

# Books

## How to Talk Nuke

Christians and Nonviolence in the Nuclear Age, by Gerard A. Vanderhaar. Twenty-Third Publications (Mystic, Conn., 1982). 128 pp., \$5.95.

By Anne Bingham

If you're instinctively against the madness of the nuclear arms race, but don't have the background to feel competent discussing why, this slim paperback will get you started in the right direction.

The first chapter, an overview of the effects of nuclear war and a brief analysis of how the United States came to be a nuclear superpower, is nothing you haven't been reading in the papers or any thoughtful magazine for the past few years. But the other five chapters give you plenty you're not getting in the headlines.

Vanderhaar probes the Scriptures "through peace eyes" to draw a chilling comparison between relying on nuclear weapons for national security, and ancient Israel's reliance on graven images and political structures for its security. He also

discusses the apparent approval of war in the Old Testament, and concludes that "the legitimacy of war today should find no more support from the Old Testament than the legitimacy of slavery, polygamy and killing witches," all culturally accepted practices of the time.

The second half of the book discusses the non-violent approach to world problems, including the rationale behind various techniques of protest and persuasion (letters, petitions, marches), noncooperation (refusing to pay taxes, resisting the draft, boycotts) and intervention (sitdowns, occupying buildings). Especially impressive is his hopeful but not naive outlook on those who oppose the pacifist position. Vanderhaar says that those who advocate nuclear weapons are usually "decent people with whom one can work . . . caring very much about liberty and justice but (who) take the wrong means to achieve those grand goals."

The book does a good job of handling some of the questions people raise about the pacifist stand: Do pacifists believe they are the sole

custodians of truth? Isn't war a natural human impulse, as evidenced from its universality? Sure, pacifism works in this country, but would it have had a chance in Hitler's Germany or today's El Salvador?

A problem it doesn't treat, and I wish it did, is the pre-emption of pacifist aims by other groups, from politicians to entrepreneurs to radicals of the left and right. Being against something because of who's for it is a classic excuse for not getting involved, and it's unfortunate that this aspect wasn't covered in the book.

At the end of the book are discussion questions that should provoke thoughtful exchanges among family members or parish study groups, and a bibliography that includes works by the Rev. Martin Luther King Jr., Trappist Father Thomas Merton, and Mohandas K. Gandhi.

(Miss Gingham is managing editor of the *Allied Industrial Worker*, a labor union newspaper, and a frequent contributor to the Catholic press.)

# Television

## Rare Look at Trappists Slated for PM Magazine

In what is believed to be a first, a commercial television crew has recorded life at the Abbey of Our Lady of the Genesee, the diocesan Trappist community in Piffard.

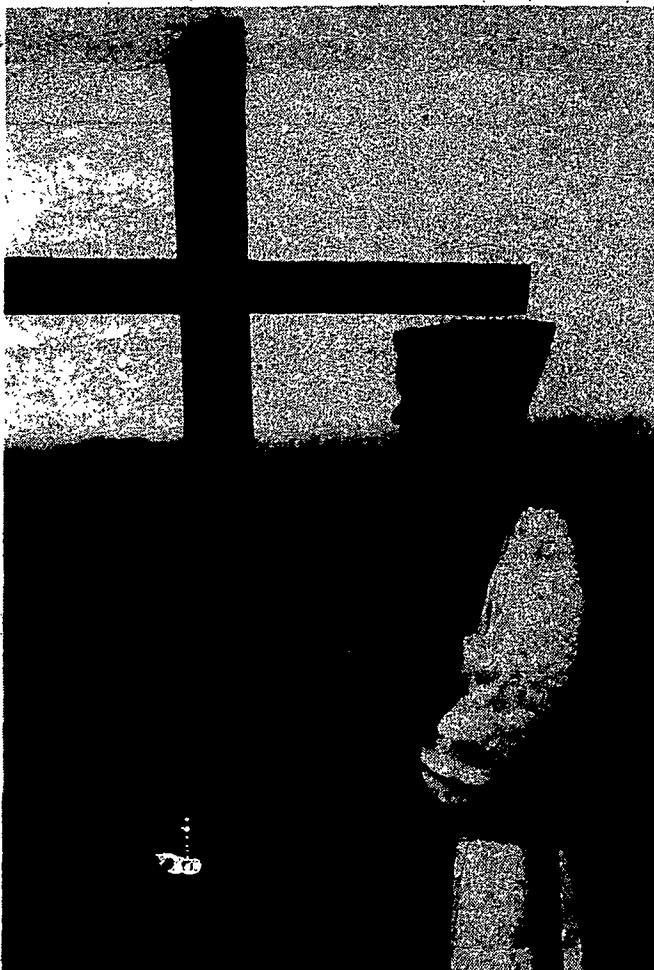
According to Joel Loy, who headed the crew, the story will air 7 p.m., Tuesday, Nov. 23, as part of Channel 13's "PM Magazine."

