Pope calls for end of violence to nations, people

VATICAN CITY — (NC) — In his annual message for the World Day of Peace (Jan. 1), Pope Paul VI has appealed for an end to violence against nations and individuals, including the unborn.

"Our war against war has not yet been won, and our 'yes' to peace is rather something wished for than something real," wrote the Pontiff in his message addressed to "the world and to humanity.

He urged all men to "consider and exalt peace even outside the trenches" on the 11th celebration of the World Day of Peace, an observance which he himself established; this year's theme is "No to Violence, Yes to Peace."

His 16-page message contained a special appeal to doctors in the "ministry of medicine" to rally themselves to the Church in defence of human life.

"We cannot fail to disapprove of each and every offense against human life, and we must appeal to every authority and to everyone who has due competence, to work for the prohibition of procured abortion and for its remedy," wrote the Pope.

The message explicitly condemned "acts of pitiless terrorism," crimes against the innocent, vendettas, and the mounting arms race.

For the first time, the papal Peace Day message was especially addressed to "the great planners and operators of the world arms market."

PEACE, said the Pope, cannot be based on the "infernal destructive capacity" of arms.

The Pontiff said that "war is being kept in check by the terrible nature of its own arms which it would immediately have at its disposal." But fear of a possible "cosmic conflagration" wrote the Pope, "is more an imagined restraint than a real one.

The Pope had high praise for "the lofty and rational effort" being made at the "highest political levels" to insure peace.

He also lauded the upcoming special session of the U.N. General Assembly on the problem of disarmament and the 1975 Helsinki Conference as signs of progress in the search for peace.

(The Vatican announced that copies of the Peace Day message were being distributed to participants in the Belgrade Conference, a follow-up to the Helsinki meeting.

(The message is also being distributed to government leaders by apostolic nuncios and delegates around the world, to delegations of all member countries of the United Nations, to heads of international organizations and world religious bodies.)

POLITICAL peace efforts, said the Pope, must not tend so much "toward balancing the forces of the possible contenders as toward

(Continued on Page 5)

Growing together

"May it (the Holy Year) be a special year of renewed dedication to our common purpose of growing... in our sense of community..."

Abp. McCarthy
United Nations 1977: a year of disarray

By JEFF ENDRST

UNITED NATIONS—In 1977 the United Nations continued its seemingly endless search for its own identity and its true role in international relations.

While many of its supporters and participants claimed that the world could not afford to ignore or, as not totally unacceptable to Israel.

Middle East under conditions of mass poverty, suffering and malnutrition, a year of disarray.

Waldheim challenged the membership to decide whether the United Nations was to be simply a "talking shop" or a crucible in which a new community will be molded by the "wise men of the world."

The 32d General Assembly increased its size to 149 with the admission of Vietnam and Djibouti.

The year's biggest international political event, the Egyptian-Israeli peace initiative, brought the assembly unprepared and unresponsive. It came amid the assembly's perennial and predictable routine, featuring the Assembly's perennial and predictable routine.


On another front, the repression of that country's black citizens. The Western powers had first cast a triple veto against African demands that total military, economic and diplomatic sanctions be imposed on both South Africa and Rhodesia.

On the other hand, the Nordic countries—among the most progressive supporters of African Liberation causes—failed to convince the 49-nation African bloc that the assembly should express "deep concern" about "gross violations of basic human rights of individuals in Uganda."

Efforts by Western countries to create a post of U.N. High Commissioner for Human Rights—a sort of ombudsman for individuals or groups facing repression or discrimination by their governments—were again blocked as African and other Third World countries sided with communist countries in opposing the move.

Prince Sadrudin Aga Khan of Iran announced his retirement after more than a decade as U.N. High Commissioner for Refugees. He warned that the world was producing ever more political refugees and caring less and less about their fate. At year's end the assembly unanimously approved Poul Hartling, a former prime minister of Denmark, to take over the U.N. post.

After two years of good weather and harvests, the United Nations learned that 1977 had produced a world grain surplus of 60 million tons. The happy news was tempered by U.N. estimates that even under those circumstances some 500 million people were suffering malnutrition and 15 million died from it.

The first U.N. Water Conference ended in Argentina with the adoption of recommendations for extensive programs to avoid a global water crisis by the end of the century.

The U.N. Law of the Sea Conference held two more inconclusive sessions without resolving the multi-billion-dollar questions of equitable and orderly control of the high seas and their vast undersea riches. The next try is set for Geneva in 1978.

The United Nations held a Desertiification Conference in Nairobi, Kenya, in an effort to find ways to halt the expansion of arid wastelands and reclaim deserts or marginal lands where life is precarious.

The United Nations reacted with shock and disbelief when the United States, as the U.N.-affiliated International Labor Organization in protest at the U.N.'s increased politicization.

Nothing that the international arms race costs $350 billion a year according to U.N. experts, the General Assembly decided to hold a special meeting in May 1978 on disarmament.

1st amendment vs second commandment

By CLIFF FOSTER

WASHINGTON—(NC)—Question: What happens when a magazine publisher invoking the First Amendment offends an insurance company attorney respecting the Second Commandment?

Answer: lawsuits in Massachusetts and New Jersey involving lost advertising and a pledge by the publisher that his magazine will "tread softly" on religion from now on.

The magazine publisher is Marty Simmons, chairman of the board of Twenty First Century Communications, the New York-based parent corporation of National Lampoon magazine.

The attorney is Andrew J. McCauley, the founder and president of Citizens Against Sacrilege in the Media, Inc. (CASITM) a group which includes on its letterhead a quotation from the book of Maccabees, "Remember their blasphemies and do not let them continue."

For three years, McCauley has harassed Simmons and his magazine, complaining to its advertisers, the public and courts in Massachusetts and New Jersey that National Lampoon unfairly—and perhaps illegally—ridicules God and religion.

Now, he has scored his first victory, striking a blow for the Second Commandment, and in Simmons' view, against the First Amendment.

With customary cynicism, the magazine raised a white flag in its Christmas issue, saying that it deals with "Santa Claus, trees, presents, cards, parties etc. Instead of "the one held by many to be the Savior of mankind," because of pressure from CASITM.

The Christmas issue is generally free of religious satire, with the exception of an article reporting the discovery of a sample of God's handwriting. Previous issues have carried comic strips entitled Son o' God comics, Sermonnette and Jessica Christ.

The magazine noted that CASITM has filed criminal complaints against Simmons in Massachusetts and New Jersey states where blasphemy is still a crime, and has threatened its advertisers with a boycott "should they continue to appear in our blasphemous pages." Simmons estimates that McCauley's campaign against the Lampoon—the attorney's "pet project" as he put it—has cost the magazine more than $1 million in advertising.

"We're not saying they can't get the retailers knocked out from under us," he said. "We're going to tread softly" on religion.

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"We're not saying they can't get the retailers knocked out from under us," he said. "We're going to tread softly" on religion.

Practice, the Providence (R.I.) Visitor criticized one of McCauley's methods. Noting that the suit against the Lampoon in Massachusetts, the one in New Jersey was dropped—relies on the state's 280-year-old blasphemy law, the diocesan newspaper said editorially that the best response to religious ridicule in the media, "isn't legal suppression but a firm and concerted demand by the offended that their beliefs and their dignity be respected."

McCauley replies that blasphemy is not protected by the constitution and adds: "we're not saying they can't print it. We're telling these people that if they mock our religion, if they blaspheme God, we're going to come back."

Simmons defends the Lampoon's treatment of religion as nothing more than a good joke. "Everything we do in the Lampoon," he said. "We've never received one complaint from an official organization!"—of the Second Commandment.

McCauley, for one, finds the silence disturbing. "Where are the bishops?" he asked. "They don't see as damn thing about blasphemy."
CLOISTERED SISTERS LAUNCH FAMILY MISSIONARY ALLIANCE

BIRMINGHAM, Ala. — (NC) — A group of cloistered Poor Clare nuns has launched a worldwide missionary movement geared at helping lay people become evangelists.

The movement, called the Holy Family Missionary Alliance, is led by Mother M. Angelica Francis of Our Lady of the Angels Monastery, Birmingham, Ala., who has described herself as a “conservative liberal who happens to be charismatic.”

She recently led 33 people, some of them married couples, in a retreat at the monastery to start the movement. Most of those who attended are charismatic Catholics, while one is a Protestant charismatic.

