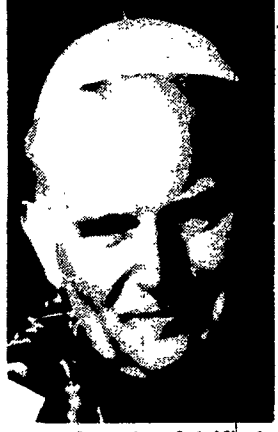


Pope Speaks on Variety of Issues

Following are excerpts from several of Pope John Paul II's speeches given late last month.

At the general audience on Feb. 28: Penitence in the evangelical sense means, above all, "conversion." . . . Therefore the first and principal meaning of penitence is interior, spiritual. The principal effort of penitence consists "in entering oneself," one's deepest being, entering this dimension of one's own humanity in which, in a certain sense, God is waiting for us. The "exterior" man must — I would say — yield, in each of us, to the "interior" plane. Jesus Christ clearly indicates that also acts of devotion and penitence (such as fasting, charity, prayer) which because of their religious finality are mainly "interior," may yield to the current "exteriorism," and can therefore be falsified. Penitence, on the contrary, as turning to God, requires above all that man should reject appearances, succeed in freeing himself from falsity, and find himself again in all his interior truth. Even a rapid, summary look into the divine splendor of man's interior truth is already a success. It is necessary, however, to consolidate this success skillfully by means of systematic work on oneself. This work is called "asceticism." . . . Asceticism means an interior effort not to let oneself be swept and pushed by the different exterior currents, in such a way as to remain always oneself and keep the dignity of one's own humanity . . . In this effort the human determination to be converted to God is invested with the predisposing grace of conversion and at the same time of forgiveness and of spiritual liberation. Penance is not just an effort, a weight, but it is also a joy. Sometimes it is a great joy of the human spirit, a delight that other sources cannot bring forth.



At the Sunday Angelus on Feb. 25: In these days my mind is turned, with deep sorrow, to the conflict, which seems to be intensifying, between China and Vietnam. Anyone who shares Christ's love for man cannot but be saddened and tremble at the lives that are sacrificed or in danger, and at the sufferings and hardships of combatants and populations. I am thinking in particular of children, the old, and the sick. No geographical distance nor any ideological difference can weaken the sentiment of brotherhood that unites us with every human being living in this world, even if he is not baptized, and even thinking that among the soldiers and civilians involved in the war there will be our brothers in faith. Let our affection go to those peoples on both sides, all sincerely dear to me, and let a fervent prayer, yours and mine, rise for them.

From the pope's Lenten Message: Are you perhaps still standing idle in the market place because no one has called you to work? The vineyard of Christian charity is short of workers; the Church is calling you to do it. Do not wait until it is too late to help Christ in prison or without clothing, Christ persecuted or a refugee, Christ who is hungry or without a roof. Help our brothers and sisters, who lack the bare necessities, to escape from inhuman conditions and to reach true human advancement.

During a homily on Feb. 18: What does "parish" mean? *Parish means, "Christ's presence among men."* Parish means a set of persons, it means a community in which and with which Jesus Christ reconfirms the presence of God. The parish is a living part of the People of God.

During a homily at the Parish of Our Lady of Czestochowa in a suburb of Rome, on Feb. 25: The parish too is a family. Its house is this temple: "the dwelling of God with men." In the central place of this house there is the picture of Our Lady of Czestochowa, a sign of the presence of the Mother beside the Son, close to his Tabernacle. Love the house of your family. Love this House too, in which God dwells with you. May human life, which is developing

in so many houses, find its central point here. Meet here in prayer! Meet at the Table of the Divine Word and the Eucharist. Meet before the Mother, whose eyes speak to you of this great love with which the Father loved you in Christ.

To the European Congress of the Movement for Life, on Feb. 26: Faithful to the mission received from her divine Founder, the Church has always affirmed the sacredness of human life, and did so with particular forcefulness at the Second Vatican Ecumenical Council. Who does not remember those solemn words? "God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception." Strong in this conviction, the Council Fathers did not hesitate to condemn bluntly "all offenses against life itself, such as murder, genocide, abortion, euthanasia and willful suicide: all violations of the integrity of the human person, such as mutilation, physical and mental torture, undue psychological pressures; all offenses against human dignity, such as sub-human living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons." This is the context in which your commitment is set . . . It is a work of great humanity and generous charity which cannot but meet with the approval of every person aware of the possibilities and the risks which are in store for this society of ours. Do not be discouraged by the difficulties, opposition and failure you may meet with on your way. It is a question of man and, with such a stake, no one can shut himself up in an attitude of resigned passivity without thereby abdicating as a human being. As Vicar of Christ the Word of God Incarnate, I say to you: have faith in God, the Creator and Father of every human being; have confidence in man, created in the image and likeness of God and called to be his son, in the Son. In Christ, who died and rose again, man's cause has already had its definitive verdict: life will overcome death!

and Opinions

Sisters Not Even People?

Editor:

In Father Cuddy's column, 3-14, he asked readers to express themselves concerning the presence of Sisters in the parishes. I feel sorry for the couple that wrote the letter. It is sad that they cannot:

1. Express themselves in the presence of a Sister.
2. Say to the priest (or the Sister), "I would like to speak to you privately." I don't think anyone would be offended by such a statement.
3. Rejoice in the presence of a dedicated servant of God.

