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COURIER-JOURNAL
CHRISTMAS FUND
Give Generously

Annual Drive Opens to Aid Diocesan Poor

The annual Courier-Journal Christmas fund drive to aid the neediest persons in the diocese opens today. Since the beginning of the drive in 1969, diocesans have contributed more than \$540,000 to the fund.

Run in conjunction with Catholic Charities, fund donations are used to help the poorest of the poor the Diocese of Rochester. Poverty exists in every corner of the diocese, from its urban centers to its rural settlements.

As part of the drive, the Courier-Journal annually prints the 100 "neediest cases" in the diocese as provided by agencies of Catholic Charities. All of the cases are true and documented, but they are only representative of many more.

While some contributors may be moved by a particular case to contribute to that particular family or individual, and other cases may solicit less response, the agencies of Catholic Charities must use their expertise in distributing the funds so that as many as possible may be helped.

Parishes or organizations wishing to participate in the fund should contact Catholic Charities.

The cases run the gamut of human misfortune, from illness to physical infirmity to joblessness to poverty to loneliness. Need is democratic — both the old and the young are afflicted.

No matter whether it is a bright-eyed child about to be disappointed at Christmas or an elderly person left with no more than memories, the need for concern and assistance is obvious.

Contributions should be sent to:

Courier-Journal
Catholic Charities
Christmas Fund
50 Chestnut St.
Rochester, N.Y. 14604

Neediest Cases In the Diocese

1 Mr. and Mrs. J — ages 68 and 77 — are an elderly couple living in a shack in a rural area. Since the shack is theirs, they won't move. Electricity and heating costs in the winter are very high because of lack of insulation. She receives about \$140 Social Security and hasn't Medicaid, although her medications are very expensive. His Social Security is also small and he hasn't any pension.

2 Mr. and Mrs. H are an older disabled couple who are both in poor health. Paying bills and meeting their everyday living expenses have become increasingly more difficult because of their small fixed income and the high cost of food, heat and taxes. Many months there simply isn't enough money to go around, so they are often hungry and in need. Inadequate clothing and heat cause a great deal of suffering during the long winter season.

3 The T family has moved to the Rochester area within the past year. All three of the children have physical and/or learning disabilities. The family has now moved into its own apartment and is beginning to get back on its feet. Mrs. T is feeling much more confident about her own abilities to cope and the children are beginning programs to meet their special needs. Still, there are many expenses in starting family life anew that are difficult to meet on a welfare budget.

4 A left his native Haiti to seek a life free of oppression with the hope of eventually being joined by his wife and two daughters. Recently, A learned that his wife died after a brief illness, leaving the two girls in the care of their grandmother. Because of the extreme poverty in Haiti, grandmother is unable to provide for children. A has had only temporary

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Bishops Decide to Write Pastoral on Women-Church, Decide Holy Day Questions

By Jim Lackey

Washington (NC) — Decisions to retain the current list of six holy days of obligation in the United States and to begin preparing a pastoral letter on women highlighted the U.S. bishops' annual general meeting in Washington Nov. 14-17.

The bishops also approved a pastoral letter on Hispanic ministry and a statement marking the 20th anniversary of the liturgical changes initiated by the Second Vatican Council.

And they elected Bishop James A. Malone of Youngstown, Ohio, as their president for the next three years. Bishop Malone, the bishops' vice president since 1980, succeeded Archbishop John R. Roach of St. Paul-Minneapolis.

This year's agenda for the annual meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference was the lengthiest in recent memory, with dozens of major and minor action items and reports.

Partly because of that, but also because of a desire for more collective prayer and discussion among the bishops, they decided to resume meeting twice a year, beginning in 1985, and to make the meetings slightly longer.

Issues involving women made up one of several themes running through the bishops' meeting. Prior to the meeting about 100 bishops met with 50 women for a two-day discussion on the role of women in the Church.



