

**Editorials**

**The Pastoral  
... A Prayer**

The diocese, these days, is brimming with dynamic expansion.

Last week, this newspaper carried the account of the ordination of our first permanent deacons.

And at this particular time of the year, almost weekly, new priests grace the diocese.

This year, new parishes in Hamlin and downtown Rochester are enjoying the warm sense of fresh sinew. Both parishes, incidentally, are named for woman leaders of the Church — St. Elizabeth Ann Seton and St. Mary's Church of the Deaf.

It is germane to point that out because this edition of the Courier-Journal includes Bishop Matthew H. Clark's first pastoral letter, "The Fire in the Thornbush," and it, too, is concerned with women in the Church. Adding to that significance is the fact that the bishop dated his first pastoral letter April 29, the feast day of another of the great women of the Church, St. Catherine of Siena.

It is not incumbent upon this newspaper to analyze the pastoral. That must be left to each individual to do for himself or herself. If the Letter, however, were to be capsulized for the tight space of a newspaper, it might be synopsized as a prayer — a call for hope, for love, for patience and for conciliation.

Although it is about women, it is not directed exclusively to them; it also contains strong educative guidelines for men as well.

A novelist once said that it is impossible for anyone to put anything down on paper without revealing something about himself. Bishop Clark is no exception. Through his pastoral may be seen a man sincerely and sensitively concerned about one of the great issues of today's Church — how she stands vis a vis her woman members, and vice versa.

The crux of the issue is the ordination of women. And Bishop Clark does not eschew this problem. As a true teacher, he addresses it openly and frankly and he clearly reiterates the Church's teaching. It is plain and the bishop is equally lucid:

"I spend time on this," he explains, "because I judge it to be of great importance that all members of our faith communion appreciate the fact that the decision of the teaching authority to ordain only men is made, not because the teaching authority is unmindful of the position of those who think the decision could be otherwise, but because it is striving to be faithful to what it understands as a divine tradition that comes to us from the earliest days of the Church."

Though the teaching is clear and unequivocal, the issue lives on in the heart and soul of many Catholics, men and women alike. Realistically, it persists and thus may be confronted calmly and prayerfully.

Bishop Clark offers many salient and pertinent guidelines for such discussion. To quote just two, from Section VIII, "Our Common Journey into the Future":

"It is imperative for our present well-being and future growth that we pray about, reflect upon and discuss the participation of women in the life of the Church," and, "I believe it is incumbent upon all of us in the diocese to make some effort — in ways that are natural and open to us — to express sorrow for those practices of the past that were injurious to

the development of the full potential of women in the Church. I ask all priests and pastoral ministers to reach out to all women who have experienced hurt in this way. In particular, I ask all pastors to take every opportunity to hear women reflect on their experience of the Church and their aspirations to share more deeply in her life."

The pastoral is historic, not only in the sense of moment but in its allusions to the past.

Poignant are the reminders of the significant and sensitive affirmation given women by Jesus Christ Himself. The bishop points out instance after instance when Jesus paid homage to women and chose them to make some of his greatest teachings.

How can we do less? is one of the document's themes.

The bishop expounds on the prominence of Mary, not only as the mother of Jesus, but because of her importance as "the guiding force of the new Church . . ."

It is a teaching document. All who read it will be edified.

It is a loving document. Affectionate and respectful in tone, it seems to have arms enfolding all persons and all persuasions on this delicate problem. Be not afraid, the bishop says.

It is a hopeful document. Not only in essence but because it accentuates individual potential.

And perhaps more than all of these, it is a prayerful document.

Each diocesan should read it and save it. Extra copies are available from the Pastoral Center, 1150 Buffalo Road. It is a carefully developed road map for present-day pilgrims wending their ways home.

**and Opinions**

**Disagrees  
With Fr. Hart**

Editor:

Father Joseph Hart's article on the Tridentine Mass fails to deal with the uncharitable and frankly tyrannical manner in which the Tridentine Mass was derogated and the New Mass promulgated.

Father Hart fails to confront the question of why the old Mass could be the greatest spiritual treasure of the Church, the sanctification of saints and martyrs and the supernatural vehicle of transcendence for countless Catholic millions of the past, and be outlawed today.

Father Hart fails to confront the issue of the seeming disparity between the ideals of tolerance for the sacred traditions of American Indians and African people espoused by the Conciliar

Church and the vicious and shabby suppression of the tradition of 400 years of Catholicism.