The smallest part of the letter for me is "why can't Sisters stay in their convents and leave the rectory to priests and people?" What does that say about what Sisters are? First the Church implies that women are not created in the image of God, then people come along and say Sisters are not even people. We have already lost a third of our Sisters. It is no wonder the way they are treated by some. Priests and Sisters often have to support each other because of people like this who refuse to support the dignity of each person. Perhaps if they received more support from the people they would not have to depend on each other for support.

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Fr. Greeley Scandalous

Editor:

While I am not a Wanderer camp follower (because I am a conservative and don't trust other conservatives) I would like to comment on Father Greeley's Courier column of Feb. 28.

In recent columns, Greeley seems to be settling down to a kind of persecution complex, running fiercely after anybody who dares to differ from him, like an insecure child running desperately from playmate to playmate trying to get back his shoe that they are tossing about.

I appreciate the tidy title, "The Church - 1979." It is well-chosen. But I fear there may be readers who think that he may be speaking of the Roman Catholic Church. Be appraised: The church is Greeley's and any similarity between it and the RC Church is accidental and unintentional. Greeley defied Pope Paul VI's moral teaching and is almost paranoid in his endless preoccupation with the birth control issue. In this issue, he sees fit to announce Greeley's New Morality on the life issue and attendance at Mass. He teases that he'll take it up in detail later. Greeley's endless war on bishops and those who choose them is a perennial bore. (Be it acknowledged that there's one supreme incompetency those who choose bishops have not

thus far committed - to name me could admittedly be one possibility but I think there's still another).

Greeley has prided himself through the seasons for remaining in the Church. My own view of his staying is like an over-aged, laggard son lingering in the parents' home despite the fact that his lifestyle is a constant hurt to the same parents, refusing to do anything positive for the support of the family, scandalizing younger brothers and sisters, and refusing to leave the house because he loves the family so much. Through Greeley and others like him, I've gained a retroactive admiration of the brave heretics, schismatics and dissenters who had the courage to leave the Church instead of continuing to use its prestige to give them image. There's a temptation to worry that should Greeley leave the Church he might write against it. Ain't that a laugh! He's been doing it for years. Lately, he's declared himself a "defender of the faith" against the political figures of the country, Califano, etc. He's doing more harm to the church with his shrunken socio-political view of it than those outside could ever do.

Greeley has been writing for years and the repetitious vitriolic self-defenses of these months suggests that he's probably said all he has to say. It's a fair presumption and should be acted upon lest one (the editor) share the scandal that Greeley gives.

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The Open Window

By Father Louis J. Hohman

Adam Means 'The Man'

The following is the second half of a letter which was responded to in part last week.



My questions are these . . . Why does the Clergy still refer to Adam and Eve? Father Hohman Does Adam mean man in Hebrew? Why haven't the people been educated on this matter? Even Father Cuddy in this week's Courier said: "Thanks to Adam . . . etc." I'd be grateful to have your

opinions on this subject. Thanks. (Signed) J.E.

Dear J.E., In my mind, the key to what you are asking is the assertion that it really doesn't matter whether Adam and Eve existed or didn't. What they stand for and symbolize did and does exist and therefore is very, very important.

It is still possible to believe in Adam and Eve but many people do not anymore. This is not a kind of disbelief but merely an acceptance of the idea that the writers of Genesis were not trying to convey history in the sense that we know it, but rather were trying to convey religious truth relative to the unity of the human race and the quality and complementarity of male and female. Yes, Adam does mean "the man" in Hebrew.

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.

In many instances people have been educated on this matter but it is not an easy thing to do. Large numbers of people feel betrayed if they are told that the first chapters of Genesis are not to be taken literally. They have an extremely difficult time getting beyond what they were taught when they were children. And, as I said before, there isn't all that much importance surrounding the reality or nonreality of the facts. The truths are still there.

The fact that Father Cuddy believes in the existence of a specific individual, Adam, is not at all surprising. That is his prerogative and he could just as well be right as anyone else. The nice part is that we both agree on the basic truths that are being taught there - the absolute unity of the human race and the sinfulness of it from its origins. I hope these remarks will be helpful to you.

Archbishop Hails Good News Bible

New York (RNS) - Roman Catholic Archbishop John F. Whealon of Hartford has hailed the publication of the Good News Bible with Deuteronomical-Apocryphal Books as "as service to Christianity by the American Bible Society."

At a news conference at the society's headquarters here, he commented that the Good News Bible, in Today's English Version, "does not change or add to the belief of any Christian group. This publication, however, does make possible the common use of one Bible by all Christians, without compromise of anyone's belief." Archbishop Whealon noted that his imprimatur on the work means that "it is approved for private Catholic

use, but not for general use by Catholics in the liturgy of the Mass." He explained that "a liturgical regulation for the Catholic Church is that the bishops of the country have to rule on the that can be used at Mass."

The three English-language versions that may be used in Masses in the U.S. are the New American, Revised Standard, and the Jerusalem Bible. Archbishop Whealon said that "because of the widespread interest by Catholics in reading and studying the Holy Bible, I anticipate that this test will be warmly received in Catholic schools, religious education classes, prayer groups, as well as in ecumenical gatherings."