

**Editorial**

**Hope, Mobility  
And Action**

The more one studies Bishop Joseph L. Hogan's pastoral directions printed in this week's edition the more ideas are generated. Yet, it still can be synopsised neatly in one word — hope.

Implicit in the document is not only challenge, but the willingness to accept the challenge. That requires hope which at one time rules out despair and apathy.

There are many specific references to hope and in Section II, Bishop Hogan in describing some of the requirements for leadership, perhaps reveals what he personally expects of himself as the ultimate leader of the diocese — "A leader must be filled with hope born of faith in the creative and renewing presence of the Holy Spirit — ever challenging us to the risk of venturing into the unpredictable, in believing in things heretofore unseen, in dreaming dreams and in possessing the courage to make them a reality."

Yes, hope often is mentioned specifically in the document, beginning in Section I, when the Bishop remarks, "We travel with great hope, not simply passing one another as ships in the night, but together reaching out in our ministries to reconcile, to comfort and to challenge one another to greater generosity."

While hope is the essence of the document, it also possesses the flesh, blood and muscle needed to translate that hope into meaningful action. In fact, in Section IV, Bishop Hogan lists some very specific goals he expects the diocese to reach. Some of them are relatively easy to attain, others may take longer, but one can sense that we are on our way. The first step of the long journey has been taken.

Hope, mobility, action. But the Bishop also reminds us of the wisdom of deliberation, of discussion, of reflection.

"Service in behalf of Christ demands courageous action borne of insight and prayerful spirit. Without prayer our sense of purpose and our communion with the Lord and one another become thin. Without the insight that results from learning how to do our work well, service lacks quality. Without courageous action there is no service of the Gospel. I want all the pastoral efforts in our diocese to respect this delicate and dynamic balance between action and reflection."

Later, he reminds us to know our limitations, to use good judgment in what we set out to accomplish. He mentions the necessity of careful planning and again refers to a balance — "Planning is no substitute for prayer, nor is prayer a substitute for planning."

Yes, the more one reads the document, the more it says. Bishop Hogan refers to it as a study document. It should be saved and pondered over to become a model not only for setting future directions of the formal Church, but also as a guide for our personal lives. In the document, much is given to us but much also is expected of us.

The Bishop issued his pastoral directions in conjunction with his sixth anniversary as shepherd of the diocese. We feel, however, that it is even more fitting that it is being promulgated in the season of Advent when our hearts and souls anticipate the Great Birth. For this document, in the spirit of the prophets of old, looks to great things to come. Those believers of old put their hearts in things unseen and their hopes were fulfilled at Bethlehem. Bishop Hogan's document, in its own scale, also expects us to dream and work for things as yet unseen so that some day they will become the fruits of our labors, benefitting all.

**Opinion**

**Satan Also  
A Theologian**

Editor:

Re: Page 7 of the 11-26-75 Courier-Journal. Interview with Father Bernard Haring.

What the famous (infamous?) Dr. Haring seems to be advocating is divorce on demand. It would be a dull marriage tribunal indeed which could not find "an anthropological or theological" invalidation of a first (read trial) marriage.

Four bishops at the recent bishops conference have asked the bishops to address this divorce question as well as the masturbation, homosexuality, amorality being promulgated by theologians. Read Scripture and you will find in Genesis the first theologian was God the second was Satan.

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**More Letters  
On Page 10**

**False Prophets  
Among Us**

Editor:

RE: divorce and re-marriage. Interview given by Father Bernard Haring, under the auspices of St. Bernard's Seminary, and published in the Courier-Journal, Nov. 26, 1975.

If anyone is interested in Christ's viewpoint (though He is pre-Vatican II!) on divorce and re-marriage, read Matt. 5:31, 32; and Matt. 19:3-9; Mark 10:1-11; Luke 16:18; and John 8:1-11.

St. Luke tells it very simply, "Everyone who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery."

Some may quote from Matt. "let him give her a writing of divorcement" or "saving for the cause of fornication" or "Joseph was minded to put her (Mary) away privately" as approving divorce, but these examples do not speak of re-marriage. Marriage, before the time of Christ, was a contract, but a sacred contract not intended to be broken (Mark 10:6); then He raised it to the dignity of a sacrament. "What therefore God hath joined together let not



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man put asunder." (Mark 10:9). Our Lord failed to mention the necessary anthropological and theological conditions. (How did the servant Abraham sent to Mesopotamia to choose a wife for his son, know that Isaac and Rebecca had the proper qualities for an indissoluble marriage?)

