.m. for incoming freshmen. The course reviews basic reading, writing and (Continued on next page)

June 7

An Over-Fifty Day will be held at Mount St. Francis Retreat Center, West of New Albany, from 9 a.m. to 3 p.m. Call 812-923-8818 for information.

June 7-30

"Successful Living," a course in self-development and happiness will be held at Alverna Center, 8140 Spring Mill Road, Indianapolis, on

June 6, 12

A meeting of SDRC will be held at St. Mary parish Greensburg, at 7:30 p.m. on June 6. In the Indianapolis

St. Meinrad offers continuing education

ST. MEINRAD—St. Meinrad School of Theology's Department of Continuing Education will offer five study programs during June, beginning with "Doing Spiritual Direction" from June 6-10. Sister of Charity Mary Caroline Marchal, associate academic dean and director of the summer session in the School of Theology, is coordinating these programs which are each worth one and a half hours of academic credit.

"Doing Spiritual Direction" is a course designed to help spiritual directors raise their awareness of the history of the practice, its foundations in the Bible and the need to receive as well as exercise this ministry. Speakers will include Benedictine Fathers Sebastian Leonard and Eugene Hensell of St. Meinrad School of Theology; Rev. Msgr. Jerome Neufelder of the Diocese of Evansville; and Father Forster Freeman, spiritual director at Andover Newton Theological School and Harvard Divinity School in Boston.

Other courses offered June 6-10 include "Paul: The Challenge of Freedom," by Dr. Brandon Scott, associate professor of scripture at St. Meinrad School of Theology, and "The Rite of Christian Initiation," by William Cronin

Jr., campus minister at Louisiana State University.

Dr. Scott will also offer a program from June 13-17 entitled "Luke: Middle-Class poverty," which will examine Luke's vision of Christian life, poverty's place in that life and how that wisdom translates into today's world.

"The Parish: A People, A Structure, A Mission," the final

program, will be conducted by Providence Sister Marie Kevin Tighe, associate director of spiritual formation at St. Meinrad College. The program, designed for parish priests, councils and directors of religious education, will view the Church as a social system and explore more effective ways for parishes to work and grow together.

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The ACTIVE List

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June 9

St. Vincent Hospital Guild will hold a coffee/business meeting at the Governor's mansion, 4750 N. Meridian St., Indianapolis. Call 317-871-2366 for more information.

June 12

Ardella, 255-1318, Ann, 253-7628, or Neatha, 256-1565

St. Patrick parish picnic at Forest Park, North Terre Haute, will begin with a celebration of the liturgy at the park at 11:30 a.m. Transportation from the church will be provided at 11 a.m.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. Thomas, Fortville, 7 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School,

6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Bernadette school auditorium, 5:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Road, St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Holy Name, Hartman Hall, 6:30 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Cardinal Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

OBITUARIES

† ARROWOOD, Evelyn L., 61, Our Lady of the Greenwood, Greenwood, May 18. Wife of Jack; mother of Jacqueline Burgett.

† BARTH, Louis F., 74, St. Mary, New Albany, May 13. Husband of Catherine; brother of Catherine Bodner.

† BLEDSOE, Mary Kathleen, 62, St. Mary of the Knobs, Floyd's Knobs, May 26. Wife of Malcolm; mother of Mary Kay Osterle, Wayne Wright and Clark and Jim Bledsoe; sister of Patricia Hommel and Michael Divine.

† BOYD, Florence, 79, St. Margaret Mary, Terre Haute, May 21. Mother of James Boyd; sister of Genevieve Moore, Geraldine Chase, Earl and Albert Howenstein.

† BURLESON, Elizabeth J., 63, St. Anthony, Clarksville, May 25. Wife of Robert; mother of Mark Burleson; daughter of Florence Beaucond; sister of Kathleen Jarrett, Candice Reinmiller and John Beaucond.

† DEIWERT, Dorothy B., 94, St. Joseph, Sugar Creek Township, May 25. Mother of Elizabeth Reuter and Ardell Deiwert; sister of Celia Lortz, Mary Boger and Lawrence Gosch.

vows in 1944 until three days before her death. Sr. Mary Christina's life was devoted to prayer during the night hours in the Chapel of Perpetual Adoration, St. Mary-of-the-Woods.

She is survived by two sisters, Pauline Cockrell Scott and Frances M. Cockrell, both of San Diego, Calif.

