



Goal for OCF: To Unify All Teaching Arms

By CARMEN VIGLUCCI

In order to unify and coordinate all religious education in the diocese, Bishop Fulton J. Sheen last January appointed 10 "area coordinators" to assist education vicar, Father Albert J. Shamon. Thus was strengthened the Office of Christian Formation (OCF) with Father Shamon its director.

The Bishop at the time announced a five-point program for OCF:

For each area coordinator to develop a regional Christian Formation board and staff;

To visit parishes to study the needs and available facilities and to make recommendations for the parochial school and parish CCD program;

To implement in-service training programs for all persons in religious education;

To develop religious formation programs on various age levels;

To continue their own training for religious education.

Father Shamon put it this way:

"Religious education on all levels will hopefully come to new quality through unification of our efforts. The area directors will deal directly with the parishes in their district and all teaching personnel there."

The Office of Christian Formation functions as an umbrella covering the religious educational efforts of various diocesan departments, thus following the advice of the U.S. Bishop Conference recommending such unification.

For the sake of clarification, OCF might be pictured as the hub of the religious educational wheel in the diocese with its spokes leading to such divisions as the parish school system, the Adult Theology Program, Newman Apostolate, Confraternity of Christian Doctrine (CCD), high schools, colleges and the Family Life Bureau.

No one thinks such an undertaking is a light task and in order to get things rolling Bishop Sheen tapped a dynamic young priest, Father Gerald T. Conroy, to be Father Shamon's executive assistant. Having served in the trenches, so to

speak, of Christian Formation in the Southern Tier, Father Conroy had already been named by Bishop Sheen to be area coordinator for the city of Rochester.

Other area coordinators are Father James A. Schwartz, Monroe County suburbs, west of the Genesee River; Father Foster Rogers, Monroe suburbs east of the river; Father John L. O'Connor, Newark; Father Robert Miller, Geneva; Father John Glogowski, Auburn; Father David Gramke, Ithaca; Father John M. Mulligan, Elmira; Father Robert G. Magin, Hornell, and Father David Simon, Avon.

Father Conroy's role will be to coordinate all their efforts.

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Msgr. William M. Roche, superintendent of diocesan schools, confers with Mrs. William Conway, coordinator of lay teachers.

Highlight of CCD: Laity Participation

FR. DANIEL HOLLAND

The Confraternity of Christian Doctrine (CCD) is one of the most rapidly expanding areas of the Church's educational mission. Blossoming after the Vatican Council, CCD has quickly become the most significant area of adult lay involvement in the contemporary Church.

Sensitive Church leaders have made strenuous efforts to inform, form and motivate adult Catholics to a new vision of the meaning of their faith: every Catholic shares responsibility for the quality and spread of faith in the modern world.

In practical language, every parishioner, not just the pastor, is responsible for the faith-life of his parish.

Such responsibility involves two major developments in the Church: lay Catholics must, by right of faith, share in the decision-making processes of the Church, and lay Catholics must take an active part in deepening and spreading the Catholic faith.

This leads to the most significant trend in CCD. Lay diocesan Catholics, through formation of more than 40 CCD parish boards (or CCD Boards of Religious Education) in the past 2 1/2 years, are beginning to share in the parish's decision-making process with the parish priest in such areas as texts, training of CCD teachers, and establishing programs of religious education.

Secondly, more than 2,500 lay Catholics are now teaching CCD classes in the diocese. Half this number have successfully completed a basic 60-hour training course in the past two years.

On the diocesan level, the CCD office lay board has been functioning for just over two years. Regional boards in the Southern and Eastern Vicariates of the Diocese are also in operation.

With this massive lay participation, new trends in educational structures are developing and new priorities are being voiced.

A most significant rearrangement of educational priorities (Continued on Page 8A)

High School Enrollment Shows Rise

The 10 major Catholic high schools of the Rochester Diocese have registered about 9,793 students for the 1969-70 year that begins in the first week of September.

With some of the figures reported as approximations, the total is about 130 more than last year's enrollment. Administrators point out that actual attendance totals become clear only after several days of classes. Four of the schools have announced tuition increases since registration began last Spring.

The seven schools in Rochester and its environs reported that 8,057 had registered. The suburban, coeducational schools, Bishop Kearney and Cardinal Mooney, continued to grow. Kearney's registration is 1,752, against last year's attendance of 1,612, and Mooney's total is 1,550 against 1,429.

