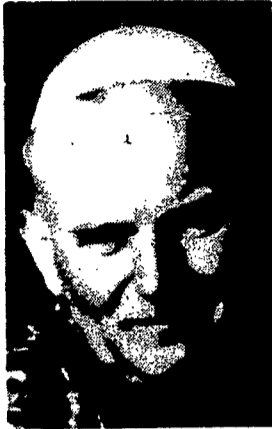


Rome—The Living Center of Universality

Following is the text of Pope John Paul's address at the general audience of April 25. More than 150,000 persons were gathered for the event.

The anniversary of the founding of Rome.

These words, which, a few days ago, were recalled to the city and to the world, tell us a great deal! They also tell every individual man a great deal! Because man is an historical being. That does not mean just that he is subjected to time, like all other living beings in this world of ours. Man is an historical being because he is capable of making of time, of the transitory, of the past, a particular content of his own existence, a particular dimension of his own "temporariness." All this happens in the various sectors of human life. Each of us, beginning from the day of birth, has a history of his own. At the same time, each of us, through history is part of the community. The fact that each of us, as a social being, belongs to a certain group and to a determined society is always realized by means of history. It is realized in a certain historical scale.



In this way families have their history. And also nations have their history. One of the tasks of the family is to draw from the history and culture of the nation, and at the same time to prolong this history in the educative process.

When we speak of the anniversary of the founding of Rome, we meet with an even greater reality. Certainly, a particular right and duty to refer to this event, to this date, belongs to the persons for whom the Rome of today is their city and their capital. Nevertheless all the Romans of our time know perfectly well that the exceptional character of this city, of this capital, consists in the fact that they cannot limit Rome merely to their own history. Here it is necessary to go back to a past far more distant in time and to conjure up not only the centuries of the ancient Empire, but even more remote times, until we arrive at that date that recalls to us the founding of Rome.

An immense heritage of history, various eras of human culture and civilization, different socio-political changes, separate us from that date and at the same time unite us with it. I would say even more: this date, the founding of Rome, marks not only the beginning of a succession of human generations who lived in this city, and together in this peninsula; the founding of Rome is also a beginning for distant peoples and nations, who feel a link and a special unity with the Latin cultural tradition, in its deepest contents.

I, too, though I came here from distant Poland, feel bound by my spiritual genealogy to the founding of Rome, just like the whole nation from which I come, and many other nations of contemporary Europe, and not only of Europe.

The anniversary of the founding of Rome has quite a special eloquence for us who believe that the history

'Man comes up from history. He is the son of history, subsequently becoming its responsible architect. Therefore the heritage of this history commits him deeply.'

of man on earth—the history of the whole of mankind—reached a new dimension through the mystery of the Incarnation. God entered man's history becoming man.

This is the central truth of the Christian faith, the fundamental content of the Gospel and of the mission of the Church.

Entering the history of man, becoming man, God made history, in all its extension, the history of salvation.

What was fulfilled at Nazareth, Bethlehem and Jerusalem is history and, at the same time, it is a ferment of history. And although the history of men and peoples has developed and continues to develop along paths of its own, although the history of Rome—then at the peak of its ancient splendour—passed almost without noticing it alongside the birth, the life, the passion, the death and the resurrection of Jesus of Nazareth. Yet these salvific events became new leaven in the history of man.

They became new leaven particularly in the history of Rome. It can be said that at the time when Jesus was born, at the time when he died on the cross and rose again, ancient Rome, then the capital of the world, experienced a new birth. Not by chance do we find it already so deeply integrated in the New Testament. St. Luke who plans his Gospel as the path of Jesus to Jerusalem where the paschal mystery is accomplished, takes, in the Acts of the Apostles, as the point of arrival of the apostolic journeys, Rome, where the mystery of the Church will be manifested.

The rest is well known to us. The apostles of the Gospel, and the first among them Peter of Galilee and then Paul of Tarsus, came to Rome and planted the Church here also. Thus in the capital of the ancient world there came into existence the See of Peter's successors, of the bishops of Rome. Even before coming here, St. Paul wrote his masterly letter to the Romans, and the Bishop of Antioch, Ignatius, addressed his spiritual testament to them, on the eve of

his martyrdom. What was Christian took root in what was Roman, and at the same time, after having fermented in the Roman soil, began to germinate with new strength. With Christianity, what was Roman began to live a new life, while continuing to remain truly native.

D'Arcy was right when he wrote: "There is in history a presence, which makes it something more than a mere 'succession of events.' As in a palimpsest, the new is indelibly superimposed on what is already written and widens its meaning indefinitely."

Rome owes to Christianity a new universality of its history, its culture, its heritage. This Christian catholic universality of Rome endures even until today. Not only does it have two thousand years of history behind it, but it continues to develop incessantly: it reaches new peoples, new lands. And so people from all over the world flock willingly to Rome, to find themselves at home in this ever living center of universality.

I will never forget the years, the months, the days in which I was here for the first time. My favorite spot, to which I returned most often, perhaps was the ancient Roman Forum, still so well preserved today. How eloquent for me was the temple of Santa Maria Antiqua, which rises directly on an ancient Roman building.

Christianity entered the history of Rome not with violence, not with military force, not by conquest or invasion but with the force of a testimony, paid at the dear price of the blood of the martyrs, through more than three centuries of history.

