

Peace Plea

From I

mament. Have the courage to re-examine in depth the disquieting question of the arms trade."

Pope John Paul did not appeal only to political leaders to strive for peace in the world. He called on parents and teachers "to help children and young people to experience peace in the thousands of everyday actions that are within their capacity, at home, at school, at play with their friends, in team work in competitive sport."

He praised the United Nations-sponsored Year of the Child (1979) as a project that "should draw everyone's attention to the original contribution of children to peace."

The pontiff called on young people themselves to be "builders of peace," telling them to "resist the easy ways out which lull you into sad mediocrity," and to resist "the sterile violence in which adults who are not at peace with themselves sometimes want to make use of you."

"Follow the paths suggested by your sense of free giving, of joy at being alive, and of sharing," he said. "You are the hope of peace."

The pope also appealed to social activists, those he called "participants in professional and social life," to be "firm without throwing down challenges, and prudent in actively preparing the way for the desired advances without dissipating energy in quickly fading outbursts of violent indignation."

Meetings

From I

Park, Rochester. (Wednesday, Jan. 24, snow date).

Southeast Region, 7:45 p.m., Thursday, Jan. 18, Good Shepherd School Chapel, 3288 E. Henrietta Road, Henrietta. (Thursday, Jan. 25, snow date).

Diocesan Pastoral Council, 10 a.m., Saturday, Jan. 20, Sheraton Motor Inn, 770 S. Main, Canandaigua. (Saturday, Jan. 27, snow date).

Priest Dies

From I

William D. and Anna R. Fennessy was born June 24, 1907, attended St. Monica's and Sacred Heart parochial schools, St. Andrew's Seminary, and was ordained from St. Bernard's Seminary on June 10, 1933 by Bishop Emmett T. Walsh.

During his priestly career, Father Fennessy served the parishes of St. Mary's, Auburn; St. Augustines, Rochester; St. Felix, Clifton Springs; St. Stephen's, Geneva; and St. Patrick's, Mount Morris.

He served as pastor at St. Patrick's from 1953 to 1955, when he was named pastor of Holy Cross, a post he held until his retirement in 1977.

The pontiff admitted that the prospects for peace in the world seem dim. "Too often," he said, "gestures of peace are ridiculously incapable of changing the course of events, even if they are not actually swept away and in the end taken over by the overbearing logic of exploitation of violence."

The only way "to overcome this spontaneous feeling of impotence" the pope said, is through education. "Education worthy of the name must have as its first task, and produce as its first

beneficent result, the ability to see beyond the unfortunate facts in the foreground, or rather to recognize, in the very midst of the raging of murderous violence, the quiet progress of peace, never giving in, untiringly healing wounds, and maintaining and advancing life."

The pontiff also encouraged what he called "the peacemaking tasks of today," which he described as concern for the environment, for poverty and for the strengthening of international peace organizations.

The Church 1979

By Father Andrew Greeley

Give Me The Simpler World

Now and again I wish I had never left my work as a moderator of teen clubs.

It was a simpler and better world than the one in which I now find myself. Criticism and controversy go with the territory; I only hurt when petty people push around my family (who have no choice about the relationship) and when friends or people who I thought were friends betray me.

Fr. Greeley

The latter experience is so devastating that I'll admit it takes days, even weeks to get over it. Someone whom you've helped, whose work you've praised, for whom you've done favors, with whom you've broken bread, has been storing up animosity, resentment, a desire to hurt and destroy: With that I can't quite cope.



Fr. Greeley

It's happened again, and in such a way that I have to reply. Professor Philip Gleason of the history department of the University of Notre Dame has written a long article about me and my work in The Review of Politics.

The article purports to be a review of my "The American Catholic: A Social Portrait," but is in fact an evaluation of both my personality and my scholarship. About the former, Professor Gleason is quite clear, and I guess quite within his rights to make his judgments. I have feelings that are too strong. I am not restrained enough in my statements, I don't use the proper kind of cautious language for serious work.