A school spokesman reported Our Lady of Mercy at "capacity" with 1,035 girls registered, and a waiting list of applicants.

The other girls' schools are (Continued on Page 7A)

Superintendent Views Prospects for Schools

FR. RICHARD TORMEY

The Rochester Diocese will lose only two parish schools and one private school this year and see the closing of only four grades in two other places, despite financial pressures in many parishes and a growing "defeatism" about the future of Catholic school system.

This is the evaluation of "the school crisis" Msgr. William Roche, superintendent of the diocesan school system, makes as the new semester nears.

St. Francis school, Auburn, St. Rose's in Lima and the Academy of the Sacred Heart in Rochester have closed their doors for reasons of teacher-shortage and finances, he said.

Their registration totalled about 500 pupils last year.

Two grades in Mt. Carmel School, Rochester, and two in St. Mary's school in Bath will be closed.

"We anticipate a decline of perhaps 2,000 children in the total diocesan school system this fall," Msgr. Roche predicted. "But we are not hurting like some other dioceses who have closed many elementary schools."

"The negativism in that broad statement: The Church will soon be unable to keep their schools going," is the reason our enrollments in the first grade are constantly falling," he said.

"Parents who believe the loose talk about the phasing out of our schools now start their children in the public schools or pull them out of our upper grades. This, plus their lack of support in the school collection of their parishes helps to increase our problems."

No immediate changes in policy or outlook have been made in the diocese to anticipate money-problems which threaten parochial education, Father Daniel Brent, associate superintendent said.

"But very shortly the New York State Catholic School Superintendents and the N.Y. State Catholic Committee (the

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Newman Apostolate

The Challenge on Campus

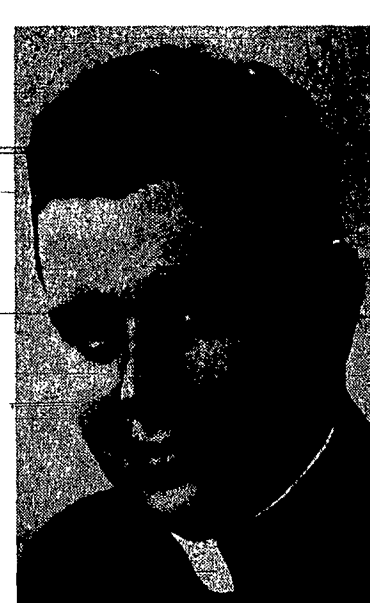
The Rochester Diocese has 21 priests and Sisters involved with the campus ministry at the 17 secular colleges within this diocese. A total of 15,190 Catholics attend these schools, constituting about one-third of the total enrollments. The director of the Diocesan Newman Board, chaplain at State University College of Brockport, here describes the impact of last spring's campus disturbances and the stature of the Church in these troubles.

By FATHER MICHAEL DALY

Campus chaplains had at least a few things in common last June. We were tired and worried and frustrated. With a sense of dread, many of us watched young people as they left for home angry, knowing that their anger was intensifying and spreading.

We knew then and realize now that very little of the cause for student fury would be changed by Fall.

The Vietnam war goes on; only a few colleges have noticeably changed their policies on "student participation"; the question of university ties to government and business is still not completely asked; there is still racism in campus structure. The inequities of the draft, stifling educational procedures, too little professor-



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student contact, impersonalism, all remain. In short, practically the whole agenda of reform for September 1969 presents itself for September 1969.

I expect students will react this year to that agenda very much as they did last year. What is worse, I expect that editorials on TV and in the newspapers will simply repeat last year's ineffectual critical response.

But, saddest of all, I expect the least effective response to

come from the organized Church.

Francis Carling, formerly a student activist leader at Fordham and now studying at Yale, points out the distance between the rebel young and the Church in his recent book, *Move Over*. "I do not know," he says, "of a single activist student who is still conscious of himself as a Catholic."

A great many find the denominationalism of Christianity silly and try not to speak of themselves in such terms.

I doubt that many campus ministers would qualify, let alone dispute, that statement.

Obviously, such a situation poses a real threat and a fundamental problem to the campus minister. Most of us sympathize, if not entirely agree, with the mainstream of student criticism. A few of our number across the country have even publicly supported and assisted some of the disruptive tactics. The general response to this has been ridicule, and, in some cases, even official reprisal.

And, in this we have another example of a continuing contemporary paradox: clergy and religious assailed from all sides because they are involving themselves in what are ulti-

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