

Catholic Schools Head Explains Views on Integration

Father Daniel Brent, diocesan superintendent of schools, has watched the confusion and disagreement among Rochester groups over the Goldberg Plan for the public schools. Responsible for the schooling of nearly 12,000 pupils in Catholic schools of the city, he stated his views on the topics of school reorganization and integration when the Courier-Journal put these questions to him last week:



FATHER BRENT

Q. Father Brent, you publicly approved the Goldberg plan in theory. Please explain how quality education may be achieved by the reorganization proposed for Rochester public schools.

Fr. B. There are many advantages to closer age-grouping within a school. This permits more effective team-teaching, more efficient use of such materials as libraries and audiovisual aids. You can do more with organizing children to learn if they are of near-age groups.

Q. Why do you hold that integrated education is important? Do you fear it is dead and unachievable today?

Fr. B. There are intrinsic benefits to integration. Research proves that black pupils do better when the races are mixed and white students get a chance to know the minority cultures. It's odd that we believe in the value of sending young people to Europe to experience foreign life, but are reluctant to expose them to strange cultures right in our own back yard. The Koerner Report should have told us that we must keep trying to bring the races together.

It's naive to think that America will have no troubles with integration. The cause needs planning, patience and good will. But I believe that it can work; for every place having problems achieving it, there is another place with at least some modest success.

Q. Responsible for the Catholic schools only, what is your concern with the public education situation?

Fr. B. Our problems in the Catholic school system are quite inseparable from those in the public system because we are a community. We cannot run our system in a vacuum as though the public schoolers didn't exist. Whether we like it or not every Catholic school is a part of the larger community.

Many have expressed the fear that public money allotted to the non-public schools will encourage formation of a white school system. This certainly is not our purpose. As long

as we and the public remember that our purpose is service, as part of a larger community, there is no danger of this.

Q. How many black pupils in all the Catholic schools of the city of Rochester? How many of them are Catholic?

Fr. B. There are probably no more than 1,000 blacks in the Catholic elementary and high schools of the city. I would guess that less than half of them, perhaps only one-third, are Catholic.

Q. What about devising some plan for the integration of all Catholic schools?

Fr. B. We're brainstorming now on several possible options. Since each parish finances its own school, the problems are legion. For any future integration we're going to have to build on the good will of the people of the parishes. Fortunately there is a great deal of that.

Q. Having comparatively few black pupils does the Catholic school system have any social obligation to try to reach a better ratio of blacks to whites in the schools?

Fr. B. There is no neat ratio formula. As we go along we have to provide integrated experiences within the system. We will also have to keep an eye on the total community program and how our system might help it. Certainly closing the Catholic schools to help integration would only slightly improve the public school racial balance.

Q. What subjects or projects for "better understanding of minorities" are going on or being planned for the Catholic schools?

Fr. B. We have in preparation a curriculum guide on minority problems and cultures. This project has been worked over for about two years and is a superb piece of work aiming at teaching some of the really rich cultural heritage of the minority groups in America and the historical development of these peoples. It will go to our teachers within the next month.

Q. How many pupils in the parish schools of innercity Rochester and which ones get some diocesan subsidy?

Fr. B. We have 3140 pupils in the innercity schools where the black and Puerto Rican population is heavy. Anyone who applies is welcome even though they are not Catholic. Of these some diocesan help goes to the parishes of Holy Redeemer, Mt. Carmel, Immaculate Conception, St. Bridget's, St. Francis Xavier, St. Michael's and St. Peter and Paul.

Q. If these parishes are floundering and require outside money what is the reason for continuing to hold on to these schools?

Fr. B. We are trying to serve the Catholic children in these areas — they need the schools — and more important perhaps we are contributing something to the whole social situation. The schools are giving witness to the Church's concern for the problems of the poor — jobs, housing, education. We are best equipped to make a contribution in the field of education.