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Montessori course will train teachers

ST. MARY OF THE WOODS—St. Mary-of-the-Woods College here will offer several programs for the summer beginning with a seven week Montessori teacher training course from June 20 to Aug. 5. All courses will be conducted by prominent leaders in each respective field, and are worth variable hours of credit.

The Montessori course will help prepare persons for certification by the American Montessori Society, and will consist of three different phases: academic, internship and supportive courses.

A Hispanic Ministry institute, sponsored by the Office of Hispanic Ministry, Archdiocese of Indianapolis, Spanish Speaking Catholic Commission, Midwest Institute for Hispanic Ministry and The Woods, will be held from June 26 to July 1. Geared to members of religious communities, Hispanic community leaders and interested lay persons, the institute will cover a history of Hispanics, ethnic roots, theology of oppressed and oppressor, Christology, family values and emerging leadership.

From July 10-22, a two week Parish Ministry certificate program entitled Sacramental Theology, will be offered. Designed for parish ministry professionals, this program will help to renew and update one's understanding of contemporary theology as it affects service to people in the parish community.

For more information about any of the programs, contact Providence Sister Maureen Looman, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876, 812-535-4141, ext. 222.

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YOUTH CORNER

Schwanekamp named football coach at Chatard

by SUSAN MICINSKI

Charles "Chuck" Schwanekamp has recently been named as the new football coach at Chatard High School, according to Lawrence Bowman, principal. He succeeds Steve Purichia who leaves Chatard after 13 years of service. Purichia will be the new football coach at Perry Meridian High School.

Schwanekamp, a graduate of Butler University, who has been at Chatard for five years as the assistant football coach and head wrestling coach, "was chosen from a field of 17 applicants because he has been

part of a very successful program," stated Bowman. "If a program is successful you don't bring in someone new to change it."

As former reserve football coach last year, Schwanekamp and his team went undefeated and were unscored upon. According to the principal, "Chuck is as much a gentleman as a coach; he is highly respected by his players and the Chatard community." In addition to his coaching, Schwanekamp teaches U.S. History and is active in retreat work at the school.

Married and the father of

two children, the new coach is a Eucharistic minister at Chatard and his parish, Christ the King.

Our Lady of Lourdes, Indianapolis, youth will discuss "Dreams" on "Lifesigns," the radio show for youth this Sunday, June 5. The program is aired at 11:30 a.m. on WICR 88.7 F.M.

CYO will sponsor a youth council outing (miniature golf and a picnic) on Saturday, June 11. On Monday, June 13 the Boy's Match Play Golf Tournament will be held.



PRESIDENT'S FAVORITE—Ellen Lynch holds a letter sent to her by President Reagan which contains a copy of the president's favorite recipe. Ellen and her first grade classmates at St. Gabriel's School in New York were preparing a cookbook and their pastor, Msgr. John Doherty, suggested that Ellen write the president. The recipe is for macaroni and cheese. (NC photo by Chris Sheridan)

Boys Town graduates three girls

BOYS TOWN, Neb. (NC)—When this year's seniors graduated from Boys Town High School May 29, a female delivered the class address.

Five young women became the first females to graduate from the traditionally male school. The five and their 40 male classmates joined thousands of others who have received diplomas from Boys Town, founded in 1917 by Father Edward Flanagan as a haven for homeless boys.

Girls were admitted to Boys Town in 1979 as part of a short-

term evaluation program to assist the Douglas County District Court in Omaha assess out-of-home placement for girls. However, a 60- to 90-day evaluation proved to be too short, said Tom Schuyler, public relations director of Boys Town. Girls began to average a two- to three-year stay, like the boys, he said.

Nearly 20 girls and almost 400 boys live on the Boys Town campus near Omaha each year. Eight to 10 girls live in a home with a trained husband and wife, called family teachers.

The females attend classes with the males at the middle and high schools.

The girls are not as outnumbered at the Boys Town Vocational Career Center, however. Approximately 100 girls who live near Boys Town attend classes at the vocational facility, taking courses such as carpentry, auto body, baking, hair styling or driver's education.

Three of this year's female graduates—all five of whom are from Nebraska—plan to continue their educations in college. Joni Bachelor, 18, of York, who gave the senior address, and Lisa Bordogna, 17, of Lincoln, plan to attend Doane Teachers College in Crete, Neb. Cindy Koppenhaver, 17, of Omaha, has not chosen a school. Jeannette Hoer, 17, of Wahoo, has not decided if she will attend college.