It entered with the strength of the evangelical leaven which, revealing to man his ultimate vocation and his supreme dignity in Jesus Christ, began to act in the depths of souls, penetrating subsequently into human institutions and the whole of culture. That is why this second birth of Rome is so authentic and has within it such a charge of interior truth and such force of spiritual irradiation.

You, Romans of ancient date, accept this testimony of a man who has come here to Rome to become, by Christ's will, at the end of the second millennium, your Bishop. Accept this testimony and integrate it in your magnificent heritage, in which we all participate. Man comes up from history. He is the son of history, subsequently becoming its responsible architect. Therefore the heritage of this history commits him deeply. It is a great food for man's life, to be remembered not just on festivals, but every day! May this good always find an adequate place in our conscience and in our behavior. And let us try to be worthy of the history to which the temples, the basilicas and even more the Colosseum and the catacombs of ancient Rome bear witness here.

These are the wishes addressed to you dear Romans, for the anniversary of the founding of Rome, by your bishop, whom you welcomed, six months ago, so openheartedly, as the successor of St. Peter and witness to that universal mission, which divine Providence has inscribed in the history book of the Eternal City.

The Open Window

By Father Louis J. Hohman

Of Science And The Bible

Dear Father Hohman,

How do you assess the stand taken by the Dutch Catechism in regard to Adam and Eve? It agrees with anthropological and geological science pertaining to the creation of man and his planet. As I see it, this in no way detracts from the wisdom and truth of the Bible, but rather enhances it, establishes it on the only foundation from which it can challenge and overcome the evils of modern society.



(Signed) E.A.V.

Dear E.A.V.,

You probably are aware that the Dutch Catechism has a supplement which was written on behalf of the Commission of Cardinals appointed to examine the Dutch Catechism. It modifies slightly the approach that the catechism itself takes to the question of Adam and Eve, but in essence does not change the teaching. The fact of the matter is that we look at the subject of the first 11 chapters of Genesis from a radically different point of view from that of the early centuries of the church or even the Council of Trent. That has to do with the development of doctrine since so very much has been learned about the Bible in recent years.

I agree with you that the

acceptance of Adam as standing for man and the sin of Adam being the state of sin of the entire human race right from the beginning does not detract from the wisdom and truth of the Bible but rather enhances it.

In other words there is nothing in this approach which need be argued about since the ultimate teaching is the same for those who believe in the literal existence of a single man, a single sin and a transmission of that sin. We all wind up with the same basic doctrines, namely, that the human race is a single family, that from the very beginning human beings entered a state of sin, and that that state of sin has an effect upon every generation. The first 11 chapters of Genesis in no way intend to present in detail human origins but rather give us an overview of the state of humankind as sinful and needing redemption.



Calendar

- LILAC TIME—Opening ceremonies Friday noon, May 18, Crossroads Park.
- RON CARTER QUARTET—In its only upstate performance this season, 3 p.m. Sunday, May 20, Penfield High School, \$5 adults, \$3 students, for school's jazz ensemble program.
- SUNDAY AFTERNOON WITH THE FOLKS—Well-known local musicians on stage at 2 p.m. Sunday, May 20, RMSC's Eisenhart Auditorium.
- MIME CONCERT—Berthout and Sophie Wibaux at

- Mime Workshop, 50 Chestnut Plaza, 8 p.m. May 18, 19; special family show at workshop, 2:30 p.m. May 20—The Moon Is in the Way, with Eliot Fintushel.
- LILAC FESTIVAL DECORATED EGG SHOW—Organized by Ron Guidone of Pittsford as benefit for Strong Memorial Pediatrics, noon-5 p.m. May 19 and 20, Airport Holiday Inn, 911 Brooks; \$1.
- ALVIN AILEY REPERTORY ENSEMBLE—Fourteen young dancers performing at Nazareth Arts Center tomorrow through Saturday, May 19, 8:30 p.m.; rescheduled from last Fall.
- ROCHESTER PHILHARMONIC YOUTH ORCHESTRA—In concert with RPO 7:30 p.m. Sunday, May 20, Eastman Theatre.
- BRIGHTON SYMPHONY—At Highland Park pany bed 4 p.m. Sunday, May 20; at Temple B'rith Kodesh, 2131 Elmwood, 7:30 p.m. May

- 23. SENIOR CITIZENS MATINEE—Cheaper by the Dozen, 1950 comedy, 1:30 p.m. tomorrow, Dryden Theatre, Eastman House.
- EFFECTIVE CYCLING—Workshops for teenagers and adults on maintenance, emergency repairs, traffic flow, etc. Wednesday nights, 7:30-9, through June 6, at Cooperative Extension Center, 249 Highland; for reservations (needed): 461-1000.
- HOME BUYERS WORKSHOP—Sponsored by Group 14621 Community Association and Dime Banking, 7:30 p.m. Monday, May 21, Our Lady of Perpetual Help School, 1089 Joseph Ave.
- FRIENDS INC.—Singles group (18-35) bowling party, 8 p.m. Saturday, May 19, Brunswick Olympic Bowl, 1300 Scottsville Rd.; \$4.75. Information: 458-0436.
- MARRIAGE EN-COUNTER WEEKENDS—June 1-3, 8-10. Reservations: 716-385-4762.