

**Editorials**

# Long Live Pope John Paul I!

Pope John Paul I.

Obviously it is too early to make any judgments. And although his virtual anonymity may be a disappointment to many Catholics who were hoping for one favorite or another, we must remember the sentiment was the same when one Angelo Giuseppe Roncalli became Pope John some 20 years ago.

The naming of a new pope is a moment in history to be relished with joy. With Christian optimism we see another step into the shoes of the fisherman and while we applaud we must pray for Albino Luciani for those shoes are becoming ever more difficult to fill.

Apparently much of the reason so little has been known about the new pontiff has to do with the man's personality itself. He describes himself as "little," as "poor," and as "silent." He simply has avoided the limelight and indeed that may have much to do with his selection.

Probably some Catholics are a bit disappointed by the choice of a man described as a moderate conservative. And his choice of name may indicate that he intends to continue the policies of his immediate predecessors, much of which was progressive but much of which, in the eyes of many, was also too conservative. And although even liberals did not expect a

new pope to reverse *Humanae Vitae* or to champion women's ordination, there was the anticipation of a man perhaps providing new insights, new directions, new vision and new prophecy. All of this is, of course, still possible, for the papacy often has changed the man and the new pope seems open to reassessment.

What Pope John Paul does in the difficult areas already cited and on other issues such as relations with communism, the reactionary ideas of Archbishop Lefebvre, ecumenism and others remains to be seen.

Both of his predecessors were concerned with the procedure for selection of a new pope and we hope John Paul gives this some priority. The move is already under way, particularly in our own diocese, to revamp the methods of selection of bishops. A bishop selection committee is at work trying to find ways to broaden the base for selection of a bishop to include some degree of input from the grassroots level. Eventually it is hoped that these bishops themselves will have the opportunity to vote for new pontiffs thus bringing all of the world's Catholics into the decision. Naturally many have doubts about such a process but isn't it possible that such a method would be just as valid as the present one through which about 100 men make the choice, many of whom apparently can see no further than their own countrymen.

Surely the Holy Spirit can inspire 700 million as easily as 100.

The new pope himself may not accept such a direction. Gary MacEoin in his recently published book, "The Inner Elite: Dossiers of Papal Candidates," says that Cardinal Albino Luciani "is opposed to ... the grassroots community movement even in its most moderate manifestations."

So if such broad revisions may not be in the immediate offing may we suggest the correction of a minor but vexing problem? Why must such a momentous occasion as the announcement of a new pope rely on such a primitive mode of communication as smoke signals? We are not calling for any excessively complex modern method necessarily, even the ancient and simple method of word of mouth would suffice. But if that must be avoided, how about raising black or white flags instead of the wispy and confusing puffs of smoke?

All right. This may be too a picayune point to be making at this juncture when we should all be basking in the warmth of a new pontificate. If so, we apologize.

We join in applauding the 262nd successor to Peter. We wish him every blessing.

The Pope is dead. Long live the Pope.

## and Opinions

### A Man of Integrity

Editor:

Many of the tributes to Pope Paul VI have acclaimed him as a man of peace and justice. Yet, whoever pursues peace and justice and does not recognize the sanctity of each human life, lacks integrity. Pope Paul VI was a man of integrity.

His writings on the sanctity of human life (*Humanae Vitae*) extended to the generative process. Some may not understand or refuse to accept the fact of the intimate relationship between the well-being of human life and the human generative process. This is similar to denying the effect of humanity's environment on humanity's welfare.

The dissenters from Pope Paul's encyclical would leave us to our own destinies, influenced, as many are today, by the propaganda of the family planners, the secular press and others who proselytize or condone the philosophy that contraception, sterilization and abortion are necessary technological solutions to what they see as the risks of human reproduction. Never mind that the direct and indirect effects of these technological solutions rival only the potentials of famine, pestilence, and nuclear warfare for human destruction.

Pope Paul VI expressed sympathy and urged understanding for those who would find "*Humanae Vitae*" a hard teaching. He challenged the scientific community to work

toward solutions that would be in keeping with natural physiology. Some scientists did, and we can be grateful to them for advancing the entire area of natural family planning.

Pope Paul recognized that the technological methods of birth control might be imposed by harsh governments, particularly on the economically poor. He also feared their usage would undermine the standards of sexual morality, especially among the young. Developments over the past 10 years have shown that these were realistic concerns.

"*Humanae Vitae*" is consistent with all the other writings of Pope Paul VI in that it, too, asks that we walk with him in the footsteps of Our Lord, Jesus Christ.

Jeanne D. Sweeney  
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### An Open Mind Needed

Editor:

With much sadness I read the letter from Father William O'Malley, Aug. 9, in which he stated that it's time to give up trying to balance Father Cuddy, and due to that he was ending the fight "for my arms are getting tired."

If Father O'Malley needs a timeout, I'll help him go another round; for people like him, within the church, have been a lifesaver for me. I have been able to see what being a Christian in today's world means.

I do not agree or

disagree with Father Cuddy. His thinking is from an age I'm constantly challenging and trying to understand. Perhaps Father Cuddy could be open-minded and not prejudiced towards today's religious ideas, and by doing this he would be giving the *Good News* a working chance.