24-year-old gives advice to eighth-grade classmates

CHICAGO (NC)—Kevin Ross, the former Creighton University basketball player who left the school with minimal language and math skills and without a degree, gave the commencement address May 25 to his eighth-grade or younger classmates at Chicago's Westside Preparatory School. The 24-year-old Ross advised his classmates to "never cease learning," because then "the acrimonious debate about inner-city students will become as obsolete as covered wagons on the expressway." Ross left Creighton, a Jesuit-run school

in Omaha, Neb., in the spring of 1982. Creighton provided the money for Ross to attend college in the Chicago Westside. With a reading level

approaching that of a college freshman, Ross said he plans to attend college in the Chicago area.

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WHEN RELEASED, HE TAUGHT AT SEVILLE AND VALLADOLID, ENGAGED IN MISSIONARY WORK IN FLANDERS, AND IN 1593 WAS SENT ON THE ENGLISH MISSION. ARRESTED ALMOST ON LANDING, HE WAS IMPRISONED FOR A YEAR IN YORK AND THEN THE TOWER. HENRY WAS TORTURED REPEATEDLY AND FINALLY CONVICTED OF TREASON FOR HIS PRIESTHOOD AT YORK. HE WAS HANGED, DRAWN AND QUARTERED WITH BLESSED ALEXANDER RANKINS ON APRIL 7, 1595. HENRY WAS CANONIZED IN 1970 BY POPE PAUL VI. HIS FEAST IS APRIL 7.

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TV provides food for thought

by JAMES BREIG

This is one of those buffet columns that help me clean my desk of all the material I have been collecting to remark on. So pick up your tray and come along:

1. I was distressed to read recently that intruders had broken into the office of a TV producer and torn to shreds a Howdy Doody puppet. Fortunately, there are duplicates elsewhere.

Still, it's a little distressing to see little Howdy's arms in one corner and his legs across the room. Now he knows how the Scarecrow felt on his way to rescue Dorothy.

The producer remarked, "They decapitated him and tore off an arm. He's pretty badly hurt."

Jerry Mahoney and Lambchop issued their sympathy through spokesmen.

2. Were you as annoyed as I was by the recent two-part, four-hour NBC film entitled "V"?

It was a science fiction movie about the invasion of earth by less-than-friendly ETs, who, it turns out, munch on humans.

What annoyed me was the conclusion. There was none. "V" was, viewers found out too late, a pilot for a possible fall series. So we were left hanging: would the human teen angel bear the son of a Martian? how many humans would be eaten? would the hero and heroine fall in love? what about the evil woman who had designs on the hero?

IT WAS a waste of four hours to sit there and come to no

ending. Imagine "Hamlet" without the duel, "Gone With the Wind" and "Doll's House" without the closing doors or even Red Skelton without "G'night and Gawd bless."

I hope the creatures devour the producers.

3. The most popular network program during a recent rating period was an APC special called "Life's Most Embarrassing Moments." It was

another of those "flub" parades which Dick Clark has made popular on NBC under the title "Bloopers." There have been four "Beeper" shows, each of them a hit.

What does this say about us? Why do we like seeing actors fluff lines, newsmen break up, performers in commercials be unable to handle the product correctly?

I think I know the answer. It's because we miss the spontaneity of live TV when anything can happen. Most of TV is now perfection. It's been a long time since that boxer knocked Howard Cosell's wig askew and that was but an isolated moment in the last decade.

It's nice to see those in control dissolve into jelly, blow a sentence or sabotage a scene. It's more entertaining, lively, unpredictable and human than much of what's on the tube.

4. "The Body Human," those CBS science specials about anatomy, will return June 13 with a segment on "The Living Code."

THE FOCUS will be on genetics as seen through case studies of a boy's fight against disease, a couple's efforts to

have a baby and a man's brain disorder.

I suspect that, as usual, this series will avoid the ethical-moral-legal questions involved while it attempts to gee-whiz us to death with technology and progress.

"The Body Human" is good for its innovative subject matter and handling of it, but it must be watched with brain in gear and questioning mind on "operate."

5. Do you like Charles Kuralt? I do. How about Bill Moyers? Me, too.

They will have summer shows on CBS starting in June.

"On the road with Charles Kuralt" and "Our Times with Bill Moyers" will premiere June 26 after "60 Minutes." But that's only a foretaste. They will begin their regular Tuesday appearances on June 28.

Mr. K will continue his famous portraits of everyday Americans while Mr. M will look at contemporary issues through the eyes of individuals.

Should be a good antidote for the summer blahs of reruns.

6. Did you know that:

► 89 percent of American homes have a color TV?

