

# American Catholics... Unfit for Combat?

Washington (NC) — Catholics in the military "are becoming a suspect class who cannot be trusted to push the button, fire the weapon, pull the lanyard," because of discussions about the U.S. bishops' pastoral on war and peace, an active duty army officer said.

The officer, Col. LeRoy Foreman, an appellate judge on the Court of Military Review, spoke Feb. 1 during a question and answer session following a discussion of the pastoral at Holy Trinity Church in Washington's Georgetown section.

The principal speakers that evening were Father Bryan Hehir, director for International Justice and Peace of the U.S. Catholic Conference, and Michael Novak, resident scholar at the American Enterprise Institute.

Because the bishops have taken a magisterial position in addressing the question in a pastoral letter, "Catholics in uniform, particularly in the lower ranks, do not see the letter as offering guidance, but as a directive," the colonel said. They do not see the letter as leaving them with a choice, he added.

"Non-Catholics in the military," he continued, "from lieutenants to general officers, feel that Catholics have no choice."

Foreman said later his comment was based on conversations with military personnel in the Washington area.

In response, Father Hehir, who has worked with the committee of bishops drafting the letter, said the pastoral "is a teaching document, but it does not mean that every line is definitive dogma."

The pastoral, Father Hehir said, includes some teachings "on which none of us has any choice." The teaching, for example, that the direct killing of civilians is not permitted, he said, is not new, is not optional and does bind everyone.

Other issues, he said, are raised in the pastoral as matters for debate.

Father Hehir noted that Catholics in other professions also encounter conflicts between their moral views and the current practice in the profession. He cited the case of a

Catholic doctor who is administrator of a secular hospital where abortions are performed.

"The letter," he said, "makes a few statements which bind in conscience totally. It makes a number of other prudential judgments on which there is bound to be discussion."

Father Hehir said that in revising the draft of the letter, the bishops' committee is "trying to illustrate that the letter works at different levels of authority" and that pastoral work after the letter is issued will have to make clear that there are levels of authority in it.

Later, Father Hehir pointed out that the pastoral quotes a statement of the second Vatican Council that those in the military should be regarded as servants of the common good.

In his initial presentation, Father Hehir said the pastoral "is not a pacifist letter" but that its basic premise is that nuclear weapons are qualitatively different from any weapons in past history.

The bishops, he said, seek to "draw a line" against the use of such weapons and against the arms race.

During the question and answer session, Father Hehir said that one of the principles bearing on the question of nuclear deterrence is that it is wrong to have a formed intention to do what is evil. It would be evil, he said, to have a formed intention to use nuclear weapons against civilian targets.

But he noted too that there is a distinction between a threat and an intention. He said the pastoral letter has not made judgments about such things as the deployment from bases to operational areas of submarines fully armed with nuclear missiles.

Novak, in his presentation, said the bishops could have avoided questions about the authoritativeness of the teaching by using another format to discuss the issues, such as a statement issued by a committee of Catholics including bishops.

He criticized the pastoral for "treating the United States and the Soviet Union almost as moral equals."

At many places in the text, he said, the bishops have



"moved ahead of the Vatican." In contrast to Pope John Paul II's description of nuclear deterrence as acceptable under present conditions, he said, the bishops describe it as "tolerable" under strict conditions.

Novak said the discussion of nuclear deterrence should not be carried on in general terms, but in terms of deterring another power, the Soviet Union, which is "awesomely armed."

If the U.S. does not deter the Soviet Union, he said, the whole world will lose hope.

The point of deterrence, Novak said, is avoiding the use of nuclear weapons and allowing time for winning the war of ideas with the Soviet Union, which he described as "a system based on lies and terror."

Novak said Christianity takes the position that improving the conditions of this world and preserving institutions of liberty are important.

