

## From 11A

2. Poorly developed communication skills.

3. Increased self-awareness among women of new opportunities personally and professionally if the marriage dissolves.

4. Personal growth changes within spouses that cause major differences in values.

5. Anti-divorce movements.

Research indicates that divorce increase is likely to remain for some time. Evidence from formerly marrieds indicate that "many people marry impulsively and divorce regrettably." Perhaps the only pertinent movement will be to promote a decrease in marriages because of better marriage preparation programs, and equally recognizable status levels for those choosing the single life.

6. Use of Contraceptives

In counseling situations, the emphasis is placed on aiding people in conscience formation since there are many misconceptions about contraceptives (i.e. that many are abortifacient and have serious physical side-effects). The majority of Catholic couples do choose contraceptives, and these are freely available in the market and through government-subsidized agencies, such as Planned Parenthood. The rapidly developing Natural Family Planning organization is providing a viable alternative for these couples and for priests in counseling situations, although it suffers from the very negative image of its forerunner, the rhythm method.

Generally, the attitude and response of civil authorities is to favor and subsidize the use of contraceptives, although recently, the national government has given significant recognition and funding to various natural methods.

7. Abortion

Extent: In 1976 in New York State, there were 235,000 live births and 155,000 "induced terminations of pregnancy." Over 70% of these abortions were performed on unmarried women, 85% of them within the first 13 weeks of gestation. National surveys have shown the attitudes of Catholics toward abortion to be very similar to the attitudes of the general population (generally in favor).

The State: Five years ago the United States Supreme Court legally opened the door to abortions. The current debate has shifted somewhat from the root issue of the morality of abortion itself to the question of state funding of abortions under health care laws designed to aid the poor. Again, Catholic attitudes are similar to general opinion. Some Catholics argue for such funding based on the rights of the poor to equal opportunities in health care.

8. There may be as many as 15,000

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migrant farmworkers in the Diocese of Rochester most of whom are involved in seasonal work. The Office of Human Development provides:

A. Some direct service to migrants in the sense of food, clothing and financial aid.

B. Advocacy on behalf of migrants with respect to employers, political offices, public agencies and State and Federal Legislation — all of this with a focus on just wages, acceptable working situations and sound health and living conditions.

C. Some community organizational efforts on behalf of migrants. For example, Office of Human Development might assist them in coming together and sensibly seeking acceptable wages, working and living conditions.

This involves a close working relationship between the Office of Human Development and such migrant agencies as Program Funding, Inc. as well as established and responsible trade unions.

9. Urban Pastoral Care

For approximately three years the Diocese of Rochester has appointed an Urban Vicar. This person is given the delegated powers of the Ordinary for 28 urban parishes in the City of Rochester. His role is to bring the authoritative and pastoral presence of the Bishop closer to the people to help them with their problems, coordinate efforts, and enhance the ability of the Church to respond to the special problems of Northeastern cities. In the past five years the Diocese of Rochester has faced these problems and taken these steps.

A. Decline of the fiscal position of Catholic Parishes . . . This has necessitated the closing of approximately five inner city schools in the City of Rochester. The Department of Education has tried to place these students in other schools and the staffs of our urban parishes have taken special steps in regard to neighborhood outreach to make up for the loss of the Catholic Schools. To solve the fiscal problems somewhat the diocese makes available \$200,000 annually to the Vicar of Urban Ministry to be distributed at his direction.

B. The influx of Black and Spanish

speaking to the City of Rochester . . . The Diocese of Rochester has established an Office of Black Ministries which is administered by a lay board. Further, the Office of Spanish Apostolate has been expanded and currently has a lay Director. These two offices try to sensitize both the various departments of the diocese and the parishes of the diocese to work effectively with these minority groups. Both of them are a profoundly religious people and the diocese struggles to bring the healing message of the Gospel to them through its parish structure. There is a problem of racial tension in the City of Rochester and even among Clergy and Religious we need further efforts to develop cultural and linguistic rapport with minority groups.

C. Neighborhood decline . . . The Office of Human Development has instituted community organizing efforts — some of the poorer sections of our City. Some parishes have begun to take a special interest in housing, either through rehabilitation programs or as in Immaculate Conception Parish in the providing of new apartments in the area. The Bishop Sheen Housing Foundation is constantly at the service of the parishes, helping them to interact with their neighborhood in regard to housing stock. The Vicar of Urban Ministry tries to help the parishes to participate in community development projects with Federal, State and Local programs.

D. Experimental parishes have been established, such as St. Bridget's which specializes in outreach in the Black Community. Experimentation is encouraged in terms of pastoral programs by the Vicar of Urban Ministry. The Pastoral Program of the Diocese of Rochester places a high priority on Urban Ministry.

10. The Diocese has required that every Parish Council have a Human Development Committee. The Office of Human Development provides training programs for these committees which form them in the traditions of the Gospel, teachings of the Church, and an explicit skill in prayer. These committees who then work in their own immediate neighborhood provide an active presence of the Church in regard to the problems of people and the problems of structures. Most of the other problems mentioned in this section have already been addressed.

There have been some conflicts between the Church and the Civil Powers in the field of Social Justice, such as the movement toward Death Penalty Legislation in the State of New York, the Appointment of Public Defender for clients who were unable to afford one in a manner that was freed of political influence, and the provision of voter registration on a more open basis especially for the poor. These conflicts, however, are resolved in a way that is, while not pleasant, filled with respect for the dignity of each participant in the controversy.

Certainly there is some pressure brought to bear on the diocese and upon specific pastors by those who feel that the Church should not get into these types of questions. Generally speaking, all parties are accessible to people who feel this way and talk with them, trying to encourage the study of the Vatican document, Papal documents and the Gospels.

11. Conduct of Catholics in Public Life is not much different than others in Public Life. We have many Catholic legislators. Some are outstanding and others seem to be especially reactionary towards the Catholic dioceses. We do not feel that any negative consequences come from the diversity of political ideas among Catholics. We are delighted to have so many Catholics in public life.

### STATISTICAL NOTE 1

1. **Diocesan Pastoral Council**  
The Diocesan Pastoral Council is composed of fifty-four members — forty of whom are lay members, 6 priests, one religious man and six religious women. They meet six times per year.

2. **Priests' Council**  
From the Priests' Council Constitution: The Priests' Council shall consist of twenty-four elected members. There shall be ten Age Block Representatives, ten Regional Representatives and four Religious Representatives. The term of office of the members of Priests' Council shall be for two years, but no priest may serve more than two successive terms. The Priests' Council will meet monthly except during the months of July and August. Since the last Quinquennium, seventy priests

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