► 55 percent have more than one TV?

► The average family watches 49 hours of TV a week?

► Women over 55 watch the most? Teenage girls the least?

We've come to the end of the buffet now. You have to supply your own dessert. And I don't mean going to watch TV even more than 49 hours this week.



TV FARE—ABC News will report June 5 on the threat to America's family-run farms and their chances for survival in "Vanishing America." (NC photo)

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VIEWING WITH ARNOLD

'Breathless' is update of original

by JAMES W. ARNOLD

The new "Breathless" turns out much the same way it did when Jean-Luc Godard made it the flagship movie of the French New Wave a generation ago. A punk car thief falls too much in love with a confused young woman who loves him back—but not enough—and betrays him to the police. He dies in the street, the prototype of the romantic anti-hero to the dramatic bitter end.

We'll leave the fun of detailed comparisons to film students, since most of the customers who will see this lively U.S. remake with Richard Gere and Valerie Kaprisky (a Paris model in her first film) will know little and care less about the 1959 original. (It made stars of Jean-Paul Belmondo and Jean Seberg and forever changed the way movies are made.) But let it be said that it's a gutsy effort by writer-director Jim McBride, himself an NYU film school grad, who knows very well that remaking "Breathless" is like remaking "Citizen Kane." He hasn't so much remade it as updated it and transferred it to another culture—the contemporary Vegas-L.A. mainline.



The film poses severe moral problems, partly because the new setting is the liberated Eighties, and the scorching physical passion at the core of the relationship between these totally self-centered moderns, Jesse and Monica, cannot be conveyed credibly by candlelight dinners and walks on the beach.

THERE is little restraint in terms of nudity, but at least it can be said that McBride's erotic scenes are done with more artistry and indirection than is normal in the better class of current R-rated films. This is not to excuse or justify them, but simply to make a judgment of fact.

It's important to consider the sex as a separate issue, because like Godard's original, the new "Breathless" has much more to say. It's much less a

commercial movie than an exploration of contemporary post-Christian morality under the guise of an old gangster-movie plot—that of the rebellious outsider whose non-conformity to society's rules, while somewhat romantic and even perversely admirable, dooms him from the start. (Cagney revisited.) Neither film is about real people, but about movie characters who embody philosophical viewpoints typical of their eras.

Thus Belmondo was the romantic tough guy who identified with Bogart and the live-fast, die-young heroes of American "films noir" of the Forties.

Gere's ideals are similar, but formed by much less respectable forms of popular culture—the vulgar, maverick independence of the rock songs

of Jerry Lee Lewis, and the peculiar self-sacrificing, "love is the power supreme" fantasies of a Marvel comic book superhero, the Silver Surfer.

THE character is stupid, of course, by any realistic or rational standard—who picks one's philosophy of life out of jukeboxes and comic books? But he is a true believer, and touchingly loyal. Meaning is provided in a meaningless universe.

Gere's frenetic Jesse wants Kaprisky's Monica, a French architecture student at UCLA, to run away with him to Mexico to live on freedom and love. (The police are after him because he has killed a highway patrolman in a fateful and foolish moment of indecision.)

For her part, Monica represents vague, Me-generation ambition and lack of commitment. She thinks she loves him, but he wants all of her.

"I wish you wouldn't love me," she says. "You don't fit into my plans for my life." (The plans we see are typically aimless and materialistic.) So in essence, she has to turn him in to protect herself from her own emotional involvement. Now that is moral decadence.

Clearly, our sympathies are supposed to be with crazy, impulsive Jesse, just as they were with Belmondo's Michel. "He is the rebel who lives his idea of freedom without compromise... a figure of romantic integrity."

But he's also clearly a victim

of his pop idols, betrayed by them as surely as by the woman. If kids now go out and imitate Jesse, they have missed the whole point. But don't bet against it. As embodied by the "new idol" Gere (currently on the cover of Newsweek), this poor slob is also a pop icon.

Despite all these problems, McBride and friends have provided a stylish, if depressing portrait of people thrashing about in search of something to believe in. (Jesse and Monica, messed up as they are, are easily the film's most sympathetic characters.)

The story is submerged in, and constantly pointing to, the trashy pop environment that molds our culture—music, the automobile mystique, sex as

love, movie star nostalgia, the pop art murals at Venice, and (in one scene) literally an old gangster movie (the 1950 "Gun Crazy").