In Washington's Lafayette Square, some bishops attending the National Conference of Catholic Bishops meeting, participate in a candlelight vigil across from the White House to demonstrate against U.S. intervention in Central America and the Caribbean. Bishop Maurice Dingman of Des Moines, Iowa (right), told a crowd of about 150 that recent U.S. actions "pose a threat to Central America." (NC Photo)

The proposal to begin drafting the pastoral on women passed with ease even though one participant in the workshop, theologian Elizabeth Schussler-Fiorenza, said some women do not want to be treated by the bishops as a "special problem."

The bishops were also reminded by retired Cardinal John Carberry of St. Louis that Pope John Paul II recently had urged the bishops

to withdraw support for any group or individual promoting ordination of women to the priesthood.

Bishop Joseph L. Imesch of Joliet, Ill., chairman of the bishops' Ad Hoc Committee on Women in Society and in the Church, which proposed the initiation of the pastoral, said the document when finally approved would state and respect the teaching of the Church.

He also said preparation of

the pastoral may take at least four years.

Another issue that could be categorized under women's concerns was the Vatican-mandated study of American men and women Religious, which was discussed by the bishops during a special session Nov. 15.

Archbishop John R. Quinn of San Francisco, a former president of the bishops who was appointed by Pope John

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Bishops Take Risks with New Style

By Jerry Filteau

Washington (NC) — "Being an apostle is a risky business," Archbishop John R. Quinn of San Francisco commented matter-of-factly during the U.S. bishops' annual meeting Nov. 14-17 in Washington.

How the American bishops are handling that risk, with a growing self-assuredness in their pastoral leadership and a growing style of dialogue and collegiality, was highlighted in several ways during that meeting.

Three controversial topics they treated — a planned pastoral letter on women in church and society, another pastoral on the U.S. economy and Catholic social teaching, and a papally mandated study of U.S. Religious — exemplified a growing maturity and self-confidence among the bishops as a body.

They showed an increasing willingness to confront tough issues head-on — and to do

so in a pastoral style of leadership based on dialogue and consultation — in three crucial areas:

- Tensions with the Vatican that are intensified if not sometimes created by an increasing perception of the U.S. Catholic Church as one of the leading forces in the church throughout the world;

- Tensions within the U.S. church, notably in the area of the role of women in the church — an issue that is also closely tied to the tensions with the Vatican;

- Major issues of morality in U.S. public policy.

The bishops' new style is certainly more a long-time evolution than a revolution, but much of it can be traced to two major events in the recent history of the National Conference of Catholic Bishops: their 1982 special assembly for 10 days of prayer, reflection and discussion in Collegeville,

Minn., and their experience in developing a national pastoral letter on war and peace, which they issued last May.

Many bishops have said that the Collegeville meeting gave them a new sense of identity as pastors and leaders, both individually and as a body.

Under Cardinal Joseph Bernardin of Chicago, what began in 1980 as a general idea, that the bishops should draw up some sort of moral guidelines on nuclear war, turned into a major, internationally acclaimed pastoral letter.

The process of consultation and open debate that Cardinal Bernardin undertook on successive drafts of that letter has become the model for future pastoral letters by the U.S. bishops.

Such letters used to be written by small committees, in consultation with a few experts and in a largely closed-door process, and then presented to the body of

bishops with the expectation that after a relatively minor amendment process the bishops would give almost a rubber-stamp approval of the committee's work.

The war and peace committee vastly widened the consultation process, involved the whole body of bishops far more intensely in the pastoral's development, and ended up with a document that addressed moral issues of public policy with a comprehensiveness and specificity that was unprecedented for the U.S. bishops.

Bishop William McManus of Fort Wayne-South Bend, Ind., summarized the implications of that approach Nov. 14 when he asked the bishops to discuss the moral implications of the U.S. invasion of Grenada. With the war and peace pastoral "this body acquired a reputation for answering tough questions," he said, and it would be delinquent in its role

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