Loy said last week that his crew is thought to be the first commercial team to tape a story about life at the monastery.

He was accompanied by Jack Frame, cameraman, and the story is being co-produced by Gertrude Houston, a member of Genesee's Chandler family which donated land for the abbey 30 years ago.

Loy said that the story will cover both the prayer and work life of the monks, including a look at the monastery's Monk's Bread operation.

Loy credited Providence for the way the story developed last week, and cited the cooperation of Abbot John Eudes Bamberger and Brother Anthony.



Brother Anthony, a Trappist monk at the Abbey of the Genesee for 26 years, is featured in the "PM Magazine" report.

# Movies

## 'Gods of Metal' Explores Idolatry of Arms Race

By Henry Herx

New York (NC) — One of the questions on the agenda of the American bishops at their annual meeting in November is a pastoral letter condemning the nuclear arms race. A draft of the pastoral made public has already occasioned much editorial comment as well as a show of the Reagan administration's displeasure.

The reason for such interest, of course, is that a strategy based on an enlarged nuclear arsenal has become an issue of deep concern for many voters. With detente in a deep freeze and arms reduction talks in a holding pattern, political rhetoric of Cold War vintage can only awaken fears among the

public that any confrontation between the two great powers could lead to a nuclear showdown.

This is a fear that the world has had to live with since Hiroshima. Consequently when the military begin to present scenarios showing that a nuclear war is "winnable," people have every right to get concerned. The nuclear freeze movement translated that concern into a non-binding referendum for the voters in nine states, in eight of which the freeze was approved.

Nuclear arms, however, raise issues far beyond those of political expediency. Whether for instance the criteria of a "just war" can be

applied to the use of nuclear weapons is question with which the theologians are still grappling. For their part, the bishops seem clearly developing a consensus on the side of a nuclear freeze and eventual disarmament.

Some of the implications of this position are spelled out in a new film, "Gods of Metal," produced and distributed by Maryknoll Films. The title comes from Leviticus 19: "And the Lord told Moses to say to the community, 'Do not abandon me and worship idols. Do not make gods of metal and worship them. I am your God.'"

The film flatly rejects the idea that improved nuclear weaponry will increase

national security. It argues that the United States and the Soviet Union already have enough nuclear weapons to kill the earth's inhabitants many times over. The money wasted on producing more lethal means of mass destruction is stolen from the world's hungry and increases the risk of war.

Moreover, because the use of such vastly destructive weapons cannot be limited solely to military targets, casualties will necessarily include large numbers of non-combatants. The film briefly recalls the horrors of Hiroshima to suggest the terrible holocaust that would result from the use of today's much more powerful nuclear devices.

"Gods of Metal" however, is not only concerned with demonstrating the immorality of the arms race but with providing examples of what witness people of conscience can make in trying to bring it to a halt.

