



## Fire Prevention

Holy Trinity students Juanita Urban and Danielle Osborn display their awards from the 1980 Fire Prevention Essay Contest sponsored by the Monroe County Firemen's Association. Juanita placed fifth in the county in the seventh and eighth grade competition. Danielle had the best essay at the fifth and sixth grade level at Holy Trinity. Congratulating the students are Sister Mary Dorothy, eighth grade teacher; Herbert Hartman, Penfield Fire Marshal; Frank Kujawa, Webster Fire Marshal; and Mrs. Best, fifth grade teacher. The Monroe County Volunteer Firemen's Association sponsors the contest each year.

## Vocations Program Set

A program of faith sharing, sponsored by the Sisters of Mercy Vocations Team, will be held at the Motherhouse on Blossom Road, Jan. 8 beginning at 7:30 p.m. The

Trocaire community will host the event.

Women searching their vocation are invited to attend the Mass which will be followed by a presentation of the Catholic Worker Movement by Sister Kate Vaeth.

Persons interested either in attending or in having further information about the faith sharing program have been asked to contact Sister Kathleen Mary O'Connell in Geneseo, 243-4663.

## Deadline

The deadline for submitting news to the Courier-Journal is noon on Thursday preceding the following Wednesday's publication.

# Purity and Christ's New Ethos

Following are excerpts from a recent address given by Pope John Paul II during a general audience.

We have on several occasions already called this "new" ethos which emerges from the perspective of Christ's words spoken in the Sermon on the Mount, the "ethos of redemption," and more precisely, the ethos of the redemption of the body.



Here we followed St. Paul who in the Letter to the Romans contrasts "bondage to decay," and submission "to futility" — in which the whole of creation has become participant owing to sin — with the desire for "the redemption of our bodies."

In this context, the apostle speaks of the groans of "the whole creation," which "waits with eager longing . . ." to be "set

free from its bondage to decay and obtain the glorious liberty of the children of God."

In this way, St. Paul reveals the situation of all creation, and in particular that of man after sin. Significant for this situation is the aspiration which — together with the new "adoption as sons" — strives precisely towards "the redemption of the body," which is presented as the end, the eschatological and mature fruit of the mystery of the redemption of man and of the world, carried out by Christ.

In what sense, therefore, can we speak of the ethos of redemption and especially of the redemption of the body? We must recognize that in the context of the Sermon on the Mount, which we have analyzed, this meaning does not appear in all its fullness. It will be manifested more completely when we examine other words of Christ, the ones, that is, in which he refers to the resurrection. However, there is no doubt that also in the Sermon on the Mount, Christ speaks in the perspective of the redemption of man and of the world. This is, in fact, the perspective of the whole Gospel, of the whole teaching, of the whole mission of Christ. And although the immediate context of the Sermon on the Mount indicates the Law and the Prophets as the historical reference point, characteristic of the people of God of the Old Covenant, yet we can never forget that in Christ's teaching the fundamental reference to the question of marriage and the problems of the relations between man and woman, refers to "the beginning."

Only the perspective of the Redemption justifies the reference to the "beginning," that is, the perspective of the mystery of creation in the totality of Christ's teaching on the problems of marriage, man and woman and their mutual relationship.

In the Sermon on the Mount, Christ does not invite man to return to the state of original innocence, because humanity has irrevocably left it behind, but he calls him to rediscover — on the foundation of the perennial and, so to speak, indestructible meanings of what is "human" — the living forms of "the new man."

In this way a link, or rather a continuity is established between the "beginning" and the perspective of the Redemption. In the ethos of the redemption of the body, the original ethos of creation will have to be taken up again. Christ does not change the Law, but confirms the commandment: "You shall not commit adultery;" but at the same time, he leads the intellect and the heart of listeners towards that "fullness of justice" willed by God the legislator, that this commandment contains.

The ethos of redemption contains in every area — and directly in the sphere of the lust of the flesh — the imperative of self-control, the necessity of immediate continence and of habitual temperance.

