

World & Nation

# Bishop calls upon colleagues to condemn nuclear deterrence

By Daniel Medinger

**Baltimore (NC)** — The U.S. bishops could advance the cause of peace by moving quickly to withdraw the temporary moral acceptance of nuclear deterrence they expressed in their 1983 peace pastoral, Auxiliary Bishop P. Francis Murphy of Baltimore said Oct. 9.

"Despite the language of urgency and crisis that predominates the peace pastoral, in my view the air has gone out of the peace balloon," he said. "We seem to have lost that sense of urgency, that sense of challenge to respond."

Bishop Murphy, one of the bishops who initiated the process which led to the bishops' pastoral letter, "The Challenge of Peace: God's Promise and Our Response," spoke at the Catholic Press Association's Eastern regional meeting in Baltimore Oct. 7-9, which was sponsored by The Catholic Review, Baltimore archdiocesan weekly.

He said the pastoral significantly changed the attitudes of Catholics toward nuclear weapons, but left a moral loophole to allow the nuclear arms race to continue. The bishops could close that loophole, he said, by withdrawing their "strictly conditioned, temporary moral acceptability to the concept of deterrence."

In Bishop Murphy's view, the conditional acceptance of nuclear deterrence as laid out in the peace pastoral has been "inappropriately used by some to reinforce the policy of arms build-up."

Referring to a committee of bishops that is re-evaluating the bishops' stand on deterrence, Bishop Murphy said, "It is my hope and prayer that (the committee) will strongly support the many voices in the Catholic and ecumenical communities calling upon us, as

## Jesuit urges synod to affirm schools

By John Thavis

**Vatican City (NC)** — The Catholic school system has been weakened by "internal doubts" about its mission, but the system remains an important part of Church ministry and evangelization, the head of one of the largest teaching orders told the Synod of Bishops.

Among the doubts Catholics have about their schools is whether they serve the Church's "preferential option for the poor," said Jesuit Superior General Father Peter-Hans Kolvenbach.

As a rule, he said, Catholic schools "bring in the best and not the most wretched of society." As a result, Marxists have accused Catholic schools of serving only one class. The Church should make clear that its schools are capable of promoting the Church's social justice teaching, he said, and show that Catholic schools are not only for the elite.

Father Kolvenbach's address was presented in written form during the synod's first week. Summaries of his speech and several other written interventions were made public by the Vatican Oct. 15.

Father Kolvenbach said it would be wrong to blame external changes in society for the reduction in the Church's teaching corps and the closing of schools.

There is "almost a sense of desperation" in the Church about the ability to maintain a Catholic school identity, given academic and financial requirements, Father Kolvenbach said. Nevertheless, the Church should not abandon the schools, and the synod should affirm education as a key lay ministry, he said.

He also noted that because of the drop in religious vocations, lay people now play a main role in Catholic education, he added.

U.S. Cardinal William W. Baum, head of the Vatican's Congregation for Catholic Education, said the synod should express appreciation for the millions of lay men and women who teach in Catholic schools.

Addressing a wider synod theme, he also called for a better "partnership" between clergy and laity.

"We cannot advance the laity at the expense of the priesthood. We cannot promote the priesthood at the expense of making the laity passive. We need a proper partnership," he said.

While much of the synod discussion on the role of lay people has centered on spiritual movements, lay formation and lay ministries, Cardinal Ricardo Vidal of Cebu, Philippines, reminded the assembly not to forget popular religiosity.

"The great majority of Christians, almost all over the world, are not intellectuals or highly educated people but simple folks with deep faith but often little instruction," he said.

bishops, to withdraw our benedictions from and to be unambiguous in our condemnation of nuclear deterrence in its present form."

To illustrate the peace pastoral's positive effects, Bishop Murphy cited a study indicating that as many as 20 percent of American Catholics have experienced a change in attitude toward the issue of war and peace since 1983.