# Mindszenty Group Raps Pastoral Letter

By Al Antczak

Los Angeles (NC) — Eleanor Schlafly, executive director of the Cardinal Mindszenty Foundation, criticized the U.S. Bishops' proposed pastoral on war and peace for containing many of the same ideas as the nuclear freeze movement, which she said originated in Moscow.

Speaking Feb. 5 before an audience of 250 people attending a Mindszenty Foundation conference in Los Angeles, Miss Schlafly also said that examples of "Communist or pro-Communist propaganda" were to be found in "the powerful nuclear freeze movement" and in certain stories in the Catholic press.

Miss Schlafly, who is the sister-in-law of anti-ERA campaigner Phyllis Schlafly, clarified the parallel she drew between the bishops' pastoral and the nuclear freeze movement, saying, "I'm not equating the document on war and peace with

Communist propaganda. It is a coincidence that they came out at the same time."

Asserting that she was "not saying that anyone who participates in the nuclear freeze campaign is a Communist or pro-Communist," Miss Schlafly said, "I'm talking about those who are manipulating the nuclear freeze campaign. It originated in Moscow. It surfaced about 1979, and its tentacles and influence have been felt all over the world — (the) free world, not behind the Iron Curtain.

"Obviously we all want peace," she added, "but the growing propaganda is peace at any price."

She said she felt that this "propaganda" had influenced the pastoral on war and peace. "I don't think it is a coincidence that many of the same lines in the document follow in many ways the nuclear freeze campaign. They have many of the same ideas."

Explaining further her objections to the two drafts of the proposed pastoral which have appeared so far, Miss Schlafly said, "I was utterly shocked that the U.S. bishops came out with a statement on peace, and there was not one mention of the Mother of God, the Blessed Mother. There was not one mention of the Rosary. And there was not one mention of the Blessed Mother's appearance in the tiny village in Fatima, Portugal, where she said that we will have peace if we pray, sacrifice and do penance."

Miss Schlafly turned to the moral aspects of the military issues involved in asking "why should the United States be frozen into a permanent position of inferiority in defending not only our own people but the freedom of the rest of the world from the greatest tyrannical force in history?"

After reciting a brief biography of Yuri Andropov, leader of the Soviet Union and the Communist Party, she told her audience, "You can consider Andropov a ruthless enemy of all that you value ... this is the man whom the U.S. Catholic bishops would have us negotiate with."

She then cited "a couple of examples of what I consider Communist or pro-Communist propaganda."

Her examples were from two issues of Our Sunday Visitor from 1982 which contained articles which, she said, "extolled" the Nicaraguan government and the revolutionary Sandinista leadership in that country.

"Why did Our Sunday Visitor support a Communist revolution in Nicaragua?" she asked. "The result is powerful and diabolical propaganda for the persecutors of God," she said.

## DeSales Campaign Off to a Good Start

Geneva — Dr. Allan A. Kuusisto, one of two general chairpersons of this year's DeSales Annual Support Campaign, has advised the campaign executive committee that the initial phase of home and business visits in the Geneva and Waterloo area has been completed. This effort has produced approximately 75 percent of the campaign's goal.

Kuusisto stated that the second phase of the program will involve a telephone follow-up to all alumni who have not responded to the 1982-83 appeal. The northeast area of the county has been broken down into 14 telephone calling areas, with alumni volunteers in each area making reminder telephone calls to fellow alumni.

## Blue Army

The monthly vigil of reparation to the Sacred Heart of Jesus and the Immaculate Heart of Mary sponsored by the Blue Army of Our Lady of Fatima will open 9 p.m., Friday, March 4, at Holy Rosary Church. Father William Leone, Father Frederick Eismann and Father Donald McCarthy, CSB, will lead the rites.

Kuusisto said that follow-up call programs have increased the amount pledged by between 30 and 40 percent in similar appeals. "This would place us right on target," he said. "Every dollar over goal will be used to good advantage, as was the case in last year's drive."

Marion P. Bero serves as the campaign's general co-chairperson with Kuusisto.



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