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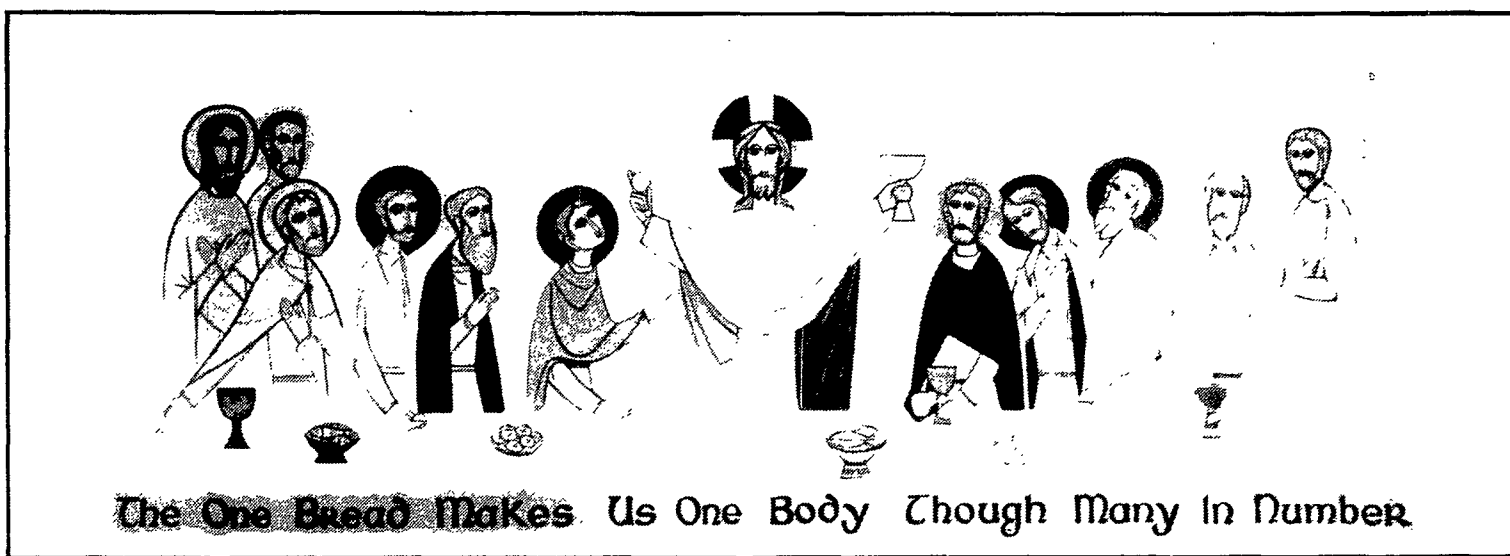
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**Letters Policy**

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.



This mural of the Last Supper dominates the dining room at the Graymoor Christian Unity Center in Garrison, N.Y.

# Ordination debate engages readers

## Does CUF chief know something others do not?

**To the editors:**  
In his letter of (published) Nov. 12, James Likoudis may have correctly restated the views of recent Popes regarding the ordination of women to the priesthood, but he overstated his case and gave the impression that he knows something that no one else knows when he wrote, "... women cannot receive the holy order of priesthood, and this by the will of Christ Himself ... (it is) a doctrine the Church cannot change." Mr. Likoudis is not alone in this viewpoint. Similar statements of New York City (Auxiliary) Bishop (Austin) Vaughan were widely quoted in the media this week as U.S. Bishops discussed and debated the controversial document which addressed the role of women in the Church.

At this point many are legitimately confused for two reasons: First, on the one hand we have a bishop and a distinguished layman making statements about the "will of Christ and the "immutability of sacerdotal discipline" while at the same time the Bishops are discussing the issue and exploring the possibilities of expanding the role that women may have in the Church.

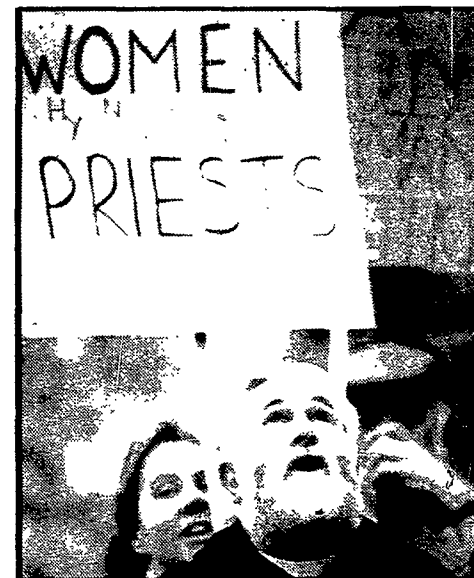
Furthermore, if Christ had in fact decided the issue (of women priests) for us and thus saved the People of God from the need to work the problem out for themselves, why are the Bishops wasting all this time on the issue? And why do so many of our priests and some Bishops openly offer the hope that the hierarchy will recognize the wisdom of ordaining any qualified person to priestly orders, married or single, man or woman? Are these servants of the Church fools and/or heretics? Or do Mr. Likoudis and Bishop Vaughan know?

