

# Editorials

## The U.N. Hope

Granted that the recent seminar on the United Nations was arranged to give religion editors from around the country a cook's tour of the activities of the world organization.

And granted that the coordinating agency, the United Nations Association of the U.S.A. made a rather major faux pas when it served a breakfast including bacon and pork sausages to members of the Jewish press.

And granted that not all U.N. programs and activities are necessarily laudable.

Despite all these reservations, the seminar did serve to rekindle the hope that forms the basis of the organization. Indeed thanks is due the Claretian Fathers who sponsored the seminar.

We believe Secretary-General Kurt Waldheim was

sincere when he said simply, "We are a noble organization." Many may disagree with certain programs and methods but the fact remains that the purpose of the U.N. is indeed lofty - peace in the world.

As Waldheim further pointed out: "We (the U.N.) have many difficulties, but we are still the best approach to these problems (the various issues confronting today's world)."

It was refreshing to hear a world leader speak humbly of himself: "I refused to be a doctor... I cannot see blood. So I decided to be a diplomat... to help men to avoid wars. I have seen suffering during World War II and my satisfaction in this job is that I am alleviating suffering but I do it in a quiet way not in a public way."

He admitted the job is frustrating and he explained that emotion as due to the fact that nations follow only "selfish national interests." He spoke of the need to rearrange ideals concerning industrialization, use of the world's goods, the relationship between the haves and the Third World nations. One was reminded of the

many discourses by Pope Paul VI along the same lines on the same topics.

Earlier in the day, the editors heard Robert Muller, a 30-year veteran of the UNESCO staff, say that the linking of the inner life of the person, of the heart and soul with the totality of life is the one great exploration awaiting the United Nations. He spoke of the value of the human being being at the heart of the purpose of the United Nations.

"Only the human being has the gift of life," he told the newsmen, "the tremendous miracle of the individual person. That's what all nations and institutions are about."

Muller said that "human life must be protected from the fetus to the moment of death."

We realize that the problems, weaknesses and faults of the United Nations are many and varied. But we cannot help but think that as long as 150 nations are listening to men such as Waldheim and Muller voicing such high principles then hope exists for the world.

It is a pleasant thought.

# and Opinions

## Magisterium Reflections

Editor:

In his Courier-Journal article of Oct. 25, Father Louis Hohman expresses the wish to separate the essentials and the non-essentials of Catholic belief in order to avoid the baseless charges of heresy from those who disagree in non-essential matters. Surely such a goal is laudable. However, it seems to me that Father Hohman does the very opposite when he groups under one heading as non-essential the following matters: Magisterium, private revelations and particular devotions.

Private revelations, even those approved by the Church, and particular devotions do not oblige anyone to accept them, much less so under penalty of heresy. These are clearly non-essential matters.

On the other hand, Magisterium, because it means the official teaching authority of the Church established by Christ, is a matter which is most essential to Catholic belief and morality.

Its existence as such

must be accepted by all Catholics under penalty of heresy. It is a matter of divine and Catholic faith as is clear from the words of our Lord to his Apostles: "Go out to the whole world; proclaim the Good News to all creation. He who believes and is baptized will be saved. He who does not believe will be condemned." (Mark 16:15-16)

The Council of Trent and Vatican II have taught definitively that the pope and the bishops are the officially appointed teachers of faith and morals. This is true whether they exercise this power in an extraordinary way, as in an ecumenical council, or in an ordinary way, that is, when they, in their own dioceses, in moral unity with the pope and each other, proclaim the same teaching on matters of faith and morals. The unanimity required is a moral and not a mathematical unity.

The widespread confusion and dissent existing among Catholics concerning the papal teaching of 1968 in the encyclical letter, *Humanae Vitae*, is due to ignorance or error concerning the authority of the Magisterium. It is true Pope Paul VI did not claim to speak *ex cathedra*

which would give the statement infallibility. However, the teaching does fulfill the four conditions required by the Second Vatican Council for an infallible statement by the ordinary Magisterium of the pope and the bishops. These four conditions are: (1) that the bishops of the world be in communion with the pope and with each other; (2) that they teach authoritatively on a matter of faith or morals; (3) that they agree in one judgment; (4) that they propose the teaching definitively and absolutely.

