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Goal for OCF: To Unify All Teaching Arms

Continued from Page 1A

His selection was not by chance; he had helped establish the Christian Formation board in the Southern Vicariate, thus providing a working model for the diocesan-wide effort.

"Father Bartholomew O'Brien (Southern Tier vicar) got the jump on the rest of the diocese," Father Connor said, "and he got us moving. We set up a Christian Formation board, with nuns and laymen represented, and we visited individual pastors to help them meet their educational needs and to set up adult education programs."

While the Southern Tier has a single board to coordinate its educational activities, the Eastern Vicariate, under the leadership of Father Raymond Wahl, and Father John Glogowski envisages three boards to serve its wide area. One board is already operating in Cayuga County (Auburn) under Father Glogowski's direction.

Because Monroe County constitutes the busiest area in the setup, it, like all of Gaul, is divided into three parts: the city proper, suburbs east and suburbs west of the river.

Father Connor is the coordinator for the city and he foresees the need for helping in servicing the city's 37 parishes.

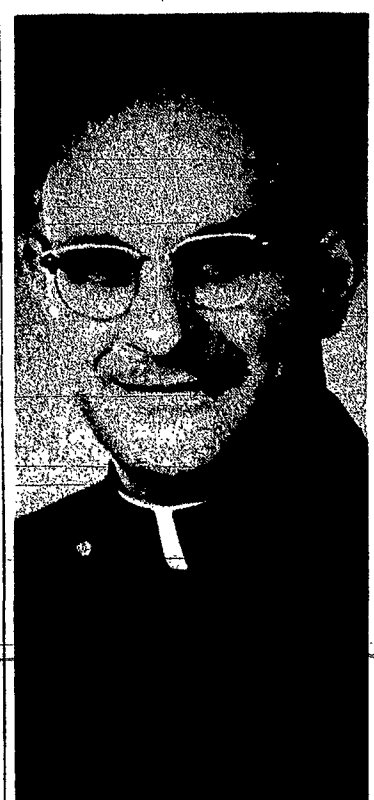
Thus through the work of area coordinators and their boards it is seen how the first aims of Bishop Sheen's directive are being effected — the establishment of area boards and helping parishes meet their educational needs.

An example of the efforts under way to fulfill another of the Bishop's points, in-service training for teachers, is the establishment of the "Choose Life Program" for CCD teachers which will begin in September for 200 teachers.

"Choose Life" is an experimental, pilot program being tried for the first time in and around Monroe County for high school CCD teachers. It may later be used diocesan-wide.

It is in addition to the diocesan "Come to the Father" series set up for elementary teachers in both CCD and parish schools.

Chosen because of its "inductive method" (discussion type classes as opposed to lecture-type "Choose Life" follows guidelines established



FATHER SHAMON

by OCF for use by one of its agencies, CCD.

Another of the Bishop's points — developing religious formation programs on various age levels — will involve OCF in the diocesan school system, from elementary right through college.

OCF will participate in the religious studies segment in the schools and Father Connor said, "Eventually religious programs will be divided into age groups, for example, primary, mid-grades and so on through college and adult education."

To illustrate the wide goal for OCF, CCD and Adult. Theology programs eventually will be coordinated into this phase.

"Some of our people have met with Council of Churches representatives to explore the possibility of joint educational programs," said Father Connor.

And on the local level there have already been joint projects on such topics as the Bible, Scriptures, and, "with older kids, just getting to know and understand each other's religions."

As for the overall OCF program, "We're still in the formative stages," Father Connor said, "and Father Shamon's illness has slowed us down."

"There are lots of kinks to be ironed out," said the energetic priest, flexing and unflexing his fists like a man who can't wait to get to the ironing board.



Absorbed Willing Worker

Two Parishes To Inaugurate New System

Elmira — Two combinations of grades in three parochial schools here will feature school openings next month.

Under the new arrangement, St. Casimir's School will house only grades one through four. They will include pupils from St. Casimir's and SS. Peter & Paul parish.

Conversely, SS. Peter & Paul School will have only grades five through eight, including pupils in those grades from St. Casimir's.

Pupils from grades one, two and three of St. Anthony's parish also will be enrolled at St. Casimir's.

Sister Mary Agnes Zimmer, SSJ, area education coordinator, said supervising principals at the schools will be Sister Francis David for St. Casimir and SS. Peter & Paul, and Sister Dominic for Our Lady of Lourdes and St. Patrick's.

D'YOUVILLE ALUMNA PLAN FAMILY PICNIC

Rochester area alumnae of D'Youville College have scheduled a family picnic to begin at 3 p.m. this Sunday, Aug. 24, in Perinton Park, Fairport. Mrs. John Oberlies is chairman.