Neither does Father Hart deal with the strange willingness of selectively indignant "Catholic" liberals who urge collegiality and the loosening of authoritarianism from Rome on questions of revising hermeneutic studies or artificial contraception, but who then turn around and demand that Catholics loyal to the traditional Mass observe strict obedience.

As for Hart's statement that only a "few" have refused the "glorious" liturgical Reform, this is nonsense. I personally know scores of people, this writer included, who have stopped attending the "new" Church precisely because its advocacy of freedom and tolerance is a sham in light of the

documented acts of suppression, censorship and deception it has employed in promulgating the New Mass.

I hear about "love" all the time in the new Church but you have no love for those who continue to honor the Tridentine Mass. Instead Father Hart can barely disguise his displeasure at the local newspaper that ran an interesting article about the continued fidelity of old and young, rich and poor, monarchist and democrat to the sacred traditions of the Roman Catholic Church.

The Tridentine Mass has been trashed, reviled and outlawed, its supporters mocked and derided. All of these intolerant, unloving and authoritarian moves have been made in the name of young people's needs or keeping up with the times. In reality they are symptomatic of the hypocrisy, temporal chauvinism and liturgical fascism that underlies the conciliar Church's facade.

You can't fool all the people all the time, Father Hart!

Michael Anthony Hoffman II  
Public Affairs  
Radio Station WEOS-FM

**Don't Be Duped  
By Guerrillas**

Editor:

In their letter of April 7, Adolphe and Loe d'Audiffret stated that Amnesty International related charges of murder, abduction and torture by Salvadoran security forces to President Reagan.

However, in the face of mounting criticism, one must ask how valid are these charges and where did they originate?

For example, the media informed us that the Marxist guerrillas in El Salvador had the support of the people. Yet the results of the recent election showed little support for the guerrillas.

Risking their lives, the majority of the people in El Salvador voted in an election. I wonder how many Americans would vote under similar conditions?

In their attempt to manipulate public opinion, the guerrillas have mounted a worldwide propaganda campaign. This was revealed in a document captured in May 1981 from the home of guerrilla supporter, Ana Margarita Teresa Gastrazoro Escolan.

The document also boasted of controlling such "open institutions or societies (as the Human Rights Commission)

It should be pointed out that the Legal Aid Office and Human Rights Commission that reports alleged atrocities by Salvadoran government forces is in no way supported by the Catholic Church.

In a homily May 31, 1981, Bishop Arturo Rivera y Damas, the apostolic administrator of the Catholic Church in San Salvador made that clear.

On Dec. 2, 1981, four Salvadoran bishops convened an "extraordinary" meeting where they disavowed any statements made by the Legal Aid Office.

It should be apparent then that the guerrillas who are supplied weapons by the U.S.S.R. via Cuba and Nicaragua are depending heavily on propaganda to conquer El Salvador. Let us not be fooled by such deception and continue to send aid to the government of El Salvador.

We made a mistake by cutting off survival aid to Southeast Asia and millions paid with their lives. Hopefully, we'll be smarter this time.

Robert Bart  
P.O. Box 594  
Ithaca, N.Y. 14850



**Morality  
Questioned**

Editor:

I recently read the booklet "Genetic Counseling" by the National Foundation/March of Dimes. I was surprised as to the emphasis on prenatal testing (Amniocentesis) for diagnosis of genetic disease. The booklet indicates that if a defect should be identified, medically nothing can be done to correct the defect prior to birth. They state that some parents may be unwilling to complete a pregnancy, if a risk of a genetic disease is present. For these people, prenatal diagnosis "provides the opportunity of trying for a healthy infant without the risk of having an affected child." The word abortion is never used but strongly implied as an alternative.

I do not consider this form of counseling as pro-life even though the local office of MOD indicated they are a

pro-life organization. I know of many pro-life people who contribute to MOD and have actively solicited for them. Most were unaware of MOD's genetic counseling service and now question their motives.

Upon checking with the local office of Right-To-Life I discovered that the National Right-To-Life Organization and all its affiliates have stated that none of their members would financially support or fund raise for MOD until a national pro-life policy was adopted. As is apparent from reviewing the "Genetic Counseling" booklet, this has not been done. It is often possible to become involved in supporting organizations whose activities are contrary to our beliefs when we lack full knowledge of their programs. I hope this letter will help to enlighten those who are opposed to killing unborn babies.

Michael J. McDonald  
1241 S. Winton Road  
Rochester, N.Y. 14618



"I DON'T KNOW WHICH I HATE MORE—THIS OLD HOUSE OR MRS MURCH EXERCISING WITH RICHARD SIMMONS..."