To quote Father Haring: "If the second marriage is good and they want to return to the sacramental life, I think there must be forgiveness." Certainly! Christ forgave the woman taken in adultery, with the warning, "Go thy way, and from now on SIN NO MORE." (John 8:11.)

The thief who returned the \$150 and was forgiven (because he discontinued the sin of theft) is not in the same category as the adulterer/adulteress, unless our Lord's command "SIN NO MORE" is obeyed.

Anyone who still has a copy of the old and faithful Baltimore Catechism may look up the chapters on the sacraments, especially those on Penance, and will find: "To receive the sacrament of Penance WORTHILY we must be sorry for our sins and have a firm purpose of amendment;" also, "This firm purpose is a sincere resolve not only to avoid sin, but, as far as possible, the near occasion of sin." How can anyone pretend to be sorry for the sin of adultery (and Christ called it just that,) and continue to live in sin? The whole thing is a farce! Like children, they want everything NOW, and are willing to listen to and follow the advice of anyone who will tell them what they want to hear.

Father Crane, SJ, is right when he says: "... the hollowness to be found in the outpourings of so many progressive theologians today. They have lost that sense of eternity which is essential to religion, and which alone can light our world."

Friends, "beware of false prophets" who, in our day are substituting humanism for God's law.

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**Objects  
To Column**

Editor:

Nancy Murphy (12-3-75) tells us about eight Catholic hospitals in New York State that have been struggling to maintain their obstetrical units. Of these, only St. Francis Hospital in Poughkeepsie voted to close its OB unit and merge its maternity services with a secular hospital — a sad decision. After she tells us that the sister president of St. Francis refused to discuss the decision of the board, Miss Murphy says, "It was later revealed that Ms. Marilyn Michaels, public relations director for St. Francis, was a member of the National Organization of Women, (NOW)." That is all she says about Ms. Michaels.

This suggests to the reader that a) Ms. Michaels is pro-abortion, and b) that her powers of persuasion moved the board to vote for the merger.

As a NOW member, Ms. Michaels may or may not be pro-abortion, as one of our Catholic bishops learned when he refused Communion to NOW members — and later retracted his refusal. Probably Ms. Michaels is not on the hospital board. The only thing we know for sure from Miss Murphy's column is that when the board voted for the merger Ms. Michaels, a NOW member, was employed by the hospital. So don't blame the board for what it did. Ms. Marilyn Michaels of the National Organization of Women made them do it!

It makes you wonder, doesn't it, where Ms. Michaels worked when the all-male Supreme Court legalized abortion?

Miss Murphy's inference, and the nonchalance with which she indicts Ms. Michaels, knowing only that she is a NOW member, are typical of the careless, dishonest, uninformed, guilt-by-association tactics which Right to Life people and others used to distort the truth about ERA. ERA lost, but did Right to Life win?

More and more often the eloquent silence of Catholics, when abortion is discussed, betrays their pro-abortion thinking. The open approval of abortion by increasing numbers in our society, and the enormous growth in the number of abortions performed indicate that Right to Life is losing ground, not gaining it. They also prove beyond question that NOW, a relatively small organization, has no monopoly on pro-abortion thinking. In spite of this, feminists, and particularly the NOW organization, are blamed not only for legalized abortion, but for every other moral aberration in our sick society.

I cannot be certain but my guess is that Catholic feminists are predominantly anti-abortion, believing (as all Catholics should) that human rights—both for the unborn and for women—should be a matter of conscience for everyone. We are tired of being maligning by Right to Life while it benefits from our moral and financial support. We suggest that they and Nancy Murphy get the facts before they make insinuations, and then stick to those facts.

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**'False Teachers'  
Warning**

Editor:

In view of the opinions expressed by Father Charles Curran violating the formal moral stands of the Church during one of a current series of talks at St. Augustine's, the following paragraphs seem applicable:

"Recent experience shows how easy is the moral and spiritual degradation of the family, even in regions where it is the greatest boon. One must regret the indifference in wide areas of public opinion to the attitude of persons and groups that deny the competency of the Magisterium in the field of conjugal morals, and declare at the same time their indulgence with regard to divorce and extramarital experiences. These false teachers have done a great deal of harm, spreading their voices all over the world.

"Is it not possible that Pastors are at fault with regard to the People of God? For when they have the courage to speak, thus showing their faith in the Sacrament of marriage and their confidence in the future of the family, they find an echo in the best sentiments of the human heart and even in the most unexpected quarters."

—From an address by Pope Paul VI on Oct. 20, 1975 to participants in the 8th session of the General Council of the Pontifical Commission for Latin America (subject: Marriage and Family in Latin America) printed in the English language edition of L'Osservatore Romano for Nov. 6.

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