What Are Schools Doing on Racism?

A curriculum committee in the Rochester diocesan school system is presently completing a handbook for teachers to help them present better interracial and intercultural understandings of minority groups. A strong commentary on the flaws of racial attitudes in the Catholic school system is presented here by a black teacher in Champlain High School, Dayton.

By **BROTHER JOSEPH M. DAVIS, S.M.**

Vice-president, Black Catholic Clergy Caucus.

As a system, Catholic education exerts an extensive influence on the students coming under its aegis. Some would argue that this influence is not as profound or relevant as they would desire, but this viewpoint does not take into account the indirect or subliminal statements that the very atmosphere of a Catholic school makes to its students.

The inferences that speak to a code of conduct, standard of morality and scale of values are to be found in the discipline, classroom procedure and the extra-curricular.

To measure the success or failure of the Catholic school in dealing with the formation and transformation of current racial attitudes, it is necessary to understand that attitudes are conveyed on two levels:

There is the direct instruction on what attitudes "should" be. There is also the indirect, but highly efficacious training to standards as they are displayed in the patterns of daily living. Environment plays an extremely important role.

What are Catholic schools doing or failing to do to improve racial attitudes?

On the direct level of education, perhaps they are doing a few things, or many things. Certainly religion courses teach the love of neighbor-as-self concept. They teach that it is wrong to dislike or mistreat one's fellow human being because he is a different color or has different national origins.

Most probably the social studies curriculum investigates slavery in colonial times, underscores the Civil War as being fought to free the slaves, reveals the altruism of Abraham Lincoln in proclaiming the Emancipation, and might even make passing reference to Martin Luther King, Jr. and civil rights.

In many cases, this is the extent of the Catholic school's tribute to race relations. It has

satisfied its need to participate in the show of "goodwill" in meeting today's crisis.

But what is the value of a lesson on love-of-neighbor carried out in an atmosphere that reinforces attitudes of exclusivism and superiority? The majority of our Catholic schools are racially imbalanced, predominantly white institutions. They are becoming more and more the property of the suburban population, and less and less a landmark of the "inner city."

In the North they are victims of defacto segregation, and in the South they have adopted the patterns of de jure segregation. How Catholic schools came to be this way is not the point in question. Nor does arguing "it is not our fault" solve the problem.

The fact is that white children educated in exclusively white Catholic institutions, and public as well, are indirectly indoctrinated to the notion that not only are such schools appropriate, but that they have a right to expect them to be that way.

Catholic schools tend to teach "tolerance" of those who are different. The moral concept may be valid; the psychological implications are destructive. The notion of tolerance is that while one does not impose conformity, neither does one necessarily respect the inherent

values or dignity of the significantly different.

Employing Negro teachers, teaching Black or Negro History, studying race "problems" in religion classes and providing scholarships in order to have more Negro students to integrate the schools are good intentions but irrelevant actions. Irrelevant because they do not attack the main problem of Catholic schools and race at the critical point.


Catholic educators in the main have yet to come to grips with the real issues of the racial crisis on a personal basis. They have yet to understand and accept white racism as a fact and phenomenon of American history — considerably different from the racial problems of any other country. They have yet

to investigate as objectively and in as unbiased a manner as possible the Black Revolution, Black Power and Separatism.

More important, the Catholic educator and Catholic education must re-examine the terms upon which it meets the black man, and the standards by which it evaluates his culture.

The black American has been forced to respond to white America as a non-person, even denying to himself the reality of his own existence. White America has denied the values of black music, literature, art and religion. It has refused to admit that black culture is a "culture." It can make these denials because it has closed its eyes to the true history of the Black American.

ROBERT J. GRAF Says:



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Father Dan diocesan school G. Mu

Msgr. School

(Continued from)

association of Catholic Bishops) will study papers on our schools. We tie changes in the systems will be for implementation few years," he

Discussing curricula for the next few years, he said, "Our curriculum is being worked on by minority culture. Teachers broaden the racial and inter-standings." Father said, "Teachers will be ideas, bulletin-board tips to enliven awareness of race issues in our classrooms."

There is a strong emphasis on the explained, to be "up with the times" instead on all.

Msgr. Roche mediate changes in curriculum as putting "a s in the teaching."

"The Christian office of the diocese, Father Albert, distributed special for teachers in secondary grades."

"Using the so-called 'Come to the elementary 'Choose Life' schools, our stu

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Get (Her) Together And Camp Make Surpri Dinner

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