Film buffs will also be delighted and intrigued by Godardian references and takeoffs. E.g., Godard had a key cameo appearance by a beloved old French director, Jean-Pierre Melville. McBride has this character played by Eugene Lourie, now 77, the art director who worked on Renoir's greatest films, then directed sci-fi schlock in Hollywood.

My favorite touch is a repetitive bit in which Jesse bangs open newspaper racks to avoid paying a quarter. Near the end, Monica puts in a quarter, and the rack doesn't open. No paper, no quarter. C'est la vie. That's how life is.

(Intriguing but oversexed study of contemporary moral drift; not recommended for general audiences.)

USCC rating: 0, morally offensive.

Film ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the * before the title.

The Amateur	A-III
Anin—the Rise and Fall	O
Annie	A-I
Baby, It's You	O
Bad Boys	O
Barbarosa	A-II
Best Friends	A-III
The Best Little	O
Whorehouse in Texas	O
Betrayal	A-II
The Black Stallion	O
Returns	A-I
Blue Thunder	O
The Border	A-III
Breathless	O
Britannia Hospital	O
The Chosen	A-II
Concrete Jungle	O
The Dark Crystal	A-I
Diner	A-III
Diva	A-III
Doctor Detroit	O
Endangered Species	A-III
Enigma	A-III
The Escape Artist	A-II
E.T., the Extra-Terrestrial	A-I
Exposed	O

Fast Times	O
at Ridgemont High	O
Fighting Back	O
First Blood	A-III
Five Days One Summer	A-II
Flashdance	O
The Flight of the Eagle	A-II
48 Hours	O
Frances	A-IV
Gandhi	A-II
Go! The Way	O
Gregory's Girl	O
Hanky Panky	A-III
Heidi's Song	A-I
Hey, Good Looking	O
High Road to China	O
Honky Tonk Man	O
The Hunger	O
I Love You	O
I, the Jury	O
If You Could See	A-III
What I Hear	A-III
I'm Dancing As Fast	A-III
As I Can	A-III
Independence Day	A-III
Jinxed	A-I
Joni	A-I
The King of Comedy	A-II
Kiss Me Goodbye	A-III
The Last Unicorn	A-I
Le Beau Mariage	O
Lianna	O
Local Hero	A-III
Lone Wolf McQuade	A-III
The Long Good Friday	A-IV
Looking To Get Out	A-III
The Lords of Discipline	A-III
Love Child	A-IV
Love's Labor	A-III
Love's Labor	A-III
The Man From	A-II
Snowy River	A-II
Man of Iron	A-II
Man, Woman and Child	A-III
Max Dugan Returns	A-II
Monty Python's	O
The Meaning of Life	O

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Urban Ministry Study

The Issues Committees
of
The Urban Ministry Study
want you to
SPEAK OUT

on
Education
Evangelization
Lay Leadership
Parish Structures } In Urban
Indianapolis

WHEN: June 8, 1983
7:00 PM to 9:30 PM

WHERE: The Catholic Center
Assembly Hall
1400 North Meridian Street

WHY: We want to hear you;
your viewpoint and experience are important

Purpose of Study:

To develop a plan to help guarantee the necessary and effective presence of the Church in the City of Indianapolis in the 1990s.

Parishes Involved in the Urban Ministry Study:

SS. Peter & Paul Cathedral	St. Andrew the Apostle	St. Joan of Arc
Assumption	St. Anthony	St. John
Holy Angels	St. Bernardette	St. Joseph
Holy Cross	St. Bridget	St. Mary
Holy Rosary	St. Catherine	St. Patrick
Holy Trinity	St. Francis de Sales	St. Philip Neri
Our Lady of Lourdes	St. James the Greater	St. Rita
Sacred Heart of Jesus		

The Issue Committees consisting of over 80 persons are studying these 7 areas:

Social Issues • Finances • Education • Evangelization • Parish Structures
Personnel • Lay Leadership

Steering Committee Members of the Urban Ministry Study:

Rev. Clarence R. Waldon, *Chairperson*; Rev. Larry P. Crawford, Rev. James F. Byrne
Sr. Lawrence Ann Liston, *SP*; Bro. Douglas Roach, *CSC*;
Rev. Donald L. Schmidlin; Sr. Marion Weinzapfel; Sr. Betty Hopf, *SP*

On June 8, 1983 we invite you to be with us as we look at these areas of Strength and Concern, and say what you think:

_____ Do you agree with the following strengths & concerns?
_____ What implications do you see?
_____ What do you think should be done?