The program is based on Mother Angelica’s 50 books, and on tapes she made during a Scripture course she taught at a monastery to start the movement. Most of those who attended are charismatic Catholics, while one is a Protestant charismatic.

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The weekend retreat at which the movement was launched was “a perfect example of the practicality of that approach,” Libersat said. The group assembled as perfect strangers, “but through catechesis, a faith experience, dialogue, prayer and the power of the Holy Spirit, these 32 people experienced more unity than many people who have been worshiping in the same pew at the same parish churches all their lives,” Libersat said.

Mother Angelica’s aim, according to Ron Lee, guardian director, is to “convince the ordinary people that everyone is called to holiness.”

Mother Angelica often receives letters, Libersat said, from those who say her writings have affected their lives. “It isn’t simply the books. It’s the Lord working in a prayerful spirit, while Mother Angelica prayed before the Blessed Sacrament,” Libersat said.

WASHINGTON — (NC) — With the anniversary of the 1973 Supreme Court abortion decisions coming on Sunday, Jan. 22, the fifth annual March for Life in Washington to protest those decisions will be held as it was last year, with a vigil at the National Visitors’ Center the evening before.

The vigil will feature songs, talks and prayers for the following day’s activities, which will take the marchers from the White House to the Capitol. March for Life officials refuse to predict the size of the turnout expected for the march, but they concede that the subject is of some concern to them. Pro-life marchers have complained in past years that press accounts have underestimated crowd sizes.

“We don’t want to play the numbers game, said Nellie J. Gray of Washington, president of the March for Life. But she announced that the crowd will be counted as it passes the narrowest point in the march route.

At the 1977 March, Miss Gray announced attendance at 100,000, while police estimated there were between 35,000 and 40,000 present.

One factor in determining the size of the turnout could be Washington’s unpredictable winter weather. While the first march, in 1974, was held on a spring-like day, the 1977 gathering saw marchers chilled by low temperatures and high winds.

Miss Gray, in a letter to marchers, urged that they come prepared for the worst. “Please dress warmly, and please be sure that the young people have on boots and coats and scarfs. The police are deeply concerned about young people with tennis shoes, no jackets and head coverings out in the cool, brisk, Washington weather,” she wrote.

While the weather could affect the decisions of Washington-area pro-lifers to attend or stay home, some groups are committed to attend by reason of the distances they will travel for the event. One group from South Dakota will make the journey by bus, involving a total of four days for the round-trip travel.

Pastors named committee to assist Voice

Acting on the recommendation of the Archdiocesan Priests’ Senate, Archbishop Edward A. McCarthy has established an Advisory Committee of Pastors to assist The Voice in responding to the needs of the people of the Archdiocese of Miami; of promoting and providing services to parishes; and other parish considerations.

Named to the Committee of Pastors are: Father Michael Devaney, O.M.I., Mary Immaculate Church, West Palm Beach; Father Xavier Morras, St. Michael the Archangel Church; Father James Reynolds, St. James Church; Father David Russell, St. Louis; and Father Vincent Sheehy, Riviera Beach.

Named as a special consultative member of the committee was Arnold Lopez, Archdiocesan assistant treasurer.

“I consider The Voice a vital part of our ministry: to teach the Faith, to clarify change and to build community,” noted Bp. McCarthy. “It will be especially valuable in our current Holy Year Program of evangelization, renewal and reconciliation,” he concluded.
Books for growth

Reviewed by
JOSEPH H. THOMAS

COMPULSORY EDUCATION AND THE AMISH, edited by Albert N. Keim. Beacon Press, Boston. 211 pages. $4.95 (paper).

PADRE PIO, by Father John A. Schug, O.F.M. Cap. Our Sunday Visitor, Huntington, Ind. 256 pages. $4.95 (paper).

This is the second book written about Padre Pio since the famed Italian Capuchin died on Sept. 28, 1968. Better than the first, it nevertheless lacks literary quality. Adequate for the undemanding casual enquirer who would like to know more about this holy man.


A scholarly analysis of the main themes running through the work of C.S. Lewis—one of this century's greatest Christian apologists. And one of its leading literary figures as well.


University of America drama troupe tours military bases

WASHINGTON — (NC) — The Catholic University of America drama troupe left Washington Dec. 19 on a three-week holiday entertainment tour of military bases in Western Europe.

The 10-member troupe had earlier performed excerpts from the show—an hour-long review of American theater history called “Entertainment, USA”—at a White House Christmas party hosted by President and Mrs. Carter.

Father Gilbert Harkes, who founded the Catholic University’s drama department in 1957, said every president since Harry Truman has hosted the students.

This year’s performance marks the 26th consecutive year that the Catholic University drama department has sent a company to overseas military communities. The students will perform two shows daily.

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Lightweight, tough-wearing luggage. Shape retaining wire frames; fully cushioned connecting handle grips; all brass hardware; fully lined interiors; clear vinyl binding shields.
Pope calls for end of violence to people

(Continued from Page 1) showing the supreme irrationality of war. He urged world leaders to establish "relationships between peoples which are ever more interdependent, with ultimate solidarity, and ever more friendly and human." Discussing acts of violence against individuals, the Pope said that "private" violence is taking on "alarming proportions to the extent that it is becoming habitual."

Decay of moral conscience and "social pessimism" are often responsible for extinguishing "the taste for and the commitment to honesty professed by devising, almost by force of circumstances, criminal undertakings that sometimes degenerate into acts of pitiless terrorism, the final result of a wrong choice of road and the cause of deplorable forms of repression," said the Pope.

The papal message condemned the "structural violence of some political regimes" as a faulty basis for peace. But it also insisted that violent revolution is not the path to winning freedom.

The Pope asked doctors to join with the Church in "Affirming and defending human life in those exceptional contingencies in which life itself can be jeopardised by deliberate and evil designs of the human will."

"In our 'yes' to peace there rings out a 'yes' to life," wrote the Pope. "Human life is sacred from the moment it comes into existence."

A new feature of the Pope's 1978 peace message is a concluding section addressed to children. He calls them "the most vulnerable sector of society" in regard to violence, "but likewise the hope of a better tomorrow."

"You children are often led to quarrel," he continued. "Remember: It is harmful vanity to want to appear stronger than your brothers and sisters and friends by quarreling, fighting and giving way to anger and revenge...

"If you want to be strong, be so in spirit and behavior. Learn to control yourselves, learn how to forgive and quickly make friends again with those who have offended you," said the Pope.

Speaking to all, the Pope said: "Our love for peace must remain on guard."

"Peace is not a state of public indifference in which those who enjoy it are dispensed from every care and defend from all disturbance... "Peace is an equilibrium that is based on motion and continually gives forth energy of spirit and action. It is intelligent and living courage," said Pope Paul.

Two priests named to head Archdiocese programs

Two priests of the Archdiocese of Miami have been appointed to key positions in the Chancery by Archbishop Edward A. McCarthy.

Msgr. Dominic J. Barry, pastor, St. Coleman Church, Pompano Beach, is the new chairman of the Pension Plan of the Archdiocese of Miami and the Diocese of St. Petersburg.


FORMERLY Officials in the Archdiocesan Matrimonial Tribunal, Msgr. Barry is a native of Ireland who was ordained in 1943 and served as an assistant pastor in parishes of the Diocese of St. Augustine until 1961 when he became an Air Force chaplain. After five years of service and then discharge he was appointed pastor of immaculate Conception parish, Hialeah, where he directed the building of the present church, the convent and an addition to the school. Coincident with this pastorate he was administrator of Blessed Trinity parish, Miami Springs, where he also directed the construction of a provisional church and school.

In 1971 he was appointed pastor of Holy Family parish, North Miami, where he served until 1974 when he became pastor of St. Coleman parish. Elevated to the rank of a papal chamberlain in 1958 he is now known as a prelate of honor to the Pope. Msgr. Barry is a member of the Archdiocesan School Board.

Msgr. Donnelly, a native of Philadelphia, has been minister of St. Mary Cathedral since 1971.

In 1974 he was appointed pastor of Holy Family parish, North Miami, where he served until 1974 when he became pastor of St. Coleman parish. Elevated to the rank of an honorary prelate of Pope Paul VI in 1974, Msgr. Donnelly served in the Army Air Force from 1943 to 1945 and began his studies for the priesthood in 1946. As a deacon during the summer of 1954 he pioneered in the first program for the Spanish-speaking Catholics in South Florida when the Diocese of St. Augustine inaugurated a Blessed Trinity, Miami Springs and Little Flower, Coral Gables. He became administrator of St. Paul Church, Arcadia and in 1959 was appointed founding pastor of Annunciacion parish, West Hollywood, where he supervised the building of a church, elementary school and convent. Four years later a four classroom addition was annexed to the school.