Q. What is the caliber of the personnel and facilities in Catholic innercity schools?

Fr. B. We are very pleased with our personnel. These teachers are people who asked for their assignments. Love the kids and understand them. Our facilities in these schools

are old and are in constant need of repair. The curriculum puts a good deal of emphasis on the skills subjects, particularly reading and language. We think we are doing a good job. The youngsters who have been going from these schools to high schools do pretty well there.

We could use more tutors, more small group instructors, more self-instructional materials. I wish we could do a great deal for the preschoolers; we have not been able to contribute much for this age group.

Q. What reaction do you get from the rest of the diocese which is contributing to this Rochester innercity apostolate?

Fr. B. I have been quite edified in talking with various parish boards of education and with pastors, who even though they have severe financial problems of their own seem to recognize that they have responsibilities to the people of the poorer parishes.



Father Francis Vogt, pastor of St. Bridget's Church in Rochester's inner city, receives clothing for deprived children from members of Knights of Columbus Ladies Auxiliary. From left are Mrs. Albert Szembrot, Auxiliary vice president; Miss Anne Nary, mission committee chairman, and Mrs. Vincent Hannon, Auxiliary president.

K. of C. Auxiliary Sews

Nearly 200 members of the Ladies Auxiliary, Rochester Knights of Columbus Council 178, give many hours of thought and concern each year for little children in Rochester's inner city by sewing and assembling clothing for them.

Recipients of their labor are children in St. Bridget's and Immaculate Conception parishes. Several times each year the women deliver the clothing to the pastors of those inner city parishes.

For several years the women had been sewing baby gowns and jackets

which they sent to the Pope's Warehouse in New York. In 1967, according to Mrs. Vincent Hannon, Auxiliary president, they decided that there was a great need for such items in Rochester, and since then they have delivered the clothing to the two parishes.

Some of the women also donate TV and S&H stamps to the Auxiliary, which it redeems for blankets, diapers and other baby items. Among items most frequently donated are dresses, mittens, hats, shirts, pants, gowns, jackets, scarves, booties, underwear and sweaters.

Text

The following is the of Bishop Hogan's announcement for closing this June.

Just two years after the of our diocese in 1968, Bishop Bernard J. McGovern minor seminary. Buoyed of his people and their g ventured upon a project considered an impossible infant diocese by most temporaries in the hier

On Sept. 15, 1970, Seminary began with

Rome On Ser

By NC News Se

Vatican City — The reinforced priestly celibacy 000-word guideline on s document establishing p ing norms that rank am important since seminar 1968.

The document entitled damentals," which me plan, was issued March Congregation for Chris tion.

Its 101 articles encour tion in seminaries about sex, atheism, Ch and social justice.

The guideline leaves ght for national bishops to make decisions in sp according to Cardinal C rone, leaving the docum and open to various chol plication."

The document sees need for minor semin boys enter about the ag dinal Garrone defended for seminaries, which have been saying are o

"To claim to be odur in 1970 by contradicting demands of a council of ly to disqualify ones start," he said.

The cardinal said th were drawn up with u aim of flexibility. The ment, he said, must "be different circumstances room for traditions and c

The papal directive st tralization and adaptat Holy See retains its rol tor of the conciliar ref naries. Among the pol portance is the wider seminary life and of ti to contemporary situat world and the person seminary life.

Guidelines are provi tuality based on past ary, liturgical and bil tions. At the same time what it calls the "class the priesthood of Chr Eucharistic devotion, bacy, penance and pove breviary, confession, s tion and spiritual confe

The use of psycholo ascertain the suitability is welcomed, while th larger seminary comm divided into smaller gr ed worthy of considerati participation of the s their own formation a nization of seminary

