

**Editorial**

**The Hope**

Labor Day 1976.

Where is the hope?

Unemployment is high. There are 25 million Americans poverty stricken.

We are in the midst of a presidential campaign. Promises abound. Still they offer little hope.

So then is there any hope for the poor, the jobless, the infirm, the elderly, the oppressed?

The U.S. Catholic Church has achieved a new awareness of its role in social interaction.

In what has become an annual message, the U.S. Catholic Conference uses Labor Day to keynote its concerns, thoughts, and positions on the plight of the American working force. Msgr. George C. Higgins, secretary for research for the U.S.C.C., this year focuses on the theme "Liberty and Justice" as part of the bicentennial theme.

He calls on the Church to play a "pivotal role" in reconciling white ethnics and non-white minorities. He says the Church must also become "without fear or favor, the champion of the poor in our society."

Msgr. Higgins said "there is less excuse today for the continuation of widespread poverty and less excuse for stealing our hearts and shutting our purses against its unfortunate victims."

"There is no inherent reason, from the point of view of our economic resources and technical facilities, why we cannot substantially reduce the level of unemployment and the incidence of abject poverty if we have the will to do so."

The man said: "The will to do so."

A rejoinder might very well be "just words, no hope."

Perhaps, unless we realize that probably nothing will be done about the situation if left up to unions, management, government as some sort of collective "they" group.

That is why it is necessary to realize that "we" can effect change. Because, even though it has become a fact that the bulk of the people are estranged from the decision-making process, nonetheless it also is fact that it was not meant to be that way, that "we" are the unions, the management, and government.

So "we" can do something about such things as the subjection of the blue collar worker, the white collar worker, the constant spiral of costs that aggravate already untenable situations caused by fixed incomes in a cost-increasing economy. We can let our lawmakers know that we will not countenance wild spending on weapons of war while people are hungry for lack of help.

We can join the poor, in the words of Msgr. Higgins, in "challenging the nation to take off its moral blinders." Indeed, to be honest, we must ourselves take a more honest look at the plight and wonder how much of it we have caused.

Hopeless? Far from it if we but realize where the hope is within us, whether it be in forging new more just and equitable laws, in getting unions and management to come to reasonable agreements in light of cost of living, in building bridges between white ethnics and blacks and between all of them and the government.

In a democracy, the hope must be generated by the people. In the Church, which is not a democracy, the attitudes nonetheless must still come from the people if they are to be translated into justice for all.

"We" represent the hope for needed change. We the people.

**Opinion**

**Bishop Spears Comments on Women Clergy**

Editor:

I was interested in your article in the Aug. 11 Courier-Journal entitled Pope to Anglicans, Women's Ordination Poses Grave Difficulties.

It is a matter of great importance to many in the Episcopal Church that women be admitted to ordination to the priesthood and episcopacy. It is also a matter of great importance that the attempts at unity of our two churches continue. With these two objectives in mind, may I add further comment to your article?

While I understand the papal stand on the ordination of women, there are two additional points I would like to make.

First, the Anglican Church, while acknowledging the spiritual leadership of the Archbishop of Canterbury, still is governed through the action of its various national churches. Thus, when the Episcopal Church acts at its General Convention, it is speaking only for the Church in the United States and in some of its missionary dioceses. Because of this independence of the various provinces of the Anglican Communion, it is essential to know that some Anglican churches have already approved of the ordination of women. The ordination of women to the priesthood has already been approved in the Anglican churches of Hong Kong, New Zealand and Canada. Thus, regardless of what decision the Anglican church in the United States makes, this particular "difficulty" already exists. And this brings me to my second point.

In the United States our two churches are already deep in conversations through the Anglican-Roman Catholic Consultation, seeking areas where we are in agreement on the most fundamental aspects of our common response to Christ.

In October of 1975, this consultation, under the leadership of the Most Rev. Charles Helmsing, Bishop of Kansas City-St. Joseph, and the Rt. Rev. Arthur Vogel, Bishop of West Missouri, met to discuss the problems which will arise for unity if women are ordained to the priesthood in the Episcopal Church. It is important to realize that the two Churches are not lined up on opposite sides of the question, but that among the ARC participants there are those from each Church who favor the ordination of women and those from each Church who oppose it.