From 1964 to 1968 Msgr. Donnelly served as pastor of St. Monica Church where he directed the building of rectory offices. From 1968 to 1971 he was pastor of Holy Rosary parish, Perrine.

Since 1975 he has been Archdiocesan Director of the Society for the Propagation of the Faith and of the Pontifical Association of the Holy Childhood.

MAYBE A FEW THOUSAND WOULD DO.
Holy year--more than just an exercise

By Fr. John Dietzen

With complications, is my marriage valid?

Q. I met my husband in 1964, and after many ups and downs through several years, we decided to marry. It was then I found out he was never baptized, and really seemed to be what he always called himself—an atheist. A nun in my school had said that Catholics cannot marry someone unbaptized, so I encouraged my fiance to join a church, which he did; he was baptized in the United Church of Christ. We took his baptismal certificate to the priest, and were married.

Now I've begun to worry about our marriage, whether it is truly a marriage since I am not sure how much he wanted to be baptized in the first place. Our two children are being raised Catholic. My husband encourages their prayers and participates in the celebration of our Catholic feasts.

What can or should be done to or with our marriage? Is it valid? I don't know any priests here well enough to ask? (Saskatchewan)

A. I understand your concerned feelings, but you can put your mind at ease. From what you told me, there's no question that your marriage is valid.

First it is possible for a Catholic to marry a non-baptized person. It's done all the time. You are probably aware that no dispensation is required for a Catholic to marry one another faith (or of no faith). A different kind of dispensation is needed when the non-Catholic party is baptized and when he is not baptized. However, to avoid the very problem that bothers you, normally both of these dispensations are granted in a mixed marriage. This way, whether the non-Catholic is baptized or not, the marriage is perfectly valid.

You have nothing to worry about on this score. Continue receiving the sacraments, and be happy your husband takes the supportive attitude he does concerning the faith of you and your children.

Q. Is it mandatory for each parish to have some type of pro-life organization or coordinator? My parish is the only one I've heard of that doesn't have anything like this. I would assign myself the task only my parish priest seems negative towards the idea. (Ohio)

A. There exists no church law that would demand a pro-life unit or representative in each parish, though individual bishops could certainly recommend it or require it in their own diocese. And many do.

The importance of such activity on the parish level is indeed urgent, more urgent, in fact, than most Catholics realize. Parish level responsibilities will become increasingly critical during the next few years in the national effort to pass a Human Life Amendment, to which American bishops have given highest priority in the area of respect for life. So I applaud your interest, and wish there were more like you.

Keep trying to acquaint your parish priest, and any others, with the reasons you think your suggestion should be listened to. And don't neglect the wider pro-life activities in your area; they, too, are helpful and may indirectly have a beneficial influence on attitudes in your own parish.

Q. My husband says that when bishops are consecrated they take on divinity, which makes their opinions and decisions the same as those of Christ. Is this true?

A. No, Virginia, bishops do not become divine. In fact, God Himself is likely happier than anyone that He is not a bishop. He probably couldn't take the hassle.
By Msgr. James J. Walsh

St. Paul points way to New Year

The beginning of a new year for many is a “time of introspection and self analysis. Comic strips of television find this a fertile field for humor, and understandably so. The whole serious business is reduced to the ridiculous when resolutions are directed towards trivial aspects of life or towards some mammoth problem whose solution needs much more than an expression of goodwill.

While we laugh at the humor, there is a brooding uneasiness for many at this time of year that the failures of the past will be repeated in the future. For a Christian who is sincerely trying to grow and mature in the faith, there is the additional apprehension that with all the recent changes and resulting confusion in the church, he may have been on the wrong track, that his efforts to develop spiritually have been wasted, or, worse yet, perhaps it isn’t that important any way.

With this in mind, it is helpful to remember that St. Paul always comes through strong on almost any occasion, and he has more than one pungent thought for the mood of self evaluation at the beginning of a new year.

Look up his letter to the Ephesians (6:1-10). There he reminds us of the fundamental duties which the Christian had in his time and which he will have ages from now until Gabriel’s horn sounds. He speaks of theunchangeables in spiritual life, regardless of peculiar characteristics of a generation. He underlines what God expects of a human being, whose nature has certain strengths and weaknesses. And what he says serves as a kind of mini-blueprint of what was necessary in the “old” church, as well as the “new.” Let’s touch briefly on his ideas.

“Grow strong in the Lord, with the strength of his power. Put God’s armor on so as to be able to resist the devil’s tactics. For it is not against human enemies that we have to struggle, but against the spiritual forces of wickedness in the heavens.”

Paul is not popular today with either the Women’s lib group or with the humanists. The former dismisses him because he says a number of annoying things about women, such as being submissive to their husbands. The latter turn him off because he is forever reminding us that we are very weak creatures and must depend far more on God’s power than on our own resources. The humanists, of course, think man has all he needs tucked away inside, awaiting proper mining equipment.

Christians have always been taught to “grow strong in the Lord” through prayer and the sacraments and penance. There has been the least change in this formula. The sacraments remain the channels of divine help, designed to give man “the strength of His power.” But they are not magic rites. Some, while not believing this, fall into the trap of looking for magical results, and when they do not appear, losing faith in the sacraments. Here is a good point for re-evaluation this New Year.

One thing about St. Paul that hangs out in the open clearly in much of his writing: he has an incurable habit of stepping on toes. He comes down hard on the spiritual bunions of those who recently got rid of the devil. Read those lines again about “the devil’s tactics...the spiritual army of evil in the heavens.” Incidentally, some may need the New Year resolution of keeping the devil in the picture. The focus has not been on him for some years. If we take him into account, we should find less frustration and more clarity in our religious thinking.

Paul says, “stand your ground.” The old translation put it, “stand fast...” Both mean the same. As the kids say, hang in there. Persevere, keep at it, don’t be weak-kneed or faint of heart. “Pray all the time, asking for what you need, praying in the spirit on every possible occasion.”

Prayer is always a must. At every period of one’s life. And every age of the Church. Does it mean the rosary, novenas, stations of the cross? For some who prefer these devotions, yes. This may mean their own special way of communicating with God outside the Eucharist, and many great saints felt the same way. For others, no. But many are coming back to traditional devotions, including the young, especially to the rosary.

The New Year ought to pull us into a quiet corner of the house. Take up the New Testament. Turn to those ten verses of St. Paul. Work them out in the light of your own situation, where you are at the present time. God had us in mind when Paul penned those words. They point the New Year in the right direction.

Human rights: blacks, poor, unborn

“There are too many people on welfare. What we need are mandatory abortions for poor people!”

If you were listening to a Miami radio talk show the other night, you heard that argument used not once but by two callers. At a local political radio talk show the other night, you heard that argument used not once but by two callers. At a local political radio talk show the other night, you heard that argument used not once but by two callers. At a local political radio talk show the other night, you heard that argument used not once but by two callers. At a local political radio talk show the other night, you heard that argument used not once but by two callers. At a local political radio talk show the other night, you heard that argument used not once but by two callers.

Blacks have been held for years that ghetto social workers try to talk women into abortions. Erma Clardy Craven, a long-time human rights advocate from Minnesota, nominated pro-life presidential candidate Ellen McCormack at the 1976 Democratic national convention. She claims, “Except for the privilege of aborting herself, the black woman and her family must fight for every other social and economic privilege. This move toward the free application of a non-right (abortion) for those whose real need is human rights and opportunities is bemusing the social conscience of America into unquestioningly accepting the ‘smoke screen’ of abortion. The quality of life for the black and the oppressed will not be served by destroying their children.”

Master black leaders like Rev. Jesse Jackson, comedian Dick Gregory and National Right to Life President Dr. Mildred Jefferson have called abortion a form of racial genocide. At a White House Conference on Hunger in 1969, a panel which included representatives of the department of Health Education and Welfare and Planned Parenthood recommended (1) mandatory abortion for any unmarried girl found to be within the first three months of pregnancy and (2) mandatory sterilization of any such girl giving birth out of wedlock for a second time. Only quick action of Mrs. Fannie Lou Hamer, a Mississippi civil rights leader, stopped the proposal from being passed. Since then, similar legislation has been introduced in seventeen states. None has passed.