Be that as it may, my more serious problem with this particular stiletto is Professor Gleason's patronizing, diminishing and nasty attack on my scholarship. A clever writer, he poses as the even-handed, fair-minded evaluator. Mind you, he pays little attention to the substance of my scholarly work, especially to the scholarship summarized in "The American Catholic" (which has received universally favorable

reviews from non-Catholic sociologists in both the professional journals and in more popular publications like the New York Times Book Review and equally universally unfavorable reviews from Catholic writers, most of whom, like Professor Gleason, are not sociologists). But the reader of the review will hardly notice that the book is ignored for a review of its author, so smooth is Professor Gleason's pretense of dispassionate and unbiased reserve.

The fundamental intellectual dishonesty of the article, and of much of what passes for Catholic intellectualism, is revealed in its most important sentence in which Gleason dismisses my argument about the impact of the birth control encyclical on American Catholicism as "interpretive extremism."

He does not summarize the argument, describe the evidence, or point out where the analysis is flawed. He merely waves his hand gracefully and dismisses 40 densely packed pages of mathematical model construction as "extremism." How can one respond? And what do you feel when someone who for years has claimed to be a friend does that to you?

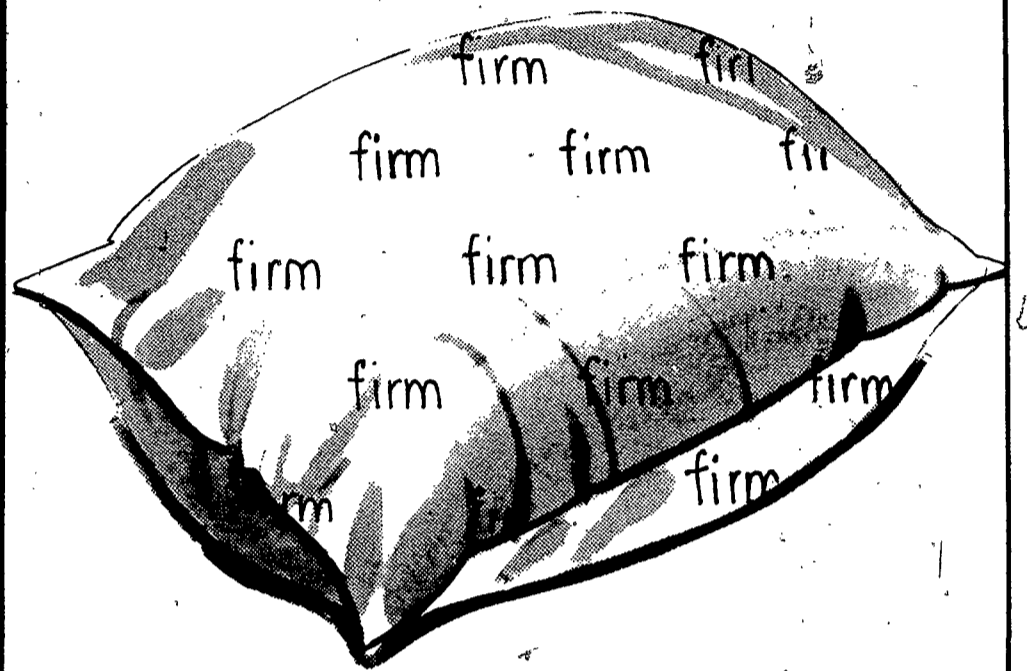
In fact, the argument about "Humanae Vitae" is not an interpretation at all; it is a complex, intricate exercise in mathematical data analysis. It is not and cannot of its very nature be extreme. It is either correct or incorrect; if there are mistakes in the mathematics, Professor Gleason owes it to me and his readers to point out the flaws. If there are no mistakes, then he should refrain from commenting on the analysis, much less dismissing it.

But it is not serious evaluation he has in mind. He had no intention of presenting analysis, pondering it, searching for flaws and then making a balanced judgment. He was rather interested in the destruction of the author which could be achieved by such a magnificent dismissal phrase as "interpretive extremism."

It is a very clever tactic. It was designed to be devastating, to inflict pain on someone who thought he was a friend. I can only wonder why.

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