Maryknoll's purpose in making "Gods of Metal" was to foster public awareness of the moral issues underlying the nuclear arms build-up. By taking a committed activist stand against it, the film is sure to receive an appreciative response from peace groups but is likely to provoke heated discussion in the average parish setting.

Just as Maryknoll missionaries are often on the frontlines of justice in Third

World nations, so too are many of their film productions. For instance, this year's American Film Festival, the nation's most prestigious showcase for non-theatrical screen fare, gave its top award the Religion and Society category to Maryknoll's "Seeds of Liberty."

"Gods of Metal," on the other hand, is meant to be provocative, to force viewers to think about moral questions involved in a critical national issue and to decide where they stand on the question.

(Editor's note: Further information on obtaining "Gods of Metal" is available from Maryknoll Films, Maryknoll, N.Y. 10545.)

## Recent Movie Ratings

Following is a list of recent movies rated by the U.S. Catholic Conference Department of Communication on the basis of moral suitability.

The first symbol after each title is the USCC rating. The second symbol is the rating given by the Motion Picture Association of America.

These are the USCC symbols and their meanings: A-I, general patronage; A-II, adults and adolescents; A-III, adults; A-IV, adults with reservations (this rating is given to certain films which, while not morally offensive in themselves, require caution and some analysis as a protection to the uninformed against wrong interpretations and false conclusions); O, morally offensive. The word "recommended" in parentheses is inserted behind the titles of those films that merit such a designation.

These are the MPAA symbols and their meanings: G, general audiences, all ages admitted; PG, parental guidance suggested, some material may not be suitable for children; R, restricted, under 17 requires accompanying parent or adult guardian; X, no one under 17 admitted (age limit may vary in certain areas).

A  
The Amityville Horror II: The Possession, O (R)

Annie, A-I (PG)  
Author, Author, A-III (PG)

B  
Barbarosa, A-II (PG)  
The Best Little Whorehouse in Texas, O (R)  
Blade Runner, O (R)  
The Boat A-III (R)

C  
Chariots of Fire, A-I (PG) (Recommended)  
The Chosen, A-II (PG)  
Conan the Barbarian, O (R)  
Concrete Jungle, O (R)

D  
Dead Men Don't Wear Plaid, A-III (PG)  
Deathtrap, A-III (PG)  
Diner, A-III (R)

E  
Endangered Species A-III (R)  
E.T., the Extra-Terrestrial, A-I (PG)

F  
Fast Times at Ridgemont High, O (R)  
Fighting Back, O (R)  
Firefox, A-III (PG)  
First Blood, A-III (R)

G  
Gregory's Girl, A-II (PG)

H  
Hey Good Looking, O (R)

I  
I Love You, O (R)  
Inchon, A-III (PG)

J  
Joni, A-I (G)

L  
Le Beau Mariage, A-III (PG)  
The Long Good Friday, A-IV (R)  
Love Child, A-IV (R)

M  
Mephisto, A-IV  
A Midsummer Night's Sex Comedy, A-II (PG)  
Monsignor, O (R)

N  
Night Shift, O (R)

O  
On Golden Pond, A-III (PG)  
An Officer and a Gentleman, O (R)

P  
Plaf — The Early Years, A-III  
The Pirate Movie, A-III (PG)  
Poltergeist, O (PG)  
Porky's, O (R)

R  
The Road Warrior, O (R)  
Rocky III, A-III (PG)  
Rollover, A-III (R)  
S  
The Secret of NIMH, A-I (G)  
Six Pack, A-III (PG)  
Soup For One, O (R)  
Star Trek II: The Wrath of Khan, A-II (PG)  
Summer Lovers, O (R)

T  
Tempest, A-III (PG)  
The Thing, O (R)  
Things Are Tough All Over, O (R)  
Trom, A-III (PG)

W  
The World According to Garp, A-III (R)  
Wrong is Right, A-III (R)

Y  
Yes, Giorgio O (R)  
Young Doctors in Love, O (R)