

Has Her  
Time  
Come? . . . 17



# COURIER-JOURNAL

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## Black, Native American Support Collection, Bishop Urges

Dear Friends,

On the weekend of Feb. 23 and 24 — the first weekend of Lent — the Joint Appeal for Black and Native American ministries will be taken up as a second collection in all the parishes of our diocese. May I strongly recommend this annual appeal to your generosity?

Twenty-five percent of the collection is sent to the National Office of Black Catholics, where it is used for issues of justice and advocacy as identified by the Black Catholic Caucus and the Bishops who serve with them. Another 25 percent is sent to the National Office for Black and Native American Ministries, where it is used for ministries of service, advocacy and evangelization.

The remaining 50 percent is used in our diocese and

is one of the major funding sources for our Office of Black Ministries. These funds are used in ministries of healing, comfort and advocacy with an emphasis on service to the poor.

As Lent begins, may I urge you to be more generous in this forthcoming collection. Your help will serve to bring new life to sisters and brothers in need.

With every best wish, I remain,

Your brother in Christ,

*Matthew H. Clark*

+ Most Reverend Matthew H. Clark, D.D.  
Bishop of Rochester

## 900 in Ithaca Discuss Family

By Martin Toombs  
Southern Tier Editor

Ithaca — A new awareness in government and industry of the needs of families was the dominant theme at the Governor's Conference on Families at Cornell University Saturday.

More than 900 delegates from throughout central New York participated in the workshops that formulated recommendations to the federal government on the family.

New York City Council President Carol Bellamy's agenda, which she noted in her keynote address, listed

items that apparently were on the minds of the delegates as they surfaced often in the 20 workshops.

Family structure has changed, Ms. Bellamy noted, pointing out that the "classical romanticized family of breadwinner and homemaker is simply no longer the primary social economic unit of our society, if ever it really was. Recent statistics show that only 17 percent of American households include a father as a sole wage earner, a mother as a full-time homemaker, and children."

"Some would argue," she commented, "that these figures suggest the family is

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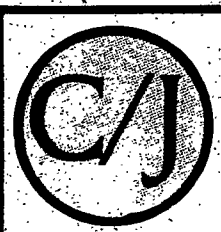
## Dutch Bishops . . . Back to Vatican II

By Father Robert A. Graham

RNS Correspondent

Rome — Is the "Dutch crisis" really over?

If official declarations of the particular synod of Dutch bishops held at the Vatican to study pastoral problems in the 5.6-million-member Dutch Roman Catholic Church mean anything, all is now practically in order.



Analysis

The seven bishops, struck by polarization in their own ranks, have found unity among themselves. They must feel better understood in Rome and even got apologies.

Most of all, the time of liturgical and pastoral "experimentation" in the

Netherlands Church is over. It is back to Vatican II, rather than on to Vatican III.

In 16 days of what were described as "frank exchanges" on various sides, in the presence of Pope John Paul II, the synod (composed of Vatican cardinals and other Church representatives as well as the



During a ceremony in the Sistine Chapel on Jan. 31, Pope John Paul II signs a document affirming the conservative doctrine of the Netherlands Roman Catholic Church — thus concluding the special 17-day synod of the Dutch bishops. (RNS)

seven Dutch bishops) found common ground. Its decisions, by any standard, mark a distinct and sharp change of course in the life of the Dutch Catholic Church. Seminaries will be reinstated; the idea once ventilated of married priesthood is decisively repudiated; the fundamental distinction between the ordained priesthood and the "common priesthood" of the faithful is insisted on; liturgical extravagances, including intercommunion, are frowned on.

Further, the quaint sex theory combining celibacy with what is called "affective integration," also known — said the synod — as the "third way," is sat upon.

A more opaque area in the synodal decisions regards the so-called "pastoral workers," lay people performing near-sacerdotal functions — the diaconate got a boost. Also unclear is the future status of former priests now employed in teaching in Catholic institutes. This, Cardinal Jan Willebrands of Utrecht said, will need more detailed study even from the civil aspect.

To give teeth to these decisions, the synod created a

commission, composed of two Dutch bishops and one Vatican official, Cardinal Gabriel-Marie Garrone, to keep a vigil on the carry-through of the synod's directives.

What magic brought all this about? On the eve of the synod a real deadlock could have been foreseen between the Dutch prelates and the Roman cardinals with right to vote in the body. What made anyone think that a synod could make the seven Dutch bishops make up their own domestic squabbles? The young new Belgian archbishop-designate of Malines-Brussels, Godfried Danneels, a deputy co-chairman of the synod, described it "an historic event," for lack of more elaborate phrases.

If the unity was only apparent and forced upon everyone by the commanding presence of Pope John Paul II, there is really no evidence of it. On the con-

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"Don't say that the Dutch bishops caved in . . . just say that it was an idea whose time had come."