Because of the ARC's deep

**COURIER-JOURNAL**

**Bishop Joseph L. Hogan, President**

**Anthony J. Costello, General Manager**

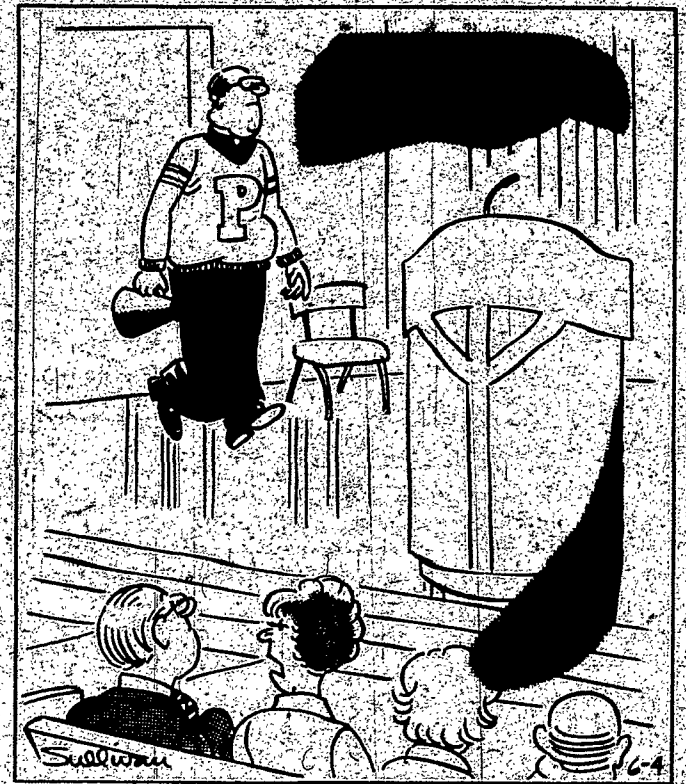
**Carmen J. Viglucci, Editor**

**Rev. Louis J. Hoffman, Episcopal Advisor**

Vol. 91 No. 18 September 1, 1976

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 20¢. 1 Year subscription in U.S. \$7.50. Canada and Foreign, \$12.00. Offices: Richard Building, 67 Chestnut St., Rochester, N.Y. 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.

Courier-Journal 1



"I THINK HE'S STARTING TO GET DESPERATE IN HIS MONEY APPEALS!"

**More Letters On Page 5**

commitment to unity in spite of differences of opinion about many major issues, I wish to quote from their Statement on the Ordination of Women.

On the matter of woman's place in the church, they say:

"Both our churches agree that no individual has an inherent right to be ordained priest. Nevertheless, the exclusion a priori of a large class of persons from this ministry must be justified by cogent arguments, since women are now widely recognized as capable of exercising leadership in many roles once regarded as appropriate only to men. In both our churches there is a growing realization that women should have a more effective voice in all areas of church life, befitting their dignity as human persons made in the image and likeness of God."

The consultation also recognizes the problem of diversity but seeks unity within it.

"A difference in practice between our churches on ordination of women would inevitably raise the question of its effect upon the goal of full communion and organic unity. If this goal is thought of as requiring uniformity in doctrine and discipline concerning candidates for ordination, the problem would indeed be a serious one. However, there is a development in theological thought about church unity toward accepting diversity as a gift of the Holy Spirit who endows churches as well as individuals with varied gifts. Even the things we do not agree with in each other's traditions may have something to teach us about God's will for his people. We proceed in the faith and hope that the Spirit is leading us into unity."

And finally, the ARC Statement has a word to say about authority.

"There is a particular urgency for mutual consultation before important decisions are taken by either of the two churches which already share so much in common and which intend to persevere in seeking together that unity for which Christ prayed. This process of mutual consultation, however, must not interfere with the interacting roles of prophecy and authority within either church."

With the certainty that God's will shall be done in the matter of the ordination of women, and the anticipation of eventual unity between our churches,

I am yours in Christ,

**Robert R. Spears, Jr., Bishop Episcopal Diocese of Rochester**

**Appreciates Fr. Greeley**

Editor:

Many great things, and not so great are happening in today's

world. One, not so great, is the obtrusive close-mindedness of many Church people. Jesus came to free us but so many people continually try to shackle one another.

I, for one, appreciate the mind and ideas of Fr. Andrew Greeley. Why should some people be deprived of the basic freedom of expression and others not allowed to choose? My religious training (the majority of which is pre-Vatican II) teaches me that God loves all men — not just those people who happen to think and act as I do. It is about time that some people learn that the real world is much bigger than their own little vestibule.

**Robert J. Rice, 95 E. Genesee St. Auburn, N.Y. 13021**

**Not Condoning Adultery**

Editor:

I am shocked at your Aug. 11 editorial condoning adultery. The Catholic Church has always taught that marriage is a permanent bond — a bond that lasts a lifetime. Regardless of any legal actions or pronouncements, there is no such thing as divorce, meaning a breaking of the marriage bond. A person can no more become unmarried that he or she can become unbaptized or unborn. The term "second marriage," used in your editorial, is an obscene euphemism for adultery. Your heart bleeds for the "hunger" of adulterers, who should be "reassured" and "accepted." This is the only flagrantly immoral and socially destructive editorial that I've seen in the Courier-Journal, and I hope that you will print a retraction.

**Robert Knille, 102 Lynnwood Drive Rochester, N.Y. 14618**

Editor's Note: The editorial did not intend to "condone adultery" but merely asked empathy for those among us suffering from divorce or separation.

Letters intended for publication must be addressed to Opinion, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

They should be no longer than 1 1/2 pages, typed double-spaced, with names and addresses. The paper reserves the right to edit all letters.