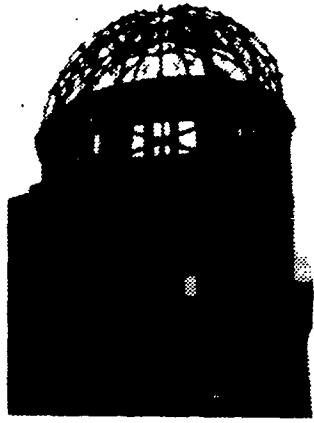


Grim Reminder

The A-Bomb Dome in Hiroshima serves as a reminder of the Aug. 6, 1945, nuclear bombing. A surviving victim tells about it along with a parallel account of that day in the U.S.A. by Carmen J. Viglucci, Courier-Journal editor.



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Sainthood Near?

An Italian news magazine, Oggi, reports that the beatification cause for Pope John XXIII is about to begin. The magazine further says that the procedure to sainthood may be shortened that the sanctification may be a highlight of the Holy Year.



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The Letter: Third Draft of Pastoral Shows Subtle Alteration

By Jim Lackey

Washington (NC) — Continued condemnation of any first use of nuclear weapons along with a subtle shift away from support for the nuclear freeze is contained in the new draft of the U.S. bishops' proposed pastoral letter on war and peace.

The third draft, mailed to the bishops just before Easter and released for

publication today, April 6, includes much of the same material found in the second draft, which condemned several aspects of U.S. deterrence policy.

But in response to critiques of the second draft by the bishops and others, the third draft expands or redevelops several sections, making the 178-page document considerably longer than the second draft it replaces.

The new draft will be considered by the nation's more than 300 bishops at a special meeting in Chicago, May 2-3. Though approval of the document is by no means certain, a majority of bishops said at their November general meeting — at which the second draft was the major topic of discussion — that they supported the general thrust of the proposed pastoral.

Because of that, the third

draft follows almost exactly the same outline as the second. It begins with religious perspectives on peace, moves into a discussion of war and peace in the modern world, follows with a section on proposals for the promotion of peace, and concludes with commentary on the pastoral challenge facing the Church.

But there are several key differences between the second and third drafts:

- The implicit support that the second draft gave the nuclear freeze movement is downplayed in the third draft. Whereas the second draft urged the immediate end to further development, production and deployment of major new nuclear weapons systems, the third draft simply urges negotiations to curb such testing and deployment.

- The section condemning all first use of nuclear weapons is amended to include recognition of the role that NATO's "flexible response" doctrine has played in deterring Soviet aggression in Western Europe. But the draft also urges that flexible response — the policy that permits first use of nuclear weapons if NATO forces seem in danger of losing a conventional war — be replaced quickly with an adequate non-nuclear alternative.

- Portions of the second draft's section on deterrence are rewritten in response to comments by several bishops that the section was the pastoral's most crucial and needed to be strengthened. But the revised discussion leads to many of the same conclusions, including a "conditional acceptance" of deterrence as a policy for preventing nuclear war.

- A 2,200-word "precis" summarizing the points made in the third draft is included at the beginning of the pastoral in response to arguments that many will not read the entire pastoral because of its length.

- Sections on the just war and non-violence traditions in the Church are expanded, along with a separate expansion of the section devoted to biblical views on war and peace.

- The bishops commit themselves to return to the tradition of fast and abstinence each Friday as a "tangible sign" of penance "in the name of peace" and urge other Catholics to do the same.

- A new discussion of the various levels of moral authority with which the bishops speak is included.

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The Fire in the Thornbush

An Invitation

Diocese of Rochester

1150 BUFFALO ROAD • ROCHESTER, NEW YORK 14624
(716) 328-3210



March 29, 1983

Dear Men and Women of the Diocese:

We need your help and enthusiasm in publicizing, attending and encouraging others to attend a diocesan liturgical celebration that will, we hope, bring joy and renewal to all the men and women of the diocese who can participate.

On Friday, April 29, at 7:30 p.m. at the Cathedral and on Thursday, May 5, at 7:30 p.m. at St. Mary Our Mother church in Horseheads, there will be special diocesan Eucharistic Liturgy which we believe you will want to share.

Bishop Matthew H. Clark and the Diocesan Task Force on the Pastoral Letter on Women in the Church invite all men and women of the diocese to:

A Diocesan Eucharistic Liturgy on the Anniversary of Publication of THE FIRE IN THE THORNBUSH.
Bishop Matthew H. Clark's Pastoral Letter on Women in the Church.

This will be an evening of Prayer and Reconciliation for and with all women and men of the diocese. The celebrant will be Bishop Matthew H. Clark. Please join us:

7:30 p.m., April 29, 1983, Sacred Heart Cathedral, Rochester, or
7:30 p.m., May 5, 1983 — St. Mary Our Mother Church, Horseheads.

It will be a happy evening celebrating what we have learned in studying The Fire in the Thornbush. A reception will follow each celebration.

Thank you so much for your help in preparing for this Eucharistic Liturgy and urging others to attend. We have worked to prepare a prayerful liturgy and believe that it will be a wonderful evening of renewal and reconciliation for all the people of the diocese. It will be the same liturgy at the Cathedral and at St. Mary Our Mother Church in Horseheads.

Sincerely yours,

Mary Sullivan, RSM.

Sister Mary Sullivan, RSM, Chair
Diocesan Task Force on the
Pastoral Letter on Women in the Church

CHRISM MASS 'Where There Is Love, There Is God'

By John Dash

Twelve hundred, by usher Bob Finewood's count, gathered at the Cathedral of the Sacred Heart last Tuesday to celebrate with Bishop Matthew H. Clark the Chrism Mass.

The occasion, once a quiet gathering for ordained clergy during Holy Week, a time to bless the holy oils and to celebrate the hierarchical priestly commitment and fraternity, was opened up during the 1970s under Bishop Joseph L. Hogan to rally the whole local Church in its baptismal priestly vocation.

The fruits of that development were realized last week as were the fruits of Bishop Clark's unprecedented Lenten "Crossroads Journey," during which he traveled the breadth of the diocese, meeting thousands of people, and bringing his concerns to thousands more through "Along the Way," a column he initiated in the Courier-Journal.

In his homily that night, the bishop called the assembly to a consideration of the sufferings of the Church universal, and the sufferings of the local Church. "I mention them," he said, "to thank God for the gifts we share: because we nourish the whole Body with our lives and sufferings."

"In Chile tonight a priest is hiding," he said, "to avoid expulsion by the government. He hides because the government

resents his presence, his ministry. He is a prisoner of love . . . And where there is love, there is God."

"Along the borders of El Salvador, in camps, are refugees . . . They are living as prisoners, but they are keeping alive the hope of freedom. They love us . . . And where there is love, there is God," he said.

"In Poland a leader speaks out . . . And where there is love, there is God."

The celebration of the Chrism Mass, he said, is "a night of soothing and holiness and comfort" in the midst of those sufferings.

Before the Mass, a group of 15 Catholics Against Nuclear Arms, carried signs and distributed leaflets calling worshipers to join in a prayer vigil Good Friday at the Seneca Army Depot, a supposed site for storing nuclear arms.

"For our part, we cannot be silent about the horrors in our own diocese. On this Good Friday, we will be at Seneca Army Depot for prayer and a witness for peace. During this Holy Week we want to embody the spirit of redemption in a public way and begin a passover from the sin and slavery of violence to a new life."

Citing specific concerns in the diocese, the bishop drew attention to "Our brothers

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