The “Archie Bunker” attitude of many pro-abortionists isn’t the only factor bringing more black people into the fight to life sentiment. They may see it as another aspect of the civil rights movement. Rev. Theodore Gibson, recently re-elected Miami City councilman, will speak on the
Official has called President Carter's decision to admit another 7,000 Indochinese refugees into the United States "humanitarian but inadequate." John McCarthy, director of the USCC Migration and Refugee Services, estimated that small boats at the rate of 1,500 a month.

A U.S. Catholic Conference newspaper in Iowa has published the results of a survey in opposition to the diocese of Vichy, France. A storm of protest has blown up in the Vatican's backyard about what some priests and laity of the Trivento diocese consider a Vatican failure to act in accord with the spirit of the Second Vatican Council. The priests and laity have been protesting a decision by the Vatican to transfer three parishes in the town of Castel di Sangro and one in Alfedena to the diocese of Valva e Sulmona.

**New Zealand gives 100% aid**

The recent passage of legislation that will provide 100 percent state support for private school salaries and maintenance in New Zealand "is a unifying experience for the people" in that country, said Marist Brother Humphrey O'Connor, who heads a high school in Auckland, during a recent visit to Seattle.

**Moshe Dayan to visit Pope**

Diplomatic sources in Rome confirm that Israeli Foreign Minister Moshe Dayan plans to visit Pope Paul VI during a January trip to Italy. The Vatican has as yet made no comment on the Dayan visit.

**Argentina worst violator**

An ecumenical group headed by Congressman Father Robert Drinan (D-Mass.) will investigate during January the continued charges of human rights violations in El Salvador, including persecution of the Church. The announcement came as a December report of a human rights organization in New York listed Argentina as the worst violator in 1977, followed by Chile and Uruguay.

**Protest Italian parishes changed**

A storm of protest has blown up in the Vatican's backyard about what some priests and laity of the Trivento diocese consider a Vatican failure to act in accord with the spirit of the Second Vatican Council. The priests and laity have been protesting a decision by the Vatican to transfer three parishes in the town of Castel di Sangro and one in Alfedena to the diocese of Valva e Sulmona.

**Abp. Lefebvre ordains two**

Rebel Archbishop Marcel Lefebvre ordained a seminarian to the diaconate and another to the subdiaconate in a Dec. 17 ceremony in a small town near Vichy, France.

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**News briefs**

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Scripture workshop slated

LAKE WORTH — Religion teachers in Palm Beach County have been invited to participate in a Scripture workshop for integrating scriptural approaches to the teach of religion.

Elaine Pekar, parish director of religious education at St. Joseph parish, Stuart, will be the facilitator at the sessions which begin at 8 p.m., Tuesday, Jan. 3 at St. Luke parish hall.

Lectures at St. Rose

"The Basic Truths of Our Faith" will be the subject of an eight-day course at St. Rose of Lima parish, Miami Shores, beginning on Monday, Jan. 2.

Father Michael Ledwith, Ph.D., professor of Dogmatic Theology, Maynooth College, Dublin, will be the lecturer.

Religion teachers

BOCA RATON — Religion teachers in the Archdiocese are invited to an evening session on Thursday, Jan. 12 at St. Joan of Arc parish where Richard Costello, director of Youth Ministry in the Diocese of Norwich will discuss Spiritual Experiences for Youth and Using Scriptures Effectively with Youth from 7:30 p.m. to 9:30 p.m.

Costello will also participate in a session for parish directors of Religious Education from 10 a.m. to 2 p.m. the same day at St. James parish, North Miami.

Marriage encounter

Marriage Encounter Information Parties are scheduled during the month of January in Dade, Broward, and Palm Beach Counties.

Following are the locations and dates:

SOUTH DADE: Jan. 8, 7:45 p.m., Home of Pat and Carol DeMartini, 231-9787. Jan. 22, 7:45 p.m., Home of George and Susanne Huxel, 251-5581.

SOUTH BROWARD: 7:45 p.m., Jan. 15. For information call 983-3017.

NORTH BROWARD: 8 p.m., Jan. 22, Home of Mel and Peggy Weaver, 472-8138.


Marriage Encounters are scheduled on Jan. 6 at Our Lady of Florida Retreat House, North Palm Beach; and on Jan. 13 at the Dominican Retreat House, Kendall. Further information may be obtained by calling the retreat houses.

Planetarium show

FORT LAUDERDALE — "The Star of Bethlehem," is the subject of the holiday show at the Buesler Planetarium of Broward County Community College, central campus.

Shows viewing the sky as it may have appeared on the first Christmas when the greatest star ever described marked the birth of Christ, are featured every Thursday at 7:30 p.m. and at 9:30 p.m. and 3:30 p.m. on Sunday, through January 8.

Bible study

WEST PALM BEACH — A Bible Study course begins at 7:30 p.m., Jan. 5 in St. John Fisher Church.

Everyone interested is invited to participate in the sessions which will be conducted by Sister Muriel Brown, R.C., Canoele Retreat House, Lantana.

It's a Date

Broward County

ST. SEBASTIAN Council of Women will observe Corporate Communion at 8 a.m. Mass, Jan. 6. Breakfast and meeting follow, parish hall.

ST. JEROME Women's Club luncheon and card party, 12:30 p.m., Jan. 3, parish hall, 2835 SW Ninth Ave., Fort Lauderdale.

ST. BERNADETTE Golden Years Club meets following noon Mass, Jan. 6. Covered dish buffet and short business meeting.

ST. STEPHEN Women's Council, Delray Beach morning Community Church, 10:30 a.m., Jan. 3, 333 SW 25 St., Fort Lauderdale.

ST. JOHN FISHER Council of Women's Club, Pembroke Pines, meets 8 p.m., Jan. 4, parish hall.

Palm Beach County

ST. THOMAS MORE Madonna Guild, Boynton Beach morning of recollection following 8:30 a.m. Mass, Jan. 6, Sister Muriel Brown, R.C., Canoele Retreat House will conduct the sessions.

ST. BONIFACE Women's Club, Pembroke Pines, meets 8 p.m., Jan. 4, parish hall.

ST. JOHN FISHER parish New Year's Eve party, 8 p.m. Free admission. Guests are expected to bring snacks. For further information call 646-0900.

ST. VINCENT FERRER Rosary Altar Society, Delray Beach, meets Jan. 6 following 8:30 a.m. Mass.

Dade County

ST. MARY MAGDALEN Women's Club meets following noon Mass, Jan. 6.

ST. GEORGE Women's Guild meets Jan. 6. Sister Muriel Brown, R.C., Canoele Retreat House will conduct the sessions.

ST. BARTHOLOMEW Young at Heart Club meets Tuesday, Jan. 3, parish hall.

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Faith and scholarship

by Fr. David Burrell, C.S.C.

The life of the mind has little to do with knowing a lot. It makes more difference how much you know about it. Knowing something is a lot like it does not because people with inquiring minds do learn a great deal. And like the rest of us, they have a hard time resisting the temptation to show off. For a question of meaning, if that is all a person's inquiry comes to—knowing something else, we don't think of him as learned. For knowledge can never substitute for insight; a pedant is not a scholar. It is true that academic places attract pedants, like bookshelves gather dust. But this is not what colleges or universities are about. Their task is to develop an atmosphere conducive to learning, an environment in which minds can grow. As we speak of a culture of bacteria, the space where we can expand our vision simply by taking part in the conversation makes for an intellectual culture. A place where our perceptions of order and beauty can be educated by looking and listening is a cultured place.

TO SPEAK of things growing allows us to put culture and the life of the mind in the right perspective. For knowledge of people helping other people to expand and grow. And this is the proof that scholarship or the life of the mind has little to do with knowing a lot. For we do not entrust pedants with the training of those coming along; or if we should, they will soon lack trainees. Students are looking for something else, something that opens their way to understanding rather than blocks it. What students seek is better described as a know-how rather than a knowledge. It is more like a trained ear than a ready answer. It is more like unknowing than knowing. It is a developed capacity to live with our ignorance, and yet continue to inquire. Socrates was surprised when the oracle at Delphi let it be known that he was the wisest of men. So he undertook a survey, and on the basis of countless interviews, was forced to agree with the oracle. But only when he realized that everyone he spoke with thought they knew more than they did. Because he knew where he was ignorant, he was in fact wiser than they. But it is uncomfortable to admit our ignorance. That is why Plato presents Socrates as an ideal, a hero of the life of the mind. Most everything inside us and around us compels us to keep our weakness from view. Yet we need to acknowledge it and learn how to live with it. How can we learn?

