



Bishop Matthew H. Clark

## Along the Way

### Papal visit

When Pope John Paul II visits the United States in September, it will be the second time he has come to us since his election to the See of Peter in October, 1978. His first visit to our country, limited to the Eastern half of the nation, was in October, 1979. This year he will visit communities in the Southern and Western regions of our nation.

I am delighted that he will be with us again and am very much taken with the theme for the visit, which will highlight the ways in which the many ministries of the Church express and deepen the faith of the people and build up the Kingdom of God. My hope is that it will be an occasion for all of us to become more aware of the richness and variety of life in the Church in the United States. And, I hope as well, that as our brother, John Paul II, comes to confirm us in our faith, he will experience deep in his heart the great respect American Catholics have for his office and for him.

A couple of things make me particularly mindful of the Bishop of Rome this morning. One is the fact that Father Paul Tomasso and I discussed travel for my September trip to Los Angeles, where John Paul will meet with the bishops of our country.

Four themes have been developed for that particular session. They are: the local Church and its relationship to the Church of Rome, moral theology in the Church today, vocations, and contemporary pastoral questions. Each will be presented by one of the bishops and will provide a portion of the agenda for our ongoing conversations with the Holy See.

The second reminder I have of John Paul II today is the fact that eight years ago this week, he ordained me as the ninth Bishop of Rochester. That moment, as you can well imagine, was a pivotal one in my life, and it is one for which I thank the Lord every day.

It was a joyful experience to be ordained a bishop, together with 26 other candidates from 11 countries and five continents. Adding to the happiness of the day was the privilege of being ordained by the Bishop of Rome, the first among us and the one called to confirm us in the bonds of faith, hope and love that make us one.

As time goes by, I incorporate the experience of these years into that memory and into the memory of the evening on which I was formally installed here in Rochester. The experiences of the ensuing years bring new depth to those days, which continue to inform and shape my life.

I'll write more about the September visit as time goes by. Let me now invite you to pray that God will bless us all as we prepare for it. In particular, I urge you to pray for our dear brother, John Paul. He is brilliant, strong and holy, but he remains a pilgrim just like us and needs the prayers and love of the community he serves with such love and dedication.

Peace to all.

## The Editor's Desk

### Lessons of San Antonio

I still feel a bit disconnected today (Tuesday, May 26), having returned from San Antonio, Texas, late Sunday evening after five-days in that beautiful city.

The occasion for the trip was my first Catholic Press Association annual convention. A "first-timer" — both as a delegate to the convention and as a visitor to the southwest region of this country — I had a wonderful opportunity to learn about the Catholic press and Catholic journalists amid a captivating setting.

Through the basement level of our hotel ran the narrow waters of the San Antonio River, which has been developed as a tourist attraction and site of year-round fiestas. Stepping outside of the hotel, one encounters the picturesque Paseo del Rio, or Riverwalk, a scenic riverside path lined by cantinas, shops and restaurants.

As one might expect, some of the convention's most productive work transpired not within the formal sessions, but during meals and in post-session chats in the cantinas. There, delegates discussed their problems and their successes, the strategies that had worked and those that had failed. They swapped stories and ideas. Learning from and about our colleagues was — for me, at least — the most educational aspect of the convention.

I haven't had time yet to completely sort out my experiences, but my initial impressions are these:

- The members of the Catholic press are extremely dedicated professionals who suffer not only from the lack of respect afforded them by the public and their secular-press counterparts, but from the low esteem with which some members regard themselves.

- The quality of the publications produced by members of the Catholic press belies the fact that many publications have only one or two editorial personnel, and that even these beleaguered journalists are frequently required to wear the hats of ad salesman, circulation clerk and/or janitor.

- CPA journalists struggle mightily against a creeping cynicism produced by difficulties inherent in their hybrid ministry and nurtured by repeated slights from the Church itself. Note, for example, that the Catholic press will in many places be treated like a second-class citizen compared to the secular media, during Pope John Paul II's visit here this fall.

- San Antonio is a fabulous city. Its resources are well-developed and its people are friendly. I was amazed by the seeming ease with which its many ethnic groups blend into one cohesive population. As one shopkeeper informed me, "We work at living together; it's an area of mutual interest."

- The sun in Texas is a lot stronger than I imagined. Don't ever take a seven-mile hike in San Antonio without being entirely coated with industrial-strength sun-blocking lotion.

## Letters

### Services needed for discharged mentally ill

To the Editor:

I read with interest Teresa Parsons' article, "Street life a nightmare for mentally ill" (C-J, April 30) and found it to be a sad but realistic assessment of the plight of many homeless people in Rochester.

Perhaps a majority of these people are mentally ill and addicted to alcohol or to other drugs. A recent policy paper by the State Commission on Quality of Care for the Mentally Disabled points out that such people are at risk of becoming homeless because their multiple handicaps are barriers to specialized and supervised residential care facilities. Their families cannot cope with such behavior, which also makes them difficult neighbors and tenants.

Commission Chairman Clarence

Sundram adds: "Lacking appropriate services, these multiply disabled patients are psychiatrically stabilized and discharged from the hospital. Because of the multiple disabilities, they are unable or unwilling to have their multiple needs met as outpatients at mental health clinics or at drug- or alcohol-abuse treatment programs. They soon resume their alcohol abuse, cease compliance with psychotropic medication regimens, and decompensate, frequently promoting another round of psychiatric hospitalization."