However, temperance and continence do not mean — if it may be put in this way — suspension in emptiness: neither in the emptiness of values nor in the emptiness of the subject.

The ethos of redemption is realized in self-mastery, by means of temperance; that is continence of desires. In this behavior the human heart remains bound to the value from which, through desire, it would otherwise have moved away, turning towards pure lust deprived of ethical value. In the field of the ethos of redemption, union with that value by means of an act of mastery, is confirmed or reestablished with an even deeper power and firmness.

The ethos of the redemption of the body remains deeply rooted in the anthropological and axiological realism of revelation. Referring, in this case, to the "heart," Christ formulates his words in the most concrete way: man, in fact, is unique and unrepeatable above all because of his "heart," which decides his being "from within."

Purity of heart is explained, finally, with regard for the other subject, who is originally and perennially "co-called."

Purity is the requirement of love. It is the dimension of its interior truth in man's "heart."

# Moral Majority Tackles Anti-Semitism Feelings

By Martin Mawyer  
Religion Today  
Lynchburg, Va. — The Moral Majority will make attempts to rectify its "anti-Semitic" image by setting back the timetable on some of its projects so it can devote its attention to the problem.

Calling it "The Pro-Israel Campaign," the conservative Christian political amalgamation will try to eliminate two "misconceptions" commonly held by the Jewish community.

"One misconception," Karl Moor, Moral Majority political coordinator, said, "is that the Jewish community believes MM is an anti-Semitic organization, and secondly, the Jewish community believes we are not supportive of the state of Israel."

"Both simply are not true," Moor reassured. "We do take a strong position in the defense of Israel and we are not anti-Semitic."

A number of other motives also influenced MM's desire to establish better relations with Jewish communities and organizations. "More than anything else," Moor explained, "there is sound biblical basis for it."

"Israel, I think, is at this time, more than any other time in its history, facing the danger that an apathetic America will neglect its defense and allow it to die," he said.

"Historically, that would be wrong because we had much to do with the birth of Israel and biblically and morally, it would be wrong to allow the Jewish nation to be destroyed."

Moor believes the anti-Semitic image arose during the national election. This image painted MM as being against the Jewish faith and desiring to impose Christian beliefs on Jewish communities.

"There was a lot of (Jewish) fear that we were somehow out to Christianize America and not recognize pluralism. Many of these claims of racism, however, were simply put out by those people who do not want us in business," Moor said.

To help dispel this image, MM has met with every major American Jewish organization. "First we asked for a dialogue with these organizations (B'nai B'rith's Anti-Defamation League and others), and secondly we asked them to make the Jewish community aware that we are not an anti-Semitic group and that we probably are the strongest supporter of Israel in this country."

Moor said, "The response so far has been good, mainly because the Jewish community is quite willing to talk."

On some political and social issues the two religious groups have differing viewpoints. There are some items about which both agree, such as the size of the federal government, and a good consensus to prohibit abortion.

Their largest agreement is the role America should play internationally. Moor said, "America still represents in

the world a bastion of freedom and liberty."

By far, no disagreement is as pronounced as their views toward school prayers. MM would like to see voluntary prayer restored to the public schools whereas Jewish organizations fear such invocations might subject their children to Christianized prayers.

Moor said there is no vehemence between them on school prayer but he acknowledged that the Jewish groups "disagreed with a degree of difference that was surprising."

"Generally, the only other thing that could divide us is the perception that the vision of MM would not include a Jewish presence in America — that we would support pluralistic principles."

MM will undertake a number of strategies to insure such misconceptions do not arise again.

To start, MM will add Jewish members to its national advisory board, and there is some discussion of creating a panel of Jewish and Christian members to iron out differences.

"We've talked about committing expenses to develop a panel of Jewish and Christian leaders who would get together and resolve the perceived problems that might arise in the press. This panel also could act as a forum for communication if there ever should be a controversial issue needing open discussion."

## How to "insulate" a window:

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