THAT QUESTION has always led me to the Scriptures, prayer and those movements characteristic of faith. We may not believe but we can make some of the movements believers make: We can sit quietly and reach out with heart and mind towards one whom all men call God. We can allow ourselves to be carried along with others in song and praise of God. We can let our own hearts signal to us their longing and desire—and we can begin to follow our heart's desire.

Universities: A new learning explosion

by Fr. Alfred McBride, O.Praem.

The centuries of patient preservation of classical learning by the monks finally yielded a learning explosion in the 12th and 13th centuries with the creation of the universities: Paris, Oxford, Cambridge, Padua, Bologna, Salamanca. Prior to the founding of the universities, there were cathedral and monastic schools. The method of education was primarily memory and mastery of what ancient authorities, especially Church Fathers, had said about this or that topic. Around this time, Arab scholars were studying and promoting the works of Aristotle and noting inventive ways to adapt his ideas to the new age. Their enthusiasm was contagious enough to affect the Christian scholars who began to coordinate the philosophy of Aristotle with theology and other disciplines. The ferment caused by this and a new-found self confidence in their own imagination and creativity led to a different teaching style and a liberal learning explosion.

GONE WERE the dreary repetitions and lectures, to be replaced by lively disputations, debates and dialogues. Exclusive emphasis on authority-quoting was replaced by maximum student involvement, the rigorous use of logic and careful research. Rather than citing authorities slavishly, they were cited in a critical sense and in a context. Their light, Aristotle's philosophy, Albert the Great's scientific style and the cultural questions of medieval life were brought into play. The emphasis shifted to participative learning.

From the very beginning this university displayed many of the traits that have endured, namely, interest in academic freedom, student unrest, a questioning and critical attitude. Much has been written about the traditional riots between town and gown, that is, between students and local citizens. What is less known is that in the beginning, the issue of academic freedom was often at stake. Local city administrators feared the power of the university and wanted to control the freedom of the professors and students, especially in the area of new ideas. The best recourse the university had was to obtain a charter from the Holy See granting it freedom to pursue new lines of thought. Thus the Church, in the beginning, threw a protective mantle over the work of the university.

In time, however, the Church, too, wondered about the freedom of its scholars. Though it is hard to believe it now, Thomas Aquinas aroused a good deal of anxiety in official Church circles. He spoke with such a new and inventive voice that many Churchmen feared that this was edging close to heresy. Vastly admired within the university circle, Thomas evoked fears and suspicions outside it. One of the small pleasures in reading history is to see the paradox of a man considered a radical and a threat in his own time, only to become the darling of the conservatives in another age (and, in some eras after Trent and during the late 19th century "modernist" controversy).

By and large, however, the universities, creatures of the Church in the first place, have been the training ground of untold numbers of Christian leaders, centers of human advancement as well as wellsprings of new ways to understand the ancient Gospel. The invention of the universities was a towering achievement. They abide as a hallmark of civilization.

If we do not know, we ask; if we do not know, we universe— at home. It is gratifying to see the human spirit, but also with all its limitations. And when we meet another, we are in search of knowledge,unknowing to color what is familiar, and even surrendering THE WONDROUS UNDERSTANDER from amo particles to economic priorities. If we meet, we respond to each other in a way that helps us gain wisdom, wisdom in sharing, in learning, in being, in becoming.

Fr. Karl Rah
If we set out on this path, if we allow what we
not know to impress us as much as what we do
now, we will discover a whole world—a vast
verse—in which we can gradually come to be
home. It is more like darkness than light, more
in to sleeping (and dreaming) than waking (and
ting), but it teaches us to live more naturally
that we do not know.

And we are blessed, we will before long
yet another there—many others, in fact, but all
search of this other. And the practices we have
ured, the skill we develop—skills of
knowing, of prayer and meditation—will come
color what we do know. They will show up
pecially in the ways we can gracefully admit
even our own ignorance—without
rendering the desire to know!

THEN THE life of the mind can become a
underful adventure, an absorbing desire to
understand the world we encounter everyday:
from amoebae to dinosaurs, from sub-automatic
ticles to the people I live with, from alternative
omistic systems to establishing personal
urities. Wherever we live and whatever we do,
are challenged to understand and
spond responsibly.

To learn how people have responded before
helps us to take our own bearings; each
eration needs to forge a way for itself, but can
in wisdom as it learns how to learn from those
who went before. As M. Fosh puts it: "A man
who becomes a disciple of the kingdom of
home. It is more like darkness than light, more
ow, we will discover a whole world—a vast
iverse—in which we can gradually come to be
nderful, scholar par excellence, is
stightly growing in knowledge and
an approach to theology—Martin Luther, a
post-Kantian existentialist.

Using a philosophical basis, Rahner constructed his life work, a
 profound synthesis of the Christian
faith that is, as Father John C.
Haughey said in America magazine,
"both contemporary and in con-
tinuity with the past." He continued,
"Rahner is so completely at home in
the modern mode of understanding
that he frequently manages to
disconcert many of his
coreligionists...yet his com-
prehension of tradition is awesome
and second to no one's. Reading
Rahner makes believing seem more
reasonable. The Rahner synthesis
gives one a sense of the inner con-
sistency of the faith."

It also provides evidence that
the Christian faith presents much
to all over. A Rahner bibliography
published in Germany in 1969 runs
om 90 pages and contains more
than 2,000 entries of books, articles
and monographs! His most famous
works include "The Church and the
Sacraments.," "The Shape of the
Church to Come.," "Nature and
Grace," "Theological In-
vestigations," and "Sacramentum
Mundi" (International Encyclopedia
of Theology). Now 73, he still con-
tinues to write. His latest book, "A
Basic Course in Faith," published
last year, was praised by Vatican
Radio last February as "a masterful
and mature synthesis of Christian
faith."

Rahner's Influence has
extended into ever widening circles.
He has made decisive contributions
to the Christian-Marxist and the
Christian-non-Christian dialogues.
His stature in the ecumenical
movement is enormous. Many share
the judgment of George Lindbeck of
Yale who said that in com-
prehensiveness and intellectual
c Qualität, Rahner can be placed
alongside the great Protestant
philosopher-theologians Karl Barth
and Paul Tillich "and in terms of
balance is perhaps the greatest of the
three."

In addition to teaching and
writing, Father Rahner has lectured
internationally. He participated in
the work of Vatican Council II (1962-
65), first as a personal theologian of
Cardinal Franziskus Koenig of
Vienna and subsequently as an of-
cial portius of the council by papal
appointment. Popes John XXXIII and
Paul VI publicly stated their ad-
miration for his scholarship.

In an interview conducted
shortly after Vatican Council II,
Father Rahner's comments on the
Council and the challenge to theology
in the future seem as timely and
prophetic today as they did then. "I
think that what the Council ac-
complished more than anything else
was to give the Church the courage to
face the modern world in a manner
that involved a real movement away
from a negative, defensive attitude
towards a more open and positive
attitude," he said. But he also
warned against the dangers "of a
false adaptation of the Church to the
modern world, or of falling into a
purely secular humanism."

TEACHING HAS been as
much a part of his life as writing. Not
too many years ago, a young American
seminarian who had studied under
Father Rahner wrote to him and
asked if he could take time to look at
his doctoral dissertation. Father
Rahner wrote back and said that he
was scheduled to visit the United
States and would be happy to look at
it then. When Father Rahner arrived,
he called the young man and learned
that the seminarian was to be or-
dained the following weekend. Father
Rahner not only went over the
dissertation, but he attended the
ordination and joined in the
festivities.

From the impressive array of
books and articles that this one man
has produced, one might assume that
he has time for nothing else. But this
is far from true. Those who know him
well can tell of the many times that
lay people have called him to ask a
question. Father Rahner always
takes time out to talk to them and
carefully answer. And if someone is
in need, he quietly lends his aid.