He credited complete and consistent coverage by the Catholic press with helping to form a Gospel-based understanding of the

moral dimensions of war in the modern age. The bishop also praised recent proposals by the Soviet Union and the United States to reduce nuclear weapons stockpiles. "I am convinced that the religious community in our country and in the world has contributed to this by our messages of peace," he said.

Bishop Murphy then called on Catholics, and particularly the Catholic press, to again take up the peace message as one of urgent concern.

In other activities at the convention,

Auxiliary Bishop John Ricard of Baltimore, an organizer of the National Black Catholic Congress last spring, told the communicators that blacks were expanding their identity as members of the Catholic Church.

He said congress participants, who represented 110 U.S. dioceses, were themselves surprised at the number of black Catholics. "That even surprised us. Black Catholics kind of get lost in the crowd. There is a great deal of ignorance about their presence," he said.

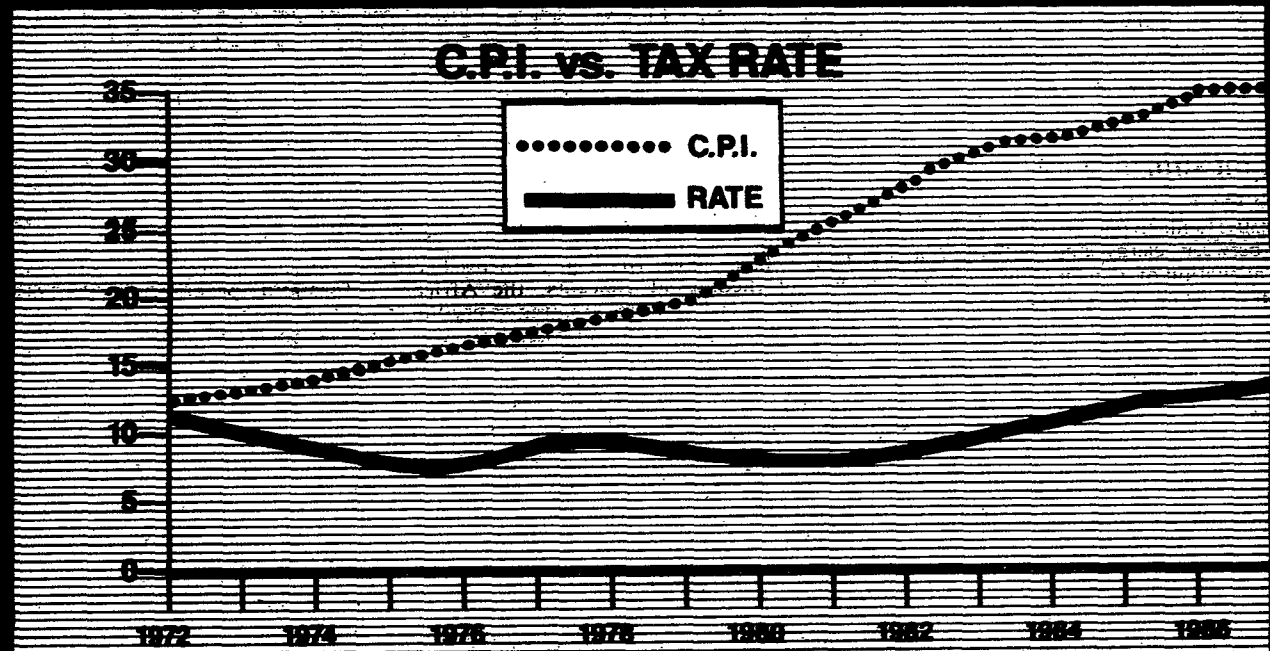
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1974	13.97	9.65
1975	15.61	9.22
1976	16.67	8.76
1977	17.53	10.13
1978	18.71	9.84
1979	20.47	8.88
1980	23.33	8.46
1981	26.07	8.42
1982	28.21	8.96
1983	29.21	10.77
1984	30.27	11.24
1985	31.26	12.60
1986	32.46	13.06
1987	32.56	13.77

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