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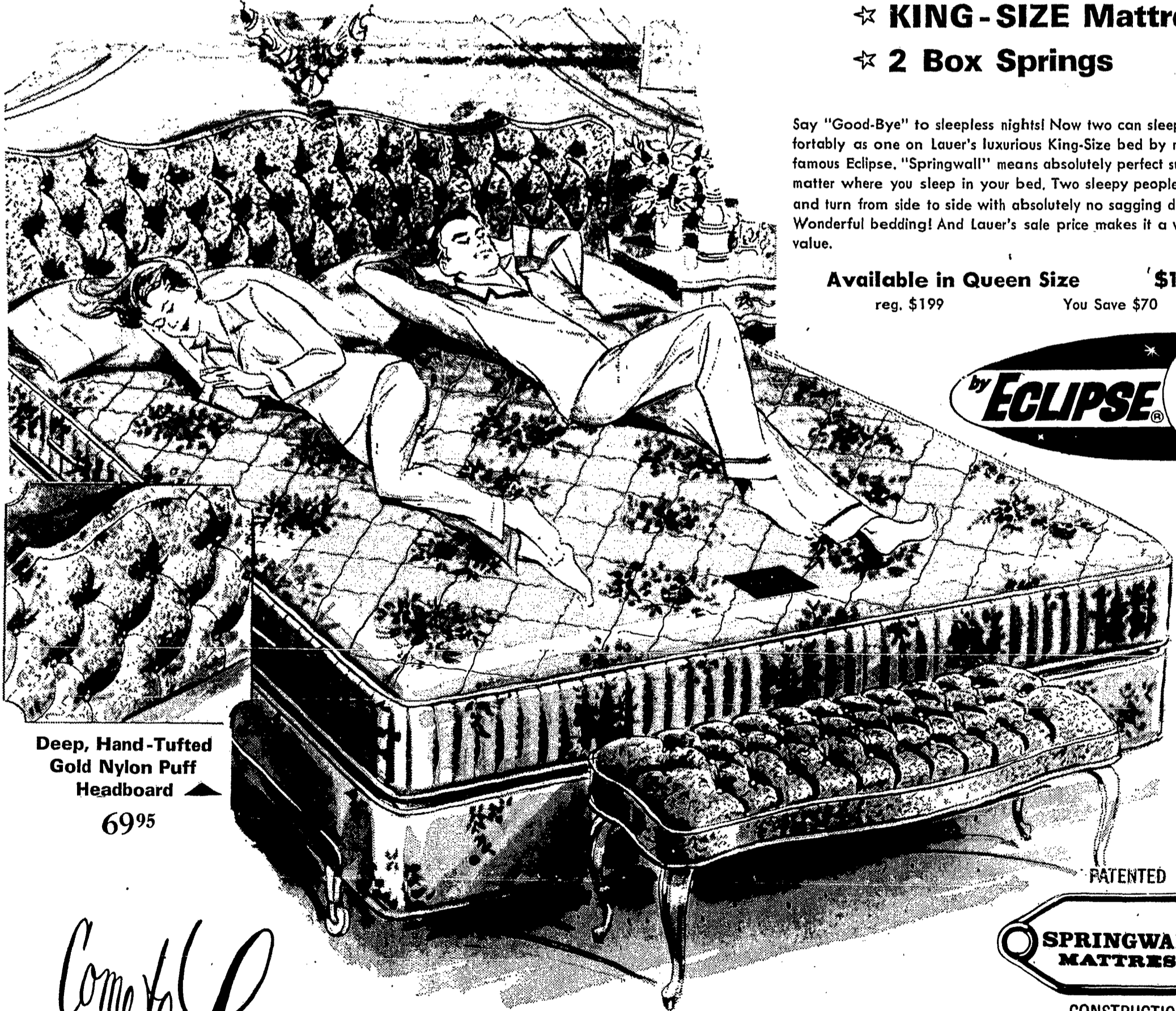
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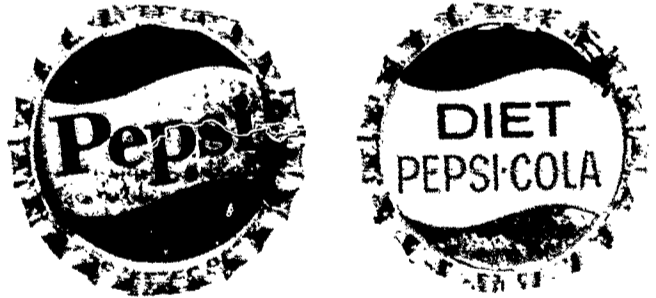
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