

From 3A

At times there is little patience with a community that, of course, has blind spots and real failures. Individuals can tend to reject that community because it moves too slow, or too fast, and as a result may become alienated from the community of Church.

There is a renewed love for Scripture due to the influence of the Charismatic Movement. Many people are beginning to read the Scriptures. However, since they are beginners, they often adopt a simplistic manner of interpreting the Scriptures. This can lead to an extreme personalism. However, in fairness it must be said that the Charismatic Movement has been a profound blessing for the Church.

Because of the trends in our society, there have been many different approaches to the question of human sexuality and marriage. Media are filled with opposite statements supporting almost every approach to ethical questions in these areas. There are many different attitudes in regard to abortion and contraception which Catholic people have not sorted out or integrated with the Church's tradition in these matters.

Further, the question of permanent commitment becomes a problem in a rapidly changing society. This presents difficulties in regard to marriage and in regard to vocation in general.

The influence of materialism and secularism typical of this society can be felt. For some this means that they see particular teachings of the Church as peripheral to their lives and refuse to recognize the authority of the Church in many areas. For some, when the Church speaks of a special love for the poor, they see this as meddling in politics or social policies. Finally, there is a particular sacramental problem in regard to Penance. The change and renewal of that sacrament has not yet caught on. Some feel reluctant to participate in the sacrament at the present time because of the changes that have occurred. Others are not quite certain how to make this sacrament an important one of the spiritual lives.

There is some polarization around these issues and a fair amount of dissent. However, it is fair to say that at the present time there is a new patience and a new willingness to reconcile differences in the context of the Church.

5. Pastoral Planning:

1. The following information on our Diocesan Pastoral Plan responds not only to the data requested for Bishop Hogan's Quinquennial Report, but also our fidelity to the Lord's Gospel mandates and the directives outlined in the document Directory on the Pastoral Ministry of Bishops.

2. The informational elements listed below correspond to the overall sections in the document "Directory on the Pastoral Ministry of Bishops" as these guidelines have contributed to design, development, implementation and execution of our Diocesan Pastoral

Plan. The highlights of our overall Diocesan Pastoral Plan are:

A. Bishop Hogan's Pastoral Letter "You are Living Stones" (November 28, 1975). This document was extremely important in setting the tone and context for our Diocesan Pastoral Plan.

B. Diocesan Goal Planning Program — this program clearly identified the accountability and responsibility for carrying out pastoral/ministerial programs among the Bishop's administrative and pastoral departments. The goal setting program assisted in more effective utilization of personnel and financial resources for developing ministerial, spiritual and sacramental programs to meet the needs of the people. The following goals were set by the Diocesan Pastoral Council and are presently being implemented:

1. Education
2. Unchurched
3. Sacredness of Life
4. Neighborhood Ministry
5. Small Communities
6. Liturgy
7. Structure in service of ministry

C. Diocesan Computer — our diocese is effectively utilizing the resources provided by data processing. Scientific technology is assisting pastors to get to know the members of their parishes better and offer more effective sacramental programs. The computer is a resource that our diocese is utilizing as an instrument in service of ministry.

Data is currently being gathered in the following areas so that pastoral programs can be developed on both the parish and diocesan level: evangelization, the unchurched and socio-economic surveys.

III. ECONOMIC SITUATION OF THE DIOCESE

1. The Religious Corporation Act of New York State provides adequately for the safeguarding of Church temporalities. The Diocese, parishes, schools and other pious institutions are constituted in law as legal and moral entities. There is no limitation on the acquisition or possession of temporal goods but if ownership or title is to be transferred (real property), there is required leave of the civil court. This limitation in no way places any restriction upon the freedom of the Church; it is merely a formality required by civil law and has never been denied, at least in this Diocese, if it had the approval of the Bishop. According to the Religious Incorporation Law of New York State the president of a parish is the Ordinary of the Diocese, vice-president is the Vicar General, and the pastor is secretary-treasurer and two lay trustees who have been approved by the Bishop. The term of the lay trustees is for a period of one year. No legal act is valid unless the Bishop or in his absence the Vicar General grant their approval. In matters of any importance it has been customary for the Bishop or the pastor to seek the advice

of a specially designated group of lay people who are knowledgeable in a particular matter, especially Parish Councils.