This man of prayer and com-
passion, scholar par excellence, is
living proof of a Church that is
constantly growing in knowledge and
spirituality.
A challenge to change and grow

By TERRY and MIMI REILLY

With the end of the year at hand, I’ve reflected on what happened this past year to our family. We began the year in Phoenix, Arizona, and in May we were trekking our way eastward to Miami. I must say it was an adventure. We have been affirmed in our decision by many of you, laity, Religious and priests, and know the decision we made was correct. We are genuinely delighted to be here and work with you to make the Archdiocese of Miami even more pleasing to God.

We anticipate 1978 to be a year filled with hope and growth. We’d ask to include in the commitment and resolutions you’ll make for 1978, a commitment to personal and family enrichment. That’s no easy resolution: it means a commitment of thought, prayer and service. We all should be aware that enrichment begins with each person and then to the family. The enrichment reflects itself as we look upon ourselves as a part of a parishes and an archdiocese. We know that Christ is the source of this enrichment. Ultimately we become enriched with Him. There’s a real difficult part to this commitment. It means that in order to become enriched, we must admit we need to grow. Growth requires change. Growth physically means that we get bigger, taller and our bodies mature. Growing mentally means we become more educated, insightful and our minds mature. Growing spiritually means we become more aware of the meaning of Christian love with one another and see the increasing need to be present to God. Our spirit matures.

All of these are a process. Our growth physically ends before we are 20, but we continue to grow both mentally and spiritually until we die.

The persons I’ve met that appear to be the most full of life, the most dynamic are the ones who wish to change. But change hurts sometimes. Sometimes it means daring to do things differently than what’s been done before. It’s often easier to continue to do things the way they’ve been done. We’d suggest that you become aware of all the opportunities and options you have to grow and then reflect on what you are presently doing. Pray and discern, and select the best of what you are presently doing and the opportunities you have provided for your future. We will be striving to provide new insight and opportunity in the area of marriage and family enrichment for you.

The challenge to change is something quite difficult for many of us. Often when we see this challenge we feel that we have too much to do already or we talk about poor timing or whatever. For me, I’ve discovered that I need an occasional prompting. Well, our 12 year old, calls it “rattling my cage.” Deciding to become involved in enriching kinds of activities for me and my family means that I’ve got to give a little of myself, my time, and maybe even a little pride. It means I’ve decided to take a couple of steps back and reflect on the goodness of my family and that I’d like to preserve and build upon that goodness. It means also that I’m called to reflect upon some areas in my life and the interrelationships in the family that might need improvement.

I believe that all of us, as persons, family members, and parish community members need to be open to this change. We have beautiful new chances to change, especially the one the Church and our Archdioceses are prompting us with.

Archbishop McCarthy has designated 1978 as an archdiocesan year of renewal. What a wonderful opportunity to grow with one another in the Lord. We encourage the entire archdiocesan family, Religious, priests and laity to look to this coming year as one of challenge, change and renewal. We are sure that the Holy Spirit will continue to guide all of us on the right path. Happy New Year!

—Terry Reilly
St. Joan of Arc youth group has busy Christmas season

BOCA RATON—Christmas 1977 was a busy one for the youth of St. Joan of Arc parish here. It began on Dec. 10 with the annual Christmas parade in the City. Over 40 floats and several high school bands from South Florida marched along Palmcrest Rd., past City Hall where hundreds of people crowded the bleachers erected for the occasion.

At the invitation of the City, the youth group built a float and 61 members marched beside it carrying signs which read, “St. Joan of Arc Youth Group. We Are the Light of the World.”

The 18 foot red candle, symbolizing the group’s theme, could be seen for several blocks as it approached City Hall, but as it drew near the live manger scene at the base of the candle became the focus of attention.

At the last high school CCD class prior to Christmas, one of the students, Susan Drake, did a mime depicting an old man whose life was cheerless, loveless and empty until the Christ Child entered it.

For the teenagers at St. Joan’s Religion Program for Exceptional Children set up a manger scene (above) on the convent grounds while the parish youth group joined in the Christmas parade (top right) for the City of Boca Raton.

Cdl. Gibbons students aid needy at Christmas

Students from Cardinal Gibbons High School, Fort Lauderdale, collected candy, ham, canned goods, bikes, games and other items in response to the Religion Departiment’s project, “Christmas Baskets for the Needy.”

Each third period class which volunteered was to concentrate on one certain family in need. The families helped were not on any assistance program and were not receiving any help from agencies for the Christmas holidays.

The Religion Department, headed by Mrs. Ann Moran, made the arrangements for the families.

“I asked priests from the rectories of nearby parishes, Father John O’Leary of San Isidro Mission, and some people from the faculty, for the names of people who needed assistance,” she said.

The Christmas baskets, which included everything from canned hames to Christmas trees filled with ornaments, were delivered on Friday, Dec. 16.

The goal of the program was to share with others who are less fortunate and to keep people aware that there are those in the area who are in need. It also gave the students the opportunity to give instead of receive.

“T here has really been a good response,” Mrs. Moran said. “The kids have worked hard. Some have baked bread and cookies and others have donated gift certificates.

“No way do we expect to alleviate poverty,” the department chairman continued. “What we are trying to do is to let them have one nice day so they won’t feel that they’ve been left out of Christmas.”

Youth Corner

Two young men from St. Clare parish, North Palm Beach, have been elevated to the highest rank in scouting, “Eagle Scout.”

Gerard and Michael Samsen received the award which is the honor presented to only about one percent of all scouts.

Daniela Carnevale, a graduate of Holy Family School and Magr. Pace High School and presently a student at Barry College, has been named to “Who’s Who Among American High School Students 1976-77.”

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"I'm not opposed to the expansion of the permanent diaconate program, but I think it should have its own validity," the archbishop said during a wide-ranging question-and-answer session with the Priests' Senate. "It is a mistake to ordain more deacons than the archdiocese has meaningful ministries for." Archbishop Roach described himself as "frustrated" that the Vatican has not allowed permanent deacons to administer the Sacrament of the Sick, or to be ordained before the age of 35. "On things like age and the administration of sacraments, we will continually be petitioning Rome to get these changed," he said.

But he said that in general the permanent diaconate program in the St. Paul-Minneapolis archdiocese has had relatively few problems and a good deal of success because we've been very modest in the numbers of people and have a very thorough screening program.

There are 12 permanent deacons currently working in the archdiocese, which has 520,675 Catholics.
'Close Encounters' tone is really a space age 'Song of Bernadette'

by James Arnold

The most amazing thing about the newest sci-fi film epic, "Close Encounters of the Third Kind," may not have been intended. It's your sudden realization, about halfway through the 35-minute climax, that what you're watching is a technological-scientific version of Christmas, or to catch the sentimental tone exactly, a space age "Song of Bernadette." The preliminaries are appropriate: strange lights in the sky, visions and visitations by incomprehensible powerful forces, official scorn for the simple believers, smiling awe rather than fright as men, woman and children look to the heavens. Above all, there is the desperate, decidedly spiritual hunger that causes the hero and others to rush vast distances and past impossible obstacles to "be there" at the In- carnation.

But the feeling of that final scene is totally religious. What descends from on high is the perfect "god" for our time—an incredibly large, intricate, beautiful Machine, what the hero and others to rush vast distances and past impossible obstacles to "be there" at the Incarnation. That's chutzpah.

Most of the movie is a 100-minute preliminary to the Main Event—perhaps the longest stage wait in movie history. Youngful writer-director Steven ("Jaws") Spielberg sets it up by accepting and exaggerating the UFO mythology (phase three of the occult trend, after Satan and reincarnation). The space visitors not only wish around playfully in the night sky, but wreak havoc with the electricity in Indiana, make appliances and toys go berserk, toss the furniture and crockery about in a high wind (cf. "The Exorcist") and appear to assault a lonely farmhouse through the chimney and air ducts (cf. "The Birds") with the intent of kidnapping a small boy. While the official UFO detectives, led by Francois Truffaut, who seems intelligent because he usually speaks in French, use science to figure out what's happening, and make contact, the child's mother (Melinda Dillon) and a feisty property company troubleshooter (Richard Dreyfuss) come to similar conclusions on their own.

Spielberg is bash enough to challenge himself to choreograph and stage more than one official meeting between Us and Them. That's chutzpah.

