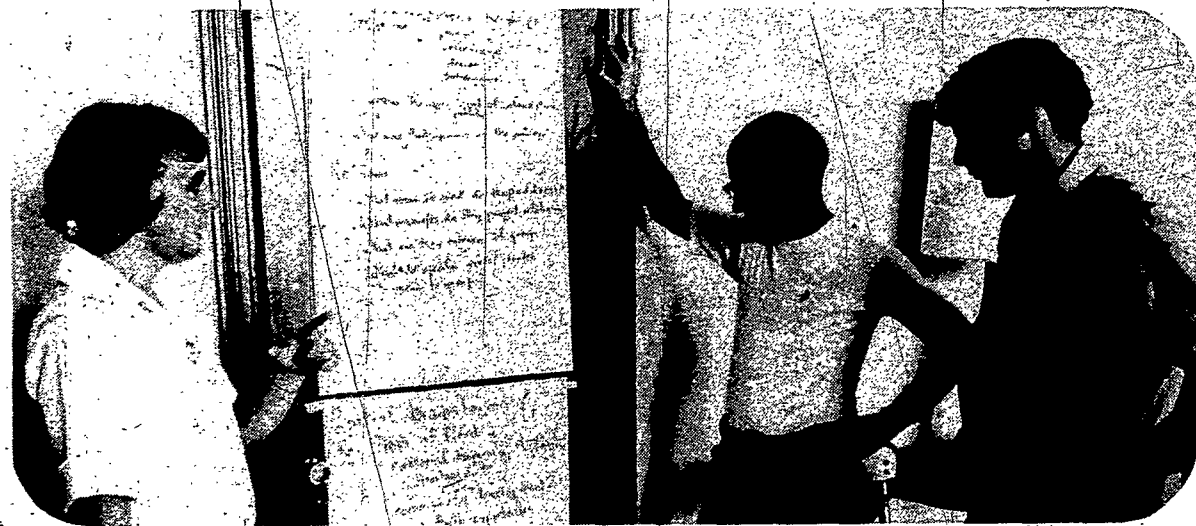


The Process of Establishing Diocesan Goals



Sister Margaret Mary Mattle, Blake Duffy and Thomas Cass.

'Time Pressure' Cited By Teaching Mission

By MARGARET CONNOLLY

The usefulness of the goal-setting cram course at the first convocation of the Diocesan Pastoral Council was called into question at a recent gathering of a few council delegates.

"Time pressure" was referred to frequently by some members of the Teaching Mission group as asserted that any given proposition might have been misinterpreted in the general assembly.

The final afternoon session of the convocation on June 15 was used for hurried voting on the relative importance of proposed goals. Two votes were taken, and between votes a few minutes were allowed for questions and comments. The brevity of the time discouraged any useful discussion, some members felt.

The matter arose during an informal meeting called by Father Peter Bayer for the purpose of casting further light on the council's deliberations, in advance of the second convocation Sept. 20. Father Bayer is director of planning for the diocese.

The discussion group included Joyce Snyder of St. Christopher's and Carl Loewenguth of St. Augustine's, delegates from the Southwest Region; Dorothy Dobson of Immaculate Conception, Rochester, one of those appointed by Bishop Joseph L. Hogan; J.K. O'Loane of Sacred Heart, elected by the Northwest Region, and Father Joseph Jankowiak of St. Bernard's Seminary, who is not a member of the council but served as a facilitator throughout the convocation.

Two of the tentative goals presented June 15 by the Teaching Mission group are:

- To establish a program of education which will lead to the understanding of the concept and the acceptance of the goal of total religious education, in 80 per cent of the parishes of the diocese.

- To support the continuation of the parochial school system, subject to review every five years, by the Diocesan Pastoral Council.

The first one quoted ranked fourth among 26, and the second, 14th, with rank determined entirely by the number of "high priority" votes each goal drew.

The followup discussion the other night at Becket Hall just happened to center on these two goals, after the introduction of a letter from a Teaching Mission member who was unable to be present.

Peter Chiavari of Our Lady of Perpetual Help delegate from the North Region was away on vacation, but he wrote of his hopes for the council and his approbation of the tentative goals, "particularly the one concerning religious education."

"However," Chiavari's letter continued, "I was deeply disappointed by the low priority given to both of the goals regarding parochial schools. Judging by the reaction of the Holy Rosary Parish Council and my own region, the low priority given these goals runs counter to the wishes of the people of the Rochester diocese."