Father John Ford, SJ, and Germaine Grisez have made a very strong case for the infallibility of *Humanae Vitae* as an exercise of the ordinary magisterium which possesses the note of infallibility. The burden of proof that the opposite is true rests upon those who make such a claim, namely that *Humanae Vitae* does not apply to every act by which human life can be transmitted.

From the above it seems clear to me that not only is the Magisterium an essential part of our Catholic Faith, but that *Humanae Vitae* was an exercise of the ordinary magisterium which possesses the note of infallibility. The burden of proof that the opposite is true rests upon those who make such a claim, namely that *Humanae Vitae* does not apply to every act by which human life can be transmitted.

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Catholic women, "You are second-class Christians."

It was one thing for Father Cuddy to disagree with Father Hohman, but why in the world did he have to attack the Religious women with sweeping, misguided generalities. His comments not only lacked a basis of fact, but in themselves were unjust and prejudicial.

Regarding Father Hohman's comment claiming that an injustice is being done to the 50 per cent of our Church by refusing them the right of ordination, I say, "Right on!" That is, we are right on track whenever we can initiate a meaningful dialogue which will bring about an understanding, and the hope that all God's people can fully share in the joy and responsibility of ministering to one another. Not too long ago, Bishop Hogan spoke to the issue of ordination for women and he encouraged the dialogue to continue. Hopefully, Father Hohman's comments have rekindled the dialogue flame which is desperately needed. I urge Father Cuddy to continue to voice his opinion. His and everyone's views need to be expressed in a responsible manner in order for us to gain understanding and appreciation. However, I would caution him and others that unless we approach this issue and all other issues with the gift of charity which God has graciously blessed us with, then I am afraid we will end up right where we started - talking about spilt milk.

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## Be Charitable In Discussions

Editor:

The analogy used by Father Cuddy in his Nov. 15 column was excellent except I believe that it could have been better directed at the hierarchical part of the Church and those who harbor sexist attitudes. In reality, most individuals who are in power positions in our Church are "spilling the milk" every day when they overtly prevent 50 per cent of the Church to become eligible for ordination. This is most definitely an injustice. It is to say to



"I'D LIKE TO SIT IN ON ONE OF HIS COUNSELING SESSIONS."

Is your hour of prayer your treasure? Is it measured out to Him?

Or do you yearn to share His Passion and Gethsemane for sin?

Is your love of neighbor towering love of God in many ways?

O, your "Aves" to His throne bring harvest which all life purveys.

Do you cling to Sacred Scripture though you be among the few?

— or is Truth "updateable" to conform to modern view?

Is your peace His holy mercy, which He shares with you to grant?

In His Spirit, chosen shepherd, privileged words are yours to chant!

Are you whelmed by that great blessing, offering Holy Mass each day?

Humbled, that although God formed you in His image from but clay

for our sustenance He called you to continue in His Name

offering unto the Father immolation of our Lamb?

Do you hope to find renewal in some vague periphery

— at a distance from Life's Font—where the realm may arid be?

Do you ask in human frailty, "Help me, Lord, to persevere?"

listening for His soothing answer, "I am with you, never fear?"

Do you hear His gentle pleading, "Tis your selfishness I seek,

for a self yielded to My love is the emblem of My meek?"

"Loyal shepherds heed my word and its immutability,

and, if called, come to the Cross and scale the crags of Calvary,

"Peter, do you love Me? — do you? Let my sheep not scatter then.

Bring them through Me to My Father, for I've called you from all men

and prepared for you a mansion in the highest heaven above.

"Faithful be, for with My last breath I have taught you holy love."

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## Guidelines

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Expressions of opinions should be brief, no longer than 1½ 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.

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