EDUCATION

Areas of Strength:

1. Personnel/Staff — Dedicated, qualified
2. Community/Parish — Involved, positive attitude and support
3. Evangelization
4. Values — Religious/academic/disciplinary
5. Ethnic/Cultural identity — positive programs
6. Religious Education/Ministry — Sacramental Programs, CCD
7. Pre-school & Kindergarten

Areas of Concern:

1. Finances — High tuition, low salaries, rising costs, lack of funds, fund raising, financing, costly physical plant — not used maximum — old buildings
2. Out of School Programs — CCD weak, Youth Ministry
3. Parents — Not enough support, cooperation, family contact, communication
4. Too parochial — Autonomy of parishes
5. Personnel — Shortage of priests, brothers, sisters; Lack of personnel for Hispanics

EVANGELIZATION

Areas of Strength:

1. People Resources (availability) — priests, religious, youth leaders, concerned/involved parish members who are enthusiastic and willing to study and invite others
2. Parishes are becoming aware of people hungering to be evangelized
3. Proclaiming/Witnessing "Good News"
4. Archdiocesan program has begun, effectively involving strong parish committees
5. Activities (to reach out to the church and unchurched) — S.V.D.P.; Legion of Mary; People Helping People; R.C.I.A.; choirs; revival programs; schools; nurseries

Areas of Concern:

1. Fear/discomfort in faith sharing
2. Poor parish use of available spiritual renewal movements (Cursillo, Marriage Encounter, Charismatic)
3. Lack of responsibility in sharing the faith
4. Burnout of lay leaders due to overuse
5. Lack of awareness of evangelization potential in our actions
6. School is not used as a tool for evangelization
7. Various parish priorities do not reflect evangelization
8. Means of evangelization not clear
9. Failure to implement evangelization program
10. Failure to reach out to non-Catholics in the community, for example, parents of school children, teachers, others in community
11. Lack of some parish commitment in evangelization
12. Failure to reach across racial and socio-economic barriers
13. People not trained to be evangelists
14. Lack of follow-up
15. Some people are in 1 stage we call pre-evangelization
16. Individuals do not realize the need for their own renewal
17. Maintaining old structures over the message

LAY LEADERSHIP

Areas of Strength:

1. Increased awareness of "church as a community"
2. Commitment of persons involved
3. Expertise of laity
4. Opportunities available for service of laity
5. Growing awareness of church's problems and solutions
6. We are a faith-people
7. Encouragement by pastors, bishops document
8. Willingness to be trained
9. Parish involvement has greatly increased
10. Strength of existing leadership programs is good
11. Receptivity to being served by laity
12. Opportunities available for service of laity

Areas of Concern:

1. Lack of consistent, coordinated formation/training programs
2. Failure on all levels (parish/diocese) at providing avenues within the system to enable and encourage lay leadership
3. Too few involved
4. Paternalistic and chauvinistic attitude toward laity
5. Parochialism/Individualism
6. Tradition — Hierarchical "power tower"
7. Lay leaders seen as threat to clerical hierarchy
8. Lack of tradition in this area — i.e., lay ministry
9. Not enough support and guidance from Archdiocese
10. Decision-making process needs to be defined and refined
11. Roles are not clearly defined
12. Burn-out
13. Lay participation too narrowly based
14. Reluctance to accept **total responsibility** — Problems and solutions
15. Non-acceptance of lay leadership by parishioners

PARISH STRUCTURES

Areas of Strength:

1. Pastors dedicated
2. Interaction between pastoral staff and people
3. Good liturgy/lay involvement
4. Parish Councils
5. Spiritual renewal programs
6. Flexibility/adaptability to change
7. Board of Education
8. Cooperative/zealous pastoral staff
9. Parishioners dedicated to parish organizations
10. Good intra-parish communication
11. Relate to ecumenical and neighborhood association

Areas of Concern:

1. Diminished participation by youth in parish
2. Burn-out — Small core of active workers
3. Lack of consistent lay involvement
4. Finances drain too much time and energy
5. Decision made by priest alone without parish council
6. Decision-making structures do not make/carry out decisions
7. Lack of uniformity in parish structures, e.g., P.C.
8. Numbers of older members in parish
9. Poor public relations in surrounding community
10. Insufficient involvement in community affairs
11. Lack of informal socialization
12. Lack of parish fiscal accountability (no written report to people)

We want to hear from you on June 8, 1983, 7:00 p.m. to 9:30 p.m.

The Catholic Center Assembly Hall • 1400 North Meridian Street • Indianapolis, Indiana 46202