

Diocese reorganizes Pastoral Center

By Lee Strong
Staff writer

ROCHESTER — The Diocese of Rochester has announced plans to reorganize offices of the Pastoral Center, effective July 1, 1991.

The new organizational structure replaces the current division configuration, and realigns various offices and activities — or “functions” — under new ministry groupings.

Under the new alignment, the ministries of the Pastoral Center will be grouped under two broad categories: an external

group charged with carrying out the goals contained in the diocesan statement of Mission and Goals adopted in February, 1991; and an internal group that will support external ministries and the parishes.

According to Father John M. Mulligan, vicar general and moderator of the pastoral office, the realignment is being done not only in response to the mission statement, but also to the report of the Five Year Financial Planning Task Force, issued in April, 1987, and the recommendations contained in the Winters Research Study, completed in the summer of 1990.

The new configuration was developed by a committee headed by Father Mulligan, in consultation with Bishop Matthew H. Clark.

The goal of the reorganization is to promote greater flexibility for the Pastoral Center and to increase awareness and understanding of the services it provides to parishes and institutions of the diocese, Father Mulligan said.

Father Mulligan said each of the four external ministries corresponds to one of the four goals listed in the diocesan mission statement: faith development; parish sup-

port; provision of well-qualified pastoral ministers; and provision of human care and advocacy for social reform.

The basic objective for these four ministries is to achieve the goals set forth in the mission statement, Father Mulligan explained.

The external group will consist of Faith Development Ministry, Qualified Pastoral Ministers, Parish Support Ministries and Social Ministry.

Faith Development Ministry will be directed by Sister Mary Ann Binsack, Continued on page 15

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In our times, there is a desire on the part of many to revise devotional representations that appear to propose Mary as a paradigm of passivity and submission to male authority, a woman valued chiefly for her virginity and maternity, a woman confined to domestic and familial roles. ... Such images do not reflect the gains women have made in terms of equality and co-responsibility.

#242 in the first draft of “Partners in the Mystery of Redemption: A Pastoral Response to Women’s Concerns for Church and Society.”

Women behold varied images in face of Mary

By Barbara Ann Homick
Staff writer

When the young girl Mary assented to God’s request that she bear the savior of the world, she earned one of the most revered places in Christian history. Yet in recent chapters of that history, Catholics have struggled to see Mary as she is meant to be seen — whether as a model of passivity and submissiveness, a symbol of strength and courage, or something in between.

One of the few prominent women in the Gospels, Mary long has served as a role model for Christian women. But as women’s social roles changed radically during this century — from the early suffragists, to the June Cleavers of the 1950s, through the boardroom executives of today — so, too, did the ways in which they view the Blessed Mother.

For Pat Brewster, a professed member of the Holy Trinity Benedictine community in Hornell, the simple, daily experiences of her own life as a woman point out the depth of Mary’s strength.

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