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The *Catholic Courier* wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome all signed, original letters about current issues affecting church life.

Although we cannot publish every letter we receive, we seek, insofar as possible, to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on likely reader interest, timeliness and a sense of fair play. Our discerning readers may determine whether to agree or disagree with the opinions of the letter writers.

We reserve the right to edit all letters. Mail them to: *Catholic Courier*, 1150 Buffalo Road, Rochester, New York 14624. Please include your full name as well as telephone number and complete address for verification purposes.

Celibacy article draws reaction**Found it
'offensive'****To the editors:**

Lee Strong's article on married priests (*Catholic Courier*, June 11: "Church keeping quiet on celibacy exemption") is one of the more offensive articles the *Courier* has published in the past four months.

Particularly when *Pastores Dabo Vobis* ("I Will Give You Shepherds") has just been released by the Holy Father, the Mr. Strong's article strikes a most dissonant note.

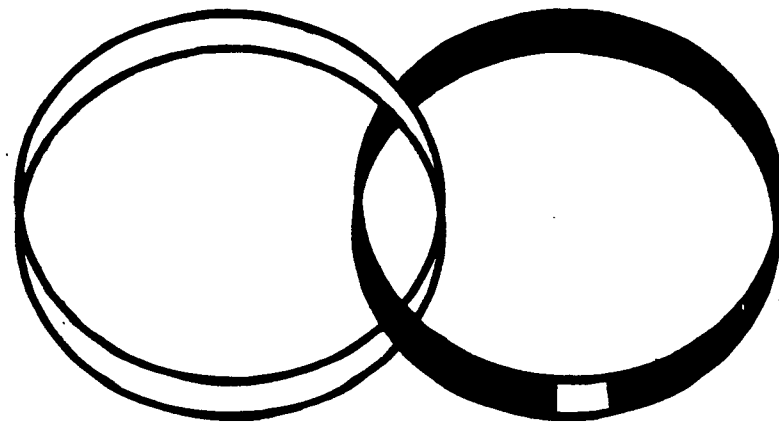
While praying this morning and searching for the reasons why Mr. Strong could be so misguided, my prayers were first focused on the argument that modernists enjoy stirring controversy in the Church comes to mind, but that argument does not strike the root of Mr. Strong's emphasis.

Then the ordination of Michael J. Volino at Sacred Heart Cathedral and the celebration of the Sacrament of Holy Orders came to mind.

Through this one sacrament, Mr. Volino has chosen to serve Christ.

We ask why is one sacrament not enough for Mr. Strong and dissenting theologians such as George Clements? What is awfully revealing in the argumentation of Mr. Clements was his comment, "If we are suffering from a priest shortage - and we are - why don't we ordain women?"

I cannot shake the sense that this is an attack on the holiness of priesthood. Rebellious, dissenting voices generally are uncomfortable in the presence of

**MARRIED PRIESTS**

holiness.

George Clements is certainly not faithful to the Holy Father. I worry about what other "experts" Mr. Strong has on his Rolodex.

Speaking as a married man who has served with his wife as a presenting couple for Engaged Encounter, and who has a child, and who loves our faith enough to devote his life to prayer and study, I can say that responsibilities one has in marriage to one's spouse and to one's children are primary human relationships. A married person could never provide the attention to parishioners the way a priest could without some cost in terms of what his own family receives from him.

Marriage brings particular responsibility. Being a man who married a non-Catholic, God has particularly blessed me with the opportunity to watch my spouse gradually, over time, approach a deeper understanding of the truths which the Catholic Church teaches. If Gail is to experience Christ's love through her sacrament of marriage, I have the duty to her and my son to present that love within all the limitations

of my humanity.

Our diocesan priests have the responsibility to present that love to entire parish families. The particular demands of relationship being what they are, a priest is blessed in that he does not have the immediate requirements of day to day life to keep him from meeting the needs of the faithful. This is a gift that we must cherish and protect for our priests. Their sacrifice on our behalf cannot be underestimated or invalidated by our lack

of reverence.

Father Romano Guardini, named by John Paul II in 1980 as "worthy of being Doctor of the Church in the twentieth century" chose as his life's motto St. Matthew's passage: "He that loseth his life for my sake shall find it" (10:39).

Father John Hardon SJ notes the importance of interior spiritual life of those who receive sacraments which has much to do with how effectively the faithful profit from the sacraments. Pope Pius XII is quoted, "if the private and interior devotion of individuals were to neglect the august sacrifice of the altar and the sacraments, and to withdraw them from the stream of vital energy that flows from the Head to the members, it would indeed be sterile, and deserve to be condemned" (*Mediator Dei* II, 32).

One would pray that Mr. Strong might revisit this question after sufficient prayer and meditation.

In thanksgiving for the ordination of Michael J. Volino.

David E. Dowd
Crittenden Road, Rochester

Episcopal priests don't need comparison**To the editors:**

The married Episcopal priests who have come and are coming into the Roman Catholic Church are suffering enough without being equated with Czech priests who married after ordination or with disobedient United States priests. The Episcopalians NEVER had an intent to disobey Church canons. The array of Vatican options indicates possibly wide variation in personal responsibility on the part of the Czechs.

Lee Strong's lead story in the June 11th issue omitted a few pertinent facts. The Church's kindness and mercy is not creating a pattern for an established married clergy. The children or parishioners of married convert priests may not marry and expect to be priests. Nor can a priest whose wife dies remarry.

Strong neglected to mention that some convert priests exercise legitimate authority as pastors of congregations of converts using the approved Anglican Use liturgy of the Roman Catholic Church. Further, with the permission of the Vatican, married convert priests can serve as pastors in regular Roman Catholic parishes - and have done so!

Please do not confuse the Anglican Catholic Church not in union with Rome with the Anglican Use within the Roman Catholic Church. Holy Cross Anglican Catholic Church on Bay Road in Webster is NOT in union; there is no AU parish in the entire Northeast.

For information on the Roman Catholic AU movement, write Rev. Clark Tea - a celibate! - 1804 Theresa Ave., Las Vegas, NV 89101. Father Tea is president of the AU clergy - and a good friend of Father James Parker, quoted in the article. Father Tea is very anxious for correct knowledge of the movement to become widespread.

**Story raised question
about consistency****To the editors:**

When reading the article "MARRIED PRIESTS" in the June 11 issue of the *Courier* I wondered what had happened to the "seamless garment" of consistency?

Gene McHugh
Marsh Road
Pittsford

Travelers this summer would be welcome to visit these Roman Catholic Anglican Use parishes of the pastoral provision:

Our Lady of Walsingham, Houston, Tex. (Father James T. Moore); St. Margaret of Scotland, Austin, Tex. (Father Joseph Frazer); Our Lady of the Atonement, San Antonio, Tex. (Father Christopher Phillips); St. Mary the Virgin, 5083 Judson Ave., Las Vegas, Nev. (Father Clark Tea); Church of the Good Shepherd, Columbia, S.C. (Father William Ladkau).

There are also AU communities or missions in Los Angeles (Holy Ghost, AU Laity Chapter), San Diego, Corpus Christi, Atlanta (St. Augustine of Canterbury Community, Father Thad Rudd), Arlington, TX (St. Mary the Virgin - seeking admission) and Plano.

Finally, as one who grew up in the family of a respected Episcopal vestryman, I can testify that marriage among any clergy does nothing to make life easier or to cut gossip. Oh, what those wives have to endure! Don't think the scandals would be fewer!

Judith Echaniz
Barrington Street,
Rochester