Most artists today aren't brave enough to stick to their imaginations. Spielberg does, with enough success to dazzle and delight most viewers. The inevitable comparisons with "2001" are accurate but unfair. In the movie of the probable intelligence of extraterrestrials was so great that he staged the meeting in space and mere symbols and metaphors that were provocative and open-ended. Spielberg is so cocky he sets it down in cowboy country and describes it with literal realism, like the arrival of Aunt Mary and Uncle Howard from Akron. The problem is that it is a closed-off experience. The plus is that, like Kubrick, Spielberg views the universe as benign. Both earthlings and aliens are nice guys, a drift that is quite clear in "2001," with almost exasperating efforts to scare us with disaster movie hokum. Except for the running and flying props, this is a film without violence, sex and villains. It's exactly, a space age "Song of Bernadette." Spielberg might make Disney films seem almost cynical in comparison.

If you must know the details of Spielberg's comforting vision, you'll have to see the film. But it can be noted that everything is on the audio-visual surface (this movie must be seen in wide-screen, preferably sound). What you see and hear is what you get.

Spielberg's main talent is for shock, for flooding the senses with unnerving detail. Some of his best scenes have nothing to do with it—what is actually stupidly indulgent. That's really what "Encounters" is about: it's a film of almost polynascent, childish faith in the new religion. Christians have always known that "we are not alone." (AII, PG)
"Teólogo Kung no corrigió error", dicen obispos alemanes

BONN, Alemania—(NC)—La Conferencia Episcopal Alemana afirmó que el teólogo Hans Kung no ha corregido el error que publicó en su libro "Ser Cristiano", a pesar de los repetidos avisos de los obispos durante dos años.

La declaración de los obispos hecha pública en Bonn, iba acompañada por 10 páginas de correspondencia entre los obispos y el teólogo suizo a raíz de la publicación del mencionado libro. El padre Kung enseña en la Universidad de Tubinga.

Los obispos reconocen la labor positiva del libro que expone a la teología cristiana en términos aceptables a la sociedad de hoy, pero insisten que la doctrina oficial de la Iglesia debe ser respetada sin reservas, especialmente en lo que atañe a la divinidad de Cristo. La correspondencia entre los obispos y el teólogo deja entender que el padre Kung no ha dado aún respuesta a las cuestiones inconsistencies para los obispos, aunque el mismo teólogo alega que "algunas de mis ideas cristianas necesitan aclaración.

La cristiología es el estudio de la naturaleza y persona de Cristo.

Al mismo tiempo el teólogo rechaza todo tipo de imposición, para clarificar dudas sobre su ortodoxia, ya que tratará de aclarar esas dudas a su nuevo libro que verá la luz en enero, en respuesta a las acusaciones de los obispos.

En una declaración en Tubinga el padre Kung afirmó que los obispos "no tienen suficiente paciencia." También dijo que "necesito más tiempo" para aclarar esas dudas a su nuevo libro. Se ha cuestionado el filiación divina de "algunas de mis ideas cristianas necesitan aclaración.

"Es un deber cristiano," dice el cardenal, añadiendo que las "reformas sociales que intentan los gobiernos deben contar con el apoyo de la iglesia." El teólogo dice que el cardenal señalaba que "el rechazo de la injusticia construida de la sociedad, que edifica sobre la rivalidad y la búsqueda de ganancias como meta ante la que se sacrifican los valores éticos y humanos.

Nuestra crisis actual "cuestiona a las mismas bases de la sociedad industrial," dice el cardenal y pide a los cristianos que vuelvan a leer el Evangelio con nuevos ojos, no buscando respuestas prefabricadas y técnicas, sino buscando la inspiración capaz de orientar la acción y buscar la solidaridad humana junto con un estilo de vida más sereno y humano.

Comunidad

○ Encontro Familiar No. 92, será los días 7 y 8 de enero, en la Cafetería del Seminario College, St. John Vianney. LA FIESTA FAMILIAL, del movimiento tendrá lugar el jueves 28 de enero, también en la cafetería del Seminario College.

○ Noche Eucarística y de alianza, en St. Timothy, 3:00 S.W. 162 Ave, Miami, el viernes 6 de enero a las 7:30 pm. Presidenta la velada Mons. Agustin Román, Vicario Episcopal Hispano.

○ Lectura: La respuesta de hoy serán: "Señor haznos consigamos, "por lo que aquien se siente afortunado, "o renúnciamos: "porque en el mundo no hay donde esas personas que oran por los que están pasando por dificultades, "y "los que están pasando por dificultades, "y que solamente se pueden realizar en el mundo de paz.

○ Lectura: Para que todos los cristianos nos hagamos eco del mensaje de Pablo VI, en este día mundial de la paz, y decidamos siempre por la vida, oremos: "Señor..." Enteran, para que el año nuevo traiga serenidad y frutos de paz, los nuevos que están pasando por dificultades, "y "por nuestra paz, para que encontREMOS soluciones a los problemas de desempleo y pobreza, oremos: "Señor..." Entern, para que todos los cristianos que están pasando por dificultades, "y "por nuestra paz, para que encontREMOS soluciones a los problemas de desempleo y pobreza, oremos: "Señor..."

○ Lectura: Por toda la Arquidiócesis para que los cristianos que están pasando por dificultades, "y "por nuestra paz, para que encontREMOS soluciones a los problemas de desempleo y pobreza, oremos: "Señor..."

Comittee de párrdos a asesorar alVoice

Por recomendación del Senado Sacredoral arquidiocesano el Arzobispo McCarthy ha establecido un comité que asesorará a este período diocesano, en su respuesta a las necesidades de los fieles de la arquidiócesis y de las parroquias.

Nueva Superior General a Orden Salesianos

ROMA—El Padre Egidio Vigano, de 57 años, fue elegido Superior General de los Salesianos.

Nacido en Italia y educado en Chile, donde se ordenó sacerdote, el Padre Vigano sucedió al padre Luigi Riccieri que ha dirigido la Orden de 18.000 religiosos durante 12 años.

FESTIVIDAD DE LA MADRE DE DIOS

Día mundial de la Paz

CARRERA DE NEGOCIOS

BILINGUAL EDUCATION

CARRERAS QUE SE OFREcen:

• Administration de Negocios
• Contador Público
• Economía
• Psicología
• Ciencias del comportamiento
• Español
• Certificación para maestro en enseñanza elemental y otras áreas.

AYUDA FINANCIERA DISPONIBLE.

FUNDACIÓN MERCY

CIUDAD DEL VATICANO (NC)—El Secretario Social del Vaticano, ahora han enunciado una "pobrez" debido a la inmigración en el país. Esta política ha permitido que los vaticanos puedan visitar, además de funcionarios estatales, a los mismos obispos para entablar directamente de sus necesidades y consultar con ellos el curso de las relaciones co-gobiernos.

○ Piden protección

BUENOS AIRES—(NC)—Dos monjas francesas, enfermeras que trabajan con los pobres, y unos 20 argentinos incluyendo varias madres de estudiantes desaparecidos, fueron arrestados a principios de diciembre, y no se conoce su paradero. (anunció una reunión posterior de la embajada francesa que las monjas están bien).

Se trata de Sor Alice Domon y Sor Lescie Duquet. Algunos de los arrestados salían de una reunión ecuménica para recoger fondos y pagar un alquiler de las mismas en uno de los barrios de la ciudad.

○ Piden protección

BREGA, Holanda.—(NC)—Después de pasar varias semanas en el Mar de la China viviendo en barcos poblados de pescadores, el mexicano Roger Shutz de la abadía protestante de Tise, Francia, y varios jóvenes amigos, han pedido a los cristianos de toda edad y lugar que establezcan "la comunidad de vida, desde donde la contemplación y la vida de lucha diaria estén íntimamente unidas. Los jóvenes escriben esas residencias como 'comunidades que ofrecen hospitalidad, salva, refugio' dirigidas por una familia, un matrimonio o un individuo, y que buscan de buena voluntad los problemas del mundo temporal, tratan de afrontarlos y curarlos.

○ Vaticano (NC)—El Consejo de la Juventud, que patrocinó este movimiento.
Tenemos mentalidad de barrio

WASHINGTON—(NC)—Al comenzar el año 1978 la Iglesia americana enfrenta una paradoja: va creciendo al mismo tiempo el número de los totalmente indiferentes a los valores morales y religiosos y el de los que sienten profunda preocupación por ellos, dijo el delegado apostólico en los Estados Unidos, Arzobispo Jean Jadot.

El Arzobispo fue entrevistado durante media hora por Herbert Pagel, gerente del canal ABC de Miami, Florida, en el programa de noticias "Dimensions" y salió a la pantalla el lro. de enero a las 12:30 p.m., Canal 10.