Harlem Valley and Middletown Psychiatric Centers have developed specialized programs to serve people with chronic mental illness who also have substance abuse problems. I'd like to see Rochester Psychiatric Center (RPC) and Canandaigua Veterans Administration (VA) Medical Center establish similar pro-

grams.

If established, new services will help to improve the quality of life for those affected, but many will not be helped. As RPC's associate director of community service told Ms. Parsons: "Once that individual is out in the community, we do not have a mandate to make that person comply (with a treatment plan)."

As a social worker at the Canandaigua Veterans Administration Medical Center, I have assessed and provided discharge planning assistance for people whose overall life situations are similar to the people described in your article. You have raised some important issues that require public attention and involvement.

Joel Freedman  
North Main Street  
Canandaigua

### Sees no intrinsic opposition to a married clergy

To the Editor:

It seems to me that the Church will have to decide between allowing male married clergy or female clergy, and thereby solve the vocation crisis — or continue with a celibate clergy and exacerbate the already escalating problems resulting from the lack of priests.

Permitting currently ordained priests to marry seems unacceptable, because they chose their vocation knowing that it would require celibacy. Such permission would necessitate a dispensation from their vow. It would not be allowed in today's church, and it would not solve the problem.

Admitting female clergy is unrealistic, because this will not be permitted

by the church in the foreseeable future, and it does not follow the way of Christ.

There is nothing intrinsically opposed to a married clergy. Holy Mother Church allows married Episcopal clergy who convert to Catholicism to become priests. Christ picked married men to be His apostles as the basic foundation of the faith. But He picked them after the fact — after they were married.

And this is the other possibility that, I respectfully submit, should be considered by our Holy Father in Rome — to allow married males to become priests in the same way that they are admitted to the diaconate. And just as married, ordained deacons are not allowed to remarry

should their spouses die, so too should this rule be applied to married males admitted to the priesthood.

I am certain that there are many married men now serving the Church in various capacities who would welcome the opportunity to become priests, and our vocation crisis would disappear in a few years.

If you agree, why don't you cut out this article and mail it to His Excellency, the Most Rev. Bishop Matthew Clark, and tell him so?

If you disagree, think of the consequences that are already manifest and will proliferate if we continue the present policy of ordaining only male celibate priests.

Jerry J. Paladino  
Rock Stream

### Does God really intend for us to be priestless?

To the Editor:

Do we really believe that God, who has guided the Catholic Church for nearly 2,000 years, now intends for us to be without priests? Or perhaps God still calls young men to the priesthood, but when they look on that life, they shrink back and go out to serve God in another way.

The Church itself has been propelled into the 20th century; we still act as if our priests are living in a Bing Crosby movie. Would you like to live in a rectory, alone in an upstairs bedroom? Would you like to pour out your life ministering to a parish, and know they grumble, nit-pick, criticize

your personality, give you very little support and pay no attention to what you struggle to teach them? Would you like a low-paying job without much feedback of love or respect or appreciation?

And are all the men God may call expected to be financial wizards as well as priests? Why doesn't each parish appoint men who are called to be businessmen and let them take the anxiety and problems of insurance and fuel bills off the back of the priest?

Why not abolish the rectories and put them up in good modern apartments — or, better still, in warm, lov-

ing families, where they could have the privacy of an apartment but be surrounded with life and love? What should we do to make them happy, have fun with them, share their humanity?

Why not ask the experts — the priests themselves — to tell us why there are so few vocations? Then let us get on our knees and ask the Blessed Mother to show us what we, the People of God, should be doing to make things better.

Doris Pace  
Narcissus Farm  
Dresden

### Reader thankful for coverage of Nevada 'prayerful protest'

To the Editor:

Thank you for your excellent coverage of the prayerful protest of nuclear weapons testing at the Nevada Test Site on the anniversary of the bishops' peace pastoral (C-J, May 14: "Two Catholic bishops arrested in nuclear-

test-site protest"). Four members of the Rochester community were present in Nevada. They included: Chava Strong of Corpus Christi Parish, Sister Marilyn Pray, Paul Tantillo, and Marty Larch of St. Joseph's House of Hospitality.

Sister Pray joined Bishops Thomas Gumbleton of Detroit and Charles Buswell of Pueblo, Colo., in their unprecedented act of non-violent civil disobedience.

This demonstration of moral leadership by the bishops and the Rochester contingent was simple and compelling. How hopeful it is to find our spiritual leaders believing and embracing in action the charter of our Church: sacrificial love.

Please continue your reporting of such acts of faith and courage.

Mike Affleck, Director  
St. Joseph's House of Hospitality

### Praise the Lord and pass the ammunition

To the Editor:

A professor at a Jesuit university has crowed, "the dismantling of traditional Roman Catholic theology by Catholics themselves, is now a *fait accompli*."

At least he came out into the open. It is now time for traditional Catholics to counterattack. Hand grenades, anyone?

John F. Starkweather  
Middle Road  
Rush

### Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writers' signatures, full addresses and telephone numbers. They should be sent to: Opinion, Courier-Journal, 1150 Buffalo Road, Rochester, N.Y. 14624.

Opinions should be brief, typed, double-spaced, and no longer than 1½ pages. We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made, and the letters will reflect the writers' own styles.

Because submitted opinions exceed the space reserved for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent to other publications or persons. To ensure diversity, we limit each writer to one letter per month.

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