The Diocese has no indebtedness and receives financial assistance from no outside source except from parishes, some contributions from individuals and a limited number of legacies. We have contracts in the form of leases and services and other matters required by civil law for the protection of the civil corporate structure.

2. The civil administration of the Diocese is conducted by the Bishop who by law is the president of the corporation. The Vicar-General is vice-president and the Chancellor is secretary. The Ordinary is also the treasurer. In this Diocese a layman who has expertise in financial matters is Director of Finance performing his duties under the direction of the Chancellor. Decisions of major importance are made in consultation with numerous advisory groups — most important being the Priests' and Sister's Council, the Diocesan Pastoral Council and the Bishop's Finance Committee. When a decision significantly affects a parish, the advice of the Parish Council is always taken into consideration.

Each ecclesiastical and lay administrator accurately renders an account every year of their administration to the Ordinary. These are carefully scrutinized by a commission of accountants to insure accuracy and resolve any temporal problems that are evident.

3. The system of benefices does not exist in this Diocese. The clergy are paid a just standard or wage and this is reviewed yearly by the Diocesan Priests' Council and any recommendations for increments are approved by the Ordinary. This Diocese has a priest pension plan and disability plan for the benefit of the clergy. The religious women likewise have a plan of their own. The faithful are generous and the collection of offerings is organized.



Christian Stewardship

4. Stewardship — The Diocese is coordinating a Stewardship Program for our parishes. In the Fall of each year beginning in 1978, parishes are invited to participate, not mandated. We anticipate that one-third of our parishes will begin this Fall ('78) with the remaining two-thirds becoming involved in '79-'80.

The program, structured along many of the guidelines established by the National Catholic Stewardship Council, has been piloted in a parish in our Diocese for over two years. Since May of '77 an in-depth educational process has been carried out with our priests, and key lay leadership. Presently (Spring '78) an

educational/informational presentation is being conducted in parishes who will be launching the program in the Fall.

The Pastoral Center provides all the design, consulting, printing, training and analysis work for the parishes. The program emphasizes the time and talent efforts of a Stewardship Program. The purpose of the program is to generate new involvement and renew old involvement in the parish community. When these are achieved the treasure aspect of the Stewardship program is a natural spin-off.

The tremendous success of our pilot parish (St. Salome's) is our major marketing strength in convincing parishes to participate.

5. Goods belonging to shrines and their administration are in accord with the canons and civil law.

6. The archives of the diocesan curia and major theological seminary, St. Bernard's in Rochester, New York, are the two main receptacles for records and artistic patrimony.

IV SACRED LITURGY

The progress of liturgical reform in the Diocese of Rochester has been steady and good. There have been scattered abuses in one area or another, but they have been few and easily corrected with a word of instruction to those involved.

The principal reasons for this progress are two:

(1) There is an increasing knowledge of and comfortableness with the revised rites, and

(2) the growth of the work of the Office of Liturgy. Through workshops and other formation sessions, the Office has aided parish liturgy committees, parish staffs and liturgical ministers in understanding the nature of liturgy and their particular role in it.

In addition, approximately 85% of our parishes have liturgy committees that assist the planning of celebrations.

Full participation of the faithful is uneven but progressing. The quality of singing and musical performance is likewise uneven, but good initiatives are being made by parishes which are making musical liturgy a priority by the purchase of hymnals and hiring of music directors. Contemporary music has been used in liturgical celebrations, but more work needs to be done with pastoral musicians regarding the selection of appropriate and quality music.

To 5A