Secondly, with all due respect to the Catholic traditions of priestly ministry, we should not diminish the theological truth that every baptized person shares in Christ's priesthood and that all baptized are called to represent Christ and his message of salvation to the world. While some receive a particular calling to devote their lives to continuing the work of Christ and His Church, would we not be closing our hearts and minds to the voice of the Holy Spirit if we were to decide that half of the baptized among us could not possibly have a genuine vocation to the ordained priesthood?

I rather believe that the Holy Spirit continually gives the People of God the encouragement and the enlightenment to assess its needs and resources, its strengths and weaknesses as it writes new pages in the History of Salvation. The Church is dynamic and living

because the Church has the ability and the right to insist that the hierarchy change its institutional rules and discipline — including the anatomical test — regarding ordination to the priesthood. In earlier times the Holy Spirit spoke through the People of God who elected their Bishops. Could it not be that the same People are now voicing the call of the Spirit to enable any qualified person to be ordained as priest?

Raymond McCormick  
Cross Ridge Road, Pittsford



AP/Wide World Photos  
An unidentified priest demonstrates Nov. 11 in favor of women's ordination in the Church of England.

## Don't seek proof for love of God

**To the editors:**  
How do we measure God's Love? Do we measure His Love by how many favors He does us? Do we measure His Love by whether or not He relieves us of our submissiveness to our biological "prisons"?

Is it a measure of God's Love for women to be allowed to be priests? Must a woman be free to rid herself of a pregnancy she didn't want or expect in order to prove God loves her?

The exact opposite is true! A measure of OUR love of the God Who created us, is whether or not WE accept the challenges and hardships of this life in the spirit that Jesus Himself accepted them. He accepted them even unto His own human death on the cross. He not only accepted death on a cross, but He accepted all the rejections of Him PRIOR to His death — the insults hurled upon Him; the scourging He submitted Himself to; the crown of thorns He endured; the carrying of that heavy wood so far in His weakened condition; finally, the driving of huge spikes into His wrists and feed before raising Him up on the cross to hang in agony before blessed

death occurred.  
We live in an age of total and complete arrogance. People who claim to love God are super quick to reject those things which God left us for guidance — the Scriptures, a rigid church structure, and above all else, His Holy Spirit.

It is truly amazing that with all the abuse that is heaped upon the priesthood, on the one hand, that women, many of whom claim to be abused by men, look upon the priesthood as the ultimate power they must achieve to be equal to men.

Mother Teresa has more sheer POWER in her smallest fingernail than all the priests, bishops and popes who ever lived! Why? Because she is totally submissive to God in ALL that He left us. In her awesome POWER, she does only what Jesus did; she loves EVERYONE, regardless of their state in life.

Are ANY of US equal to THAT task? I doubt it. I know that I, as a humble human male, cannot approach in the minutest way, the total love she has for the most putrid smelling outcast in the streets of Calcutta, New York, or even Rochester. Yet her love is but a dot compared to God's Love of us. And all WE do is complain.

Let us Pray!

John G. Lentricchia  
Bly Street, Rochester

## Was choice doctrinal?

**To the editors:**  
Mr. James Likoudis resolved for me a confusion as to whether the prohibition against women and married priests is a matter of tradition or doctrine (*Catholic Courier*, Nov. 12: "Answer is clear to CUF president").

Jesus Christ certainly set a precedent by naming all men as apostles and disciples. This act does not become a tradition until papal successors adopt the same policy.

define a doctrine? If so, it was not with the same clarity as he used in establishing the Eucharist: do this in memory of Me. Perhaps the choice was simply a pragmatic one. Given the inferior status of women at the time it would have been impossible for them to do the traveling required for spreading the Word. If this be so, is it sufficient reason to prevent married priests? Some of the apostles — notably Peter — and Disciples were married.

Leonard E. Edelman  
Lakeside Boulevard  
Hilton

The question then becomes did He