Seattle (NC) -- Without revealing the specific concerns which brought him to Seattle for an apostolic visitation, Archbishop James Hickey of Washington said Nov. 8 that those concerns will be resolved.

The archbishop said he discussed the issues with Archbishop Raymond G. Hunthausen.

Archbishop Hickey had said at the beginning of his Nov. 2-8 visit that the visit was not prompted by the stand of the archbishop of Seattle against nuclear arms, but he did not elaborate on areas under investigation.

At the end of his visit, Archbishop Hickey issued a statement: "I came as brother-bishop to brother-

bishop to assist in reviewing the pastoral life of this important archdiocese. The Holy See asked me to come for a short time, to gather information and thus assist the holy father in his ongoing evaluation and support of bishops throughout the world.

"I have observed the progress made in the Archdiocese of Seattle, and have gained, I believe, an insight into a range of viewpoints. I heard from so many who expressed admiration for Archbishop Hunthausen as a man of Gospel values, a bishop deeply committed to Christ and to the church. Concerns and criticism expressed to me have been discussed with the archbish-

op. We are confident that these can be resolved in a spirit of mutual understanding and in harmony with the teaching and direction of the church.'

Upon returning to Washington, Archbishop Hickey was to prepare a report for the Vatican, noting "strengths and weaknesses," in the Seattle archdiocese.

The archbishop and his assistant, Father William Coyle of Fargo, N.D., interviewed 65 priests, Religious and laymen. More than 120 people requested time to speak with the archbishop and interviews were held from 9 a.m. to 9 p.m.

Since the announcement of Archbishop Hickey's visit a

question had arisen concerning the resignation of the archdiocese's Respect Life Committee in June. In a statement Nov. 3 former members noted only that the reasons for their resignations were "of an internal and

administrative nature." Archbishop Hickey granted no interviews with the press during his visit to Seattle and people he interviewed were asked not to comment on their testimony. Several described Archbishop Hickey as "most cordial."

"He couldn't have been more gracious," one person who requested anonymity

noted. "I'm sure he hasn't found this an easy task."

A nun who met with Archbishop Hickey commented, "It was a privilege to speak to him on Archbishop Hunthausen's behalf."

Not all witnesses spoke in favor of Archbishop Hun-thausen. Ervan Park of Kelso, Wash., requested a meeting with Archbishop Hickey so that he could voice his "considerable concern about the direction the archdiocese is going in."

Park, a salesman, is leader of a group called Roman Catholic Laity for Truth, and editor of the group's

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newsletter, Catholic Truth. Park said there are "many abuses" in Masses celebrated in the archdiocese and that catechetical material with "improper teachings" is being used.

The Seattle archdiocesan chancery has received about 600 letters, according to Father Michael G. Ryan, chancellor. The overwhelming majority have been supportive of Archbishop Hunthausen, he said. More than 200 priests in the archdiocese published a statement of support in the Nov. 3 issue of The Progress, the newspaper of the Seattle archdiocese.

## French Bishops Support **Nuclear Deterrence**

Lourdes, France (NC) --Citing the threat of communism, the Catholic bishops of France condemned total pacificism and unilateral disarmament Nov. 8 and declared that "nuclear deter-rence is still legitimate."

At the annual general meeting of the French Bishops' Conference in Lourdes, site of the world-famous Marian shrine, the bishops approved a 5,000-word statement, titled "Winning Peace," by an overwhelming 93-2 margin.

"Does not the absolute condemnation of all war place peaceful peoples at the mercy of those who are motivated by an ideology of domination?" the bishops asked.

While noting that "the specter of a third world war haunts (men's) spirits anew," the bishops also emphasized "the constant pressure exercised on Western democracies to neutralize them and bring them into the sphere of influence of Marxist-Leninist ideology.'

"It still serves peace," they added, "to discourage the aggressor by forcing him into the beginning of prudence through an appropriate

In a threatened world, "unilateral disarmament could encourage blackmail," they said.

"Does a country threatened in its life, liberty or identity not have the moral right to respond to that radical threat with an effective counterthreat, even

nuclear?" they asked.

The bishops called the threat of nuclear arms "the basis of deterrence" and stressed that this was not the same as actual use.

"That is often forgotten in attributing to the threat the same moral qualifications applied to the use" of nuclear weapons, they said.

"Unilateral disarmament can even provoke the aggressiveness of neighbors by feeding the temptation to seize too easy a victim," they added.

While noting the Gospel ideal of non-violence as a personal option for Christians, the bishops com-mented, "Evangelical nonviolence cannot be asked of states that have the duty to defend their citizens. At the worst, peace at any price can bring a nation to all kinds of capitulations."

"Such a renunciation," they said, "would by nature favor what it is supposed to prevent: that innocent people might be oppressed, that there might be victims of suffering or violence:"

Noting that a lack of war itself "is not peace," the French bishops urged efforts to build peace.

"One against another, we shall never again win war," they concluded. "But we can, one with another, win peace."

With their Nov. 8 statement the French bishops joined a growing number of national bishops' conferences in issuing major statements on the issues of war and peace and national defense policy in the nuclear age.

The U.S. bishops, who have been credited with providing much of the impetus for bishops' conferences to address such public policy issues more clearly, issued a major pastoral letter on the subject last May after more than two years of study. About the same time the West German bishops issued a letter on the topic, and shortly after that the Dutch bishops issued a letter as well.

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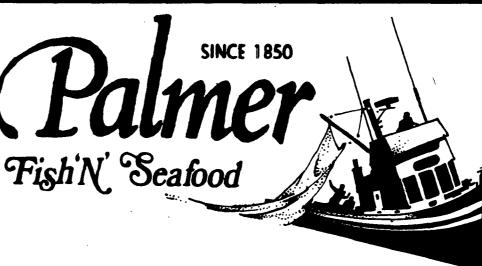
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## **Invites 24-Hour Abstinence** The American Cancer Society has scheduled Thurs-

**Great American Smokeout** 

day, Nov. 17 as "The Great American Smokeout Day," inviting smokers to try to quit for a period of 24 hours.

The organization is also promoting the participation of non-smokers to "Adopt a Smoker" for the day and provide them "sympathy, understanding and encouragement in unlimited quantities," according to a press release.

The American Cancer Society has even gone so far as to print its own "adoption papers" to be signed by the involved parties which pledges that the non-smoker promises constant support, "fruit and peanuts, if need be, and a shoulder to cry on" -- anything but a cigarette.

Smoking has been shown to be responsible for more than 75 percent of all lung cancer, the number one killer of men. By the end of the

## Fraternity **Plans Meeting**

St. Patrick's Fraternity of the Secular Franciscan Order will meet Sunday, Nov. 20, at St. Anthony's Church, 60 Lorimer St.

Novice instruction is scheduled at 1:15 p.m. with the rosary at 1:30 and Mass at 2, celebrated by Father

John O'Malley. Films on Assisi, the birthplace of St. Francis, will be shown.

For more information on how to quit, helpful tips, and adoption papers, call the Monroe County Unit of the American Cancer Society, 288-1950.







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