I hope and pray though, that Father O'Malley and Father Cuddy realize one thing: no matter how many rounds are fought — they are both still in the same ring.

Kimberly A. May  
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### Termed Opinion

Editor:

Only in the Catholic Church do we find con-

tinuously burning sanctuary lights and Eucharistic adoration. Non-Catholics do not believe in the Real Presence of Jesus in the sacrament of Holy Eucharist nor in other fundamental beliefs of the Catholic Faith. "Insights in Liturgy" presents a rambling of nondescript "Christian" opinion rather than Catholic Faith and its teachings.

Ramblings on "The Communion Rite" (*Courier-Journal*, 6/28/78) include: "The Christian Eucharistic Liturgy is a feast. The Mass is our family celebration ... Its sacrificial character is clearly a secondary development." The author prefers "real" bread rather than unleavened bread, (tasteless wafers) used in the Passover sacrificial meal.

A few excerpts of

representative authoritative Church teachings on the Holy Sacrifice of the Mass:

• From the Second Vatican Council: (1) As often as the sacrifice of the cross in which Christ our passover, has been sacrificed" is celebrated on an altar, the work of our redemption is carried on. (2) As ministers of sacred realities, especially in the Sacrifice of the Mass, priests represent the person of Christ in a special way. Priests fulfill their chief duty in the mystery of the Eucharistic Sacrifice. In it the work of our redemption continues to be carried out ... even if the faithful are unable to be present, it (the Mass) is an act of Christ and the Church.

• From "The Teaching of Christ: A Catholic Catechism for Adults." Like the Passover meal,

this memorial of the new law is both sacrifice and sacred meal. "Both sacrifice and sacrament pertain inseparably to the same mystery. In an unbloody representation of the sacrifice of the cross and in application of its saving power, the Lord is immolated in the sacrifice of the Mass" (*Mysterium Fidei*).

• From Pope Paul VI's "Live the Paschal Mystery." "The mystery of salvation was fulfilled by means of the death and resurrection of Christ, by means of the Cross, and is perpetuated by means of the Eucharistic Sacrifice ... the Eucharist is, the sacrament of the passion of Christ, in that man is integrated with Christ's suffering."

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### Guidelines

Letters intended for publication must be addressed to Opinion, *Courier-Journal*, 67 Chestnut St., Rochester, N.Y. 14604.

Expressions of opinions should be brief, no longer than 1 1/2 pages, typed, double-spaced, with names and addresses.

We reserve the right to edit as to length, offensive words, libelous statements, or to reject altogether. Generally speaking, however, only limited grammatical corrections will be made and letters will reflect the writer's own style.

We encourage readers to submit opinions but since we try to print letters from as many different contributors as possible we will publish no more than one letter a month from the same individual.

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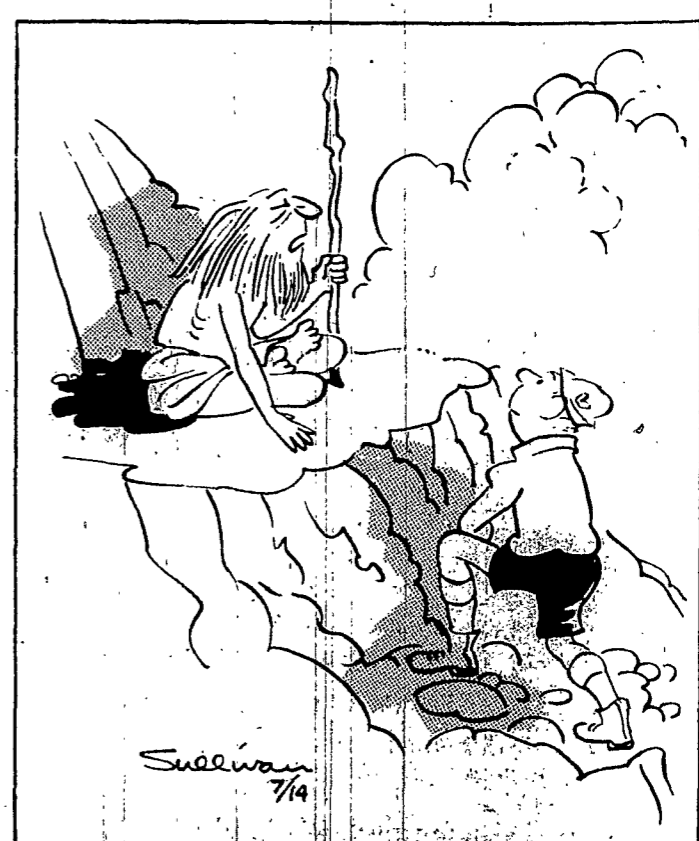
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A LONG LIFE WILL BE YOURS, MY SON, IF YOU FOLLOW THE WAY OF THE MASTERS. GET PLENTY OF REST TAKE YOUR IRON EVERY DAY AND SUBSCRIBE TO THE HARVARD MEDICAL SCHOOL HEALTH LETTER.