

TGA

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this year's appeal goal — \$3.45 million — is just enough to keep diocesan services operating at the current level. It does not allow for the reinstatement of positions and services eliminated in last year's budget cuts. As Father Bayer notes, the appeal goal-setting process was "thorough and painful," and entailed numerous compromises.

"Not all needs are able to be met. It is the job of the leadership to determine what needs can reasonably be met with a reasonable increase in parish goals," he explained.

"There's a fine line between 'needs' and 'wants,'" Father Moynihan elaborates. "The constituency (the people of the diocese) always needs a lot, wants a lot. But it would be Utopia to think that all of that could happen."

Yet, as Father Bayer points out, "what may be some people's want may be other people's need."

Father Moynihan agrees. He notes that for a parent of college-age children, allocations to campus ministry may be of prime importance, while for single people, programs to aid the poor may be a priority.

As a result, Bishop Clark emphasizes, "we are continually reviewing what we do with the funds placed at our disposal. This year, in light of our present circumstances, we have even deepened that type of work. I think it's important for our people to know that we use the funds placed at our disposal very carefully."

The bishop notes that the size and expenditures of the diocesan administration are "consonant with and in proportion to those of our

sister dioceses" of Buffalo, Syracuse and Albany. "Our programs are progressive and quite generous, but they are not overloaded or out of proportion."

All three men are optimistic about the outcome of the 1986 appeal. They hope that the return to the parish-based format will encourage former donors to contribute again. "We need our diocesan people to totally invest themselves in their effort and translate that into a donation," Father Moynihan says. "We need their prayers, and we also need their gifts."

Bishop Clark echoes that sentiment. "In our tradition, it is very important that all of us support our common works," he says. "Very important, in that spirit, is the participation of as many as possible in this." Increased participation, he observes, will not only lighten the financial burden on those who already contribute, but will also "indicate a commitment to our common work."

"We have tried to make a special invitation to those who have not supported us in the past, and especially to those who did not participate last year," the bishop continues. If people make a fair effort to understand the workings of the diocese, "they will find worthy and good programs."

He adds a hope that all members of the diocese — whether they can contribute "a penny or a million dollars" — will feel welcomed and needed. The amount of contribution, he says, is secondary to participation.

"I'm optimistic that many people will rejoin us," Bishop Clark concludes.

Next week we will look at the variety of services the diocese provides to parishes.



Patients each have their own style of participating in daily Mass. Like St Peter, Steven Tryzno, also known as "the General," can't always stay awake. Next to him, Chester Englert's attention is riveted to the altar, while Stella Potwora, Eleanor Koesterer and Loretta Carey read along with the liturgy.

Hospital parish

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"You don't have to lose your confidence because you come in here," DeBuck said. "You've got to keep going . . . You just can't sit in your room and mope and look at the idiot box (television). If people would just get out and do things, they'd find life isn't so bad, that you're better off than you think."

"Nobody likes to come here," he added. "But you've got to make up your mind to keep going. It was always doing things that kept Gert going up to the end."

While Webb's death has left the parish

floundering at present, DeJarlar believes that her passing has also united parishioners and given them a new sense of purpose.

"I know more than ever that the only way you get to feel you're worth anything is if you're needed," she said. "I think we need a few more meetings to see if we can carry it off, but I do feel good that we have rallied together to do what she did."

"It would be hard to fill the shoes of a Gert Webb, but we're trying and I think that's all we can do," DeJarlar concluded.

Fr. Curran

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Roman authorities and theologians throughout the world who have rightly been employing different types of methodological approaches," he said.

In addition, the exaggerated tensions stem from a structural deficiency, he said. "The United States Catholic bishops in their two recent pastoral letters on peace and the economy have recognized that social change involves both a change of heart and a change of structures. Unfortunately at the present time, those structures which should embody the understanding of the Church . . . are very weak and insufficient."

"The Roman Catholic Church is still highly centralized in Rome. Even in theory, high Roman officials are downplaying national and regional conferences of bishops," he said. "In practice, bishops' conferences have very little power. The synods of bishops which have been held periodically have not really been free and honest discussions of problems facing the Church. These meetings have been heavily controlled by Roman officials. As a result, there is really no structure to truly make present the two-way

dialogue between Rome and the particular churches.

"The collegiality of bishops will never be a reality until individual bishops or a group of bishops can publicly express disagreement with the pope on certain issues, even those belonging to the non-infallible Church teaching on faith and morals," he continued. "Yes, the pope has the Petrine office in the Church and is the head of the Church as well as its symbol of unity, but the pope can be wrong. Bishops must be in a position within this community of bishops to freely and forthrightly state their opinions. At the present time, we really do not have viable structures to make collegiality a living reality in the life of the Church."

Similarly, Father Curran said, women will never achieve equal participation in the life of the Church without structural change. Noting that many in the Church tend to overlook this problem because they see it solely as an American issue, Father Curran said that the question of ordaining women "is a question of universal human rights. However, there is a much greater consciousness of this issue in the United States at the present time, and it is precisely here that these tensions will be felt the most."

Father Curran began his lecture by tracing the history of U.S. Catholicism and the various tensions with Rome which have been a part of that history. He noted that Bishop



Father James Lawlor (center), pastor of St. Mary's Church, Rochester, and Joel Vang talk with Father Curran at the reception that followed the theologian's speech. Vang was listening to a radio broadcast of the final game of the World Series, which was being played concurrently with the Newman Lecture.

John Henry Carroll, who was elected by the U.S. clergy to be the nation's first bishop in 1789, had been one of the first to ask Rome to grant the Church in the United States ecclesiastical liberty to adapt itself to the times and the circumstances of the young nation.

"However," Father Curran continued, "this vision was soon abandoned and never became a reality. John Carroll himself, after he became bishop, insisted more and more on authority and feared the exercise of

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