"I am especially concerned that the council omitted Vatican II's position regarding parochial education when it came to prioritizing these goals."

Chiavari's letter was offered as a conversational gambit, and as a result the parochial school issue dominated the discussion in one

way and another virtually throughout the hour and a half.

Father Bayer later produced a letter written July 17 by the council chairman, Alan Monahan, in response to a petition and letters from Holy Rosary parishioners regarding the apparent low priority accorded parochial schools.

The "low priority" notion rests on a misunderstanding, Father Jankowiak already had stated.

"Total religious education," he said, assumes the continuance of existing parish schools. Others took it, however, that the expression implicitly does the opposite, because of the way, as one member remarked, "everything is keyed to money" and the school is seen as a "drain."

Alan Monahan's letter on the subject said, "This goal already includes all modes of religious education for children, whether in Catholic schools or in CCD, through Teen Seminar or Family Camp, or other. Included also would be all forms of adult education. The support of existing Catholic schools, such as the one at Holy Rosary, would fall within the context of this goal."

The chairman was writing to Joseph Mercier of Our Lady of Mercy Parish, liaison member for the Northwest Region. He said the issue should be brought to the attention of the regional executive committee, "which decides on the course of action and response which will best determine how widespread the concern is in the region and will formulate its approach to the next DPC meeting."

The parochial school proposition "was not fully explained, and might have got more support if it had been," according to O'Loane. Mrs. Snyder seconded this. "We thought these things through and prayed over them," she said, "and then I doubt whether there was enough exchange in open session to make our meaning clear."

"That's why they're tentative goals," Father Bayer observed.

"It was not a vote against parochial schools," Father Jankowiak insisted. He commented also on Ciavari's reference to Vatican II. No position on U.S. parochial schools was defined at Vatican II, he said.

In answer to a question about the closing of Immaculate Conception School, Dorothy Dobson said she thought not enough of the parishioners had been using it. "We are moving in other directions," she added.

Loewenguth reported that the churches of his area were pulling together their education programs. St. Augustine, St. Monica and Good Counsel parishes run schools; St. Peter and Paul and Immaculate have abandoned them.

O'Loane, who is on the national board of Citizens for Educational Freedom, favored a low-rank proposal for a program to educate Catholics in the rights of citizenship — to teach them "that parents have the right as American citizens to use their tax money to educate their children in a way consistent with their Christian conscience."

In an aside, somewhat ironically, he asked Father Jankowiak, a moral theologian, to formulate a theology of "turning-the-other-cheek" to define the reasonable limits of this Christian reaction, that Catholics might discern the point at which they should stand and fight.

'Spiritual Renewal' Need Seen

By MARGARET CONNOLLY

When the Diocesan Pastoral Council set priorities among the tentative goals offered by its study groups, two Worship and Life propositions placed high on the list. Both call for "updated programs in 50 per cent of the parishes" of personal spiritual renewal, in one case, and the use of the revised sacramental rites, in the other.

The 10 people who produced these propositions during the DPC's first convocation June 14-15 included a male nurse, a home-maker, a teacher, a pastor, a high school student, a college student, a psychiatric social worker and two Xerox employees. Their attitudes ranged from the highly conservative to the broadly liberal, and all seemed to be "spiritually discerning," according to Sister Margaret Mary Mattle, who led the discussions.

She and two of her colleagues were interviewed last Wednesday at the Mercy Motherhouse. They talked about the goal setting session and possibilities for the next DPC meeting, Sept. 20 in Geneva.

Tom Cass of Newark said one of the "conservatives" in the Worship and Life group repeatedly pointed out that "We've got to learn to bring Jesus Christ into the market place," and this statement, he said, could be taken as the theme of their deliberations.

The members "all were open, prepared to listen, to search out the Church," according to Blake Duffy of Palmyra. "They were most receptive."

Examples given of "updated programs of personal spiritual

renewal" included such as Cursillo, Marriage Encounter and Teen-Seminar, but, as Blake Duffy said, these are not parish-oriented, and the goal is to have this spiritual renewal occur "within the parish setting."

He described a movement that he and some friends have launched in St. Anne's parish, Palmyra — the "R and R Weekend," he called it, abbreviating renewal and reconciliation. It is a 30-hour retreat, in which a few couples share their personal insights and prayers and when they gather for a meal, it's a celebration, with a party atmosphere.

This brings out a "spiritual awareness of Christ in our lives, — 'I have chