

THE POPE

Message for World Day of Peace:

Pontiff Stresses Dialogue to Avoid Conflict

By Father Kenneth J. Doyle

Vatican City (NC) — Dialogue, from the conference tables of world leaders to discussions in neighborhoods and families, is the indispensable way to peace, said Pope John Paul II in his message for the World Day of Peace, celebrated by Catholics Jan 1.

The pope called dialogue "an essential condition" for peace and said the 150 armed conflicts since the end of World War II were examples of situations where dialogue was untried or was conducted under false pretenses.

The 3,300-word message, released by the Vatican in seven languages, was titled "Dialogue for Peace, a Challenge for Our Time."

The pope addressed it to government leaders, international officials, politicians, diplomats and "the citizens of each country."

The pope said that in the future, wars promise to be even "more terrible" than in the past.

"Is it not necessary to give everything in order to avoid war, even the 'limited war' thus euphemistically called by those who are not directly concerned in it, given the evil that every war represents, its price that has to be paid in human lives, in suffering, in the devastation of what would be necessary for human life and development?" the pope asked.

"Today, when even conventional wars become so murderous, when one knows the tragic consequences that nuclear war would have, the need to stop war or to turn aside its threat is all the more imperative," he said.

"The Holy See will not grow weary of insisting upon the need to put a stop to the arms race through progressive negotiations, by appealing for a reciprocity," the pope said.

"Instead of being at the service of people, the economy is becoming militarized," and "development and well-being are subordinated to security," he added.

"Science and technology are being degraded into the auxiliaries of war," the pope said.

Dialogue for peace, the pontiff remarked, "cannot be dissociated from dialogue for justice."

"The temptation to violence and war," he said, "will always be present in societies where greed and the search for material goods impels a wealthy minority to refuse the mass of people the satisfaction of the most elementary rights to food, education, health and life."

Also recommended by the pontiff was the creation of "an international juridical system which is more receptive to the appeal of those whose rights are violated" and which has an effective means of making its authority respected.

The pope emphasized that peace is not a utopian ideal but a realistic hope which results from "the basic aspiration of the men and women of our time" and the fundamental reasonableness of people.

"Every person, whether a believer or not," said the pontiff, "while remaining prudent and clear-sighted concerning the possible hardening of his brother's heart, can and must preserve enough confidence in man, in his capacity of being reasonable, in his sense of what is good, of justice, of fairness, in his possibility of brotherly love and hope, which are never totally perverted, in order to aim at recourse to dialogue and to the possible resumption of dialogue."

The first quality of dialogue, the pope suggested, is that each party "listen to the explanation of the situation as the other party describes it, sincerely feels it, with the real problems which are proper to the party, its rights, the injustices of which it is aware, the reasonable solutions which it suggests."

A prime obstacle to peace through dialogue is "an apriori decision to concede nothing... a refusal to listen," the pope said.

Such an attitude, said the pope, can conceal "the blind and deaf selfishness of a people, or more often the will to power of its leaders."

The same attitude, the pope added, "coincides with an exaggerated and out-of-date concept of the sovereignty and security of the state."

"The state then runs the risk of becoming the object of a so-to-speak unquestionable worship," the pope said, "It runs the risk of justifying the most questionable undertaking."

"Such worship — which is not to be confused with properly understood patriotic attachment to one's own nation — can inhibit the critical sense and moral sense of the more aware citizens and can encourage them to go to war."

Other obstacles to dialogue, said the pope, are "ideologies which... are opposed to the dignity of the human person... which see in struggle the motivating force of history, which see in force the source of rights."

In a section which Vatican sources said had particular ramifications for the pope's native Poland, the pontiff called for dialogue on the national level for "reconciliation between employers and workers, in the manner of respecting and associating the cultural, ethnic and religious groups which make up a nation."

"When, unfortunately, dialogue between government and people is absent," said the pope, "social peace is threatened or absent; it is like a state of war."

On the international level, the pope said, dialogue for peace "cannot be reduced to a condemnation of the arms race, but also involves searching for a more just international order and a more equitable sharing of goods, services, knowledge and information."

The pope said Jesus Christ was the model of a peacemaker because he "has taught us how to listen, to share, to act toward other people as one would wish for oneself, to settle one's differences while one travels together, to pardon."

Vatican, Italy Form Ambrosiano Commission

By Nancy Frazier

Vatican City (NC) — The Vatican and the Italian government announced Dec. 24 the formation of a joint commission of six lay banking and legal experts to study the ties between the bankrupt Banco Ambrosiano and the Vatican Bank.

The joint announcement, made simultaneously by the Vatican press office and the Italian foreign ministry, said that Cardinal Agostino Casaroli, papal secretary of state, and Claudio Chelli, Italian ambassador to the Holy See, had signed an agreement Dec. 24 establishing the new commission.

Through the agreement "The Holy See and the Italian government have entrusted to their respective

experts the task of proceeding jointly in ascertaining the truth on the question of the relations between the Institute for Religious Works and the Banco Ambrosiano group," the joint statement said.

The Vatican Bank, known formally as the Institute for Religious Works, is headed by U.S. Archbishop Paul C. Marcinkus.

In late November Cardinal Casaroli told a special meeting of the College of Cardinals that the trust which the Vatican Bank had placed in Banco Ambrosiano's president, Roberto Calvi, had been abused, and that the Vatican had unwittingly gained some control over financial institutions which were involved in a "hidden project," the nature of which the

Vatican Bank did not know until it was too late.

The report did not detail the "hidden project," but said it involved Panamanian financial institutions used by Calvi in an attempt to gain stock control of the Banco Ambrosiano, Italy's largest private bank, prior to its collapse in August 1982.

Calvi was found hanged under a bridge in London in June, sparking an investigation by the Italian government into the Banco Ambrosiano's affairs.

In October, Beniamino Andreatta, then Italian treasury minister, said that the Vatican Bank owed \$1,287 billion to the Italian Bank, partly because of the "letters of patronage" which the Vatican Bank issued in 1981 saying it controlled the Panamanian financial institutions.

Cardinal Casaroli told the cardinals that banking experts appointed by the Vatican last July found that the Vatican had no financial liability in relation to the letters of patronage, because the letters were not a guarantee that forces the Vatican Bank to make good defaulted loans.

The new joint commission is co-chaired by Agostino Gambino, representing the Vatican, and Pasquale Chiomenti, representing the Italian government. The others appointed are Pellegrino Capaldo, Renato Dardozi, Mario Cattaneo, and Alberto Santa Maria.

Aide Helped Nazis, Center Says

Vatican bank adviser Hermann J. Abs of Austria should resign that post immediately because he was a Nazi collaborator, helping to supervise an Auschwitz labor project in World War II, said the Simon Weisenthal Center of Yeshiva University, Los Angeles.

Abs, described as about 80, was "one of the leading bankers of the Nazi era," said Lydia Triantopoulou, center spokesman.

He was named as one of four advisers reviewing activities of the Vatican bank in relationship to the Banco Ambrosiano affair.

Abs was not a Nazi party member himself but was a "key" economic figure with high-level Nazi contacts, a center spokesman said. "This man was not just another banker but was intimately involved in making Nazi Germany a major force," a center spokesman said.

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