Durante la entrevista el Delegado apostólico discutió el mensaje de Pablo VI para el Día de la Paz, y expresó sus opiniones sobre Estados Unidos, después de cuatro años como representante del Papa en este país, sobre la corporativa y sobre el papel de la Iglesia en cuestiones de justicia social y de la mujer en la sociedad.

El Arzobispo señaló que el mensaje de Pablo VI sobre la paz es este año más concreto, por su denuncia al terrorismo y sus comentarios a las cuestiones del desarme, tratadas en la conferencia de Helsinki.

El Arzobispo expresó cierto remordimiento de conciencia por "haberse acostumbrado a la ineficiencia del país", y, después de hacer lo posible para que los nuevos periodos de vida en Solentiname, Nicaragua, eran un "paraiso compartido con Tomas Merton"

Al preguntar sobre su visión de Estados Unidos, el Arzobispo expresó cierto remordimiento de conciencia por "haberse francés de Helsinki.

Afirmó que el mensaje del Papa quiere tener un impacto moral y no tanto político.

``Solo unos pocos azúcar... y libro para la cámara, le dice el técnico en maquillaje al Delegado Apostólico, Arz. Jadot, antes de su entrevista para la televisión. El arzobispo saldrá a la pantalla el domingo a las 12:30 en el programa "Dimensions" del canal 10.

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Año Nuevo y... Año Santo Arquidiocesano

Este domingo primero de enero da comienzo el Año Santo Arquidiocesano anunciado en mes de octubre por el Arzobispo Edward A. McCarthy. En su mensaje para año nuevo el arzobispo envía a todos "calurosos saludos y estímulo en el Señor," y recuerda que "Este año celebraremos nuestro propio Año Santo, al observar el 20 aniversario de la Arquidiócesis". "Ojalá sea un año de renovada dedicación a nuestras metas comunes: el crecimiento en fe, oración y amor, en nuestro sentido comunitario y nuestra llamada a ser pueblo de Dios, a través de Cristo y del Espíritu," dice Mons. McCarthy. El arzobispo informó que pronto se nombrará a un sacerdote para coordinar las actividades del Año Santo, así como un comité formado por representantes de las diversas culturas y áreas de la Arquidiócesis.

Según quedó anunciado en meses anteriores el Año Santo incluirá varias etapas de "reflexión, discernimiento y celebración," comenzando en la Cuaresma. La primera etapa invitará a todos los fieles a reflexionar por grupos, familias, parroquias... sobre los temas de vida de fe, de oración, amor cristiano, sentido comunitario y sentido de misión. La segunda etapa, en Pascua será tiempo de discernimiento y reflexión sobre el mismo y formulación de metas pastorales para los próximos cinco años. Todo culminará en una gran celebración en Pensacola, quizás con una demostración masiva en el Orange Bowl, y un compromiso colectivo a llevar a cabo las metas y los compromisos tomados.

10,000 Biblias llegaron a Cuba

SANTIAGO DE CHILE—(NC)—Fuentes eclesiásticas en Santiago han confirmado que un cargo de 10,000 Biblias y Nuevos Testamentos llegaron a Cuba y fueron distribuidas entre católicos, después de varios retrasos.

Las mencionadas fuentes informativas comentaron informes de que durante una reunión de informativas comentaron impresionantes en Kingston, Jamaica, Fidel Castro había pedido "el mayor número posible de biblias para distribuir en las iglesias en Cuba."

Estos y otros comentarios sobre cristianismo y socialismo fueron interpretados por ministros protestantes de U.S.A. que recientemente visitaron la isla como una nueva apertura a la religion, y a pesar de las restricciones de la nueva constitución comunista.

Cuando Castro visitó Chile, al comienzo del gobierno de Salvador Allende, representantes eclesiásticos de Chile obtuvieron permiso del mismo Castro para enviar, 5,000 copias del Nuevo Testamento y 5,000 copias de toda la Biblia para distribución entre católicos cubanos. Sus obispos habían reportado escases de materiales religiosos.

El Cardenal Raúl Silva de Santiago levantó 10,000 dólares entre amistades y obtuvo una contribución de 5,000 dólares del Vaticano como ayuda para la impresión de los libros. La escasez de papel en Chile y el empeoramiento de las relaciones con Cuba en 1976, el golpe de estado por la Junta Militar, junto con la falta de transporte, retrasaron el envío del regalo. Imprentas españolas ayudaron finalmente en la producción de las copias.

Un profesor de un seminario en Chile, el Padre Pablo Richard, afirmó a su regreso de una visita a Castro que el dirigente había pedido las Biblias.

En 1969, la Sociedad Bibliica Protestante, envió un cargo de Biblias a Cuba, desde el Canadá. Este incluía una Biblia por cada 10 miembros de la Iglesia. Anteriormente, los obispos chilenos habían investigado la posibilidad de envíos, pero habían abandonado el proyecto al averiguar que sólo se admitirían 200 copias. El cargo de los 10,000 Biblias comenzó a llegar a Cuba hace dos años.

Durante su reunión en el mes de octubre con dirigentes eclesiásticos, en Kingston, Castro expresó su elevado interés en el control estatal de la educación, afirmando que aunque el estado pueda opor en la educación religiosa en la escuela, las iglesias pueden enseñar a niños y jóvenes sus doctrinas para que éstos "tengan la opción de aceptar o rechazar una religión determinada, y lo hagan basados en persuasión y no imposición."

Mensage de Pablo VI, día mundial de la paz

"Quién decide por la paz, decide por la vida"

 CIUDAD DEL VATICANO—(NC)—El Papa Paulo VI, que patrocinó el Día Mundial de la Paz el 1 de enero con el tema "No a la violencia, sí a la paz," explica en su mensaje la absoluta necesidad de la paz, el aburro de la guerra, la bajeza de la violencia, y el derecho a la vida del niño por nacer. Siguen extractos del mensaje: "La paz no es un sueño idealista. Debe ser y es una realidad dinámica como el pan que nos da vida... Es el equilibrio en movimiento que infunde energía al espíritu y la acción del hombre: es valor inteligente."

"El anhelo de la paz gana fuerza en la conciencia de la humanidad, anhelo atado a la idea de progreso, a la vez signo de unidades de la raza humana, como lo demostró la conferencia en 1975 de Helsinki y la próxima asamblea de las Naciones Unidas sobre el desarme, además de muchos esfuerzos, grandiosos unos, humildes otros, en favor de la paz."

"Alentamos la esperanza de que pueda evitarse el desenfreno de las armas, que hoy como nunca son criminales y destructivas fuerza de toda razón. La conciencia del mundo se horroriza de pensar que la paz mundial no sea sino una tregua entre configuraciones incontrolables."

"Queremos expresar con todo vigor lo absurdo de la guerra de la paz, no una paz fundada en el poder de las armas ni en la violencia institucional de algunos regímenes políticos, sino en la justicia y la libertad. Esperamos que esa enseñanza de Pío XII y de Juan XXIII continúe inspirando la sabiduría de los hombres de estado."

"Concomitante con la guerra, es el fenómeno de la violencia premeditada o impulsiva, que golpea con calculada sorpresa a la ciudadanía.... Esta violencia criminal se deriva de la decadencia de la conciencia moral, abandonada a sí misma, penetrada de pesimismo que mata la honestidad y el amor noble y leal al prójimo."

"No podemos cerrar los ojos a la triste realidad de la guerra localizada que todavía ruge en varias regiones del globo. En muchas otras partes existe la posibilidad de conflictos armados, porque no se han logrado soluciones justas a problemas de geografía o de política."

"La causa de la paz se refleja en la causa de la vida humana misma. La paz debe alzarse no sólo en los campos de batalla sino en todo campo donde transcurra la existencia humana... Honor y gratitud a quienes hacen de la ciencia y el arte de la medicina su profesión, como guardianes de la vida... Esa vida humana que es sagrada desde el momento de su gestación, también protegida por el mandamiento "no matará...""

"Con nuestra confianza en el ministro de la medicina depositamos también nuestra confianza en el ministerio de la paternidad, en la maternidad sobre todo, que extiende amorosamente su manto protector sobre la vida naciente. Por lo mismo reproducimos todo intento contra la vida humana y hacemos un llamado a quienes tienen competencia, para que se esfuercen en prohibir el aborto provocado. El vientre de la madre es también cuna de la paz, porque quien se decide por la paz y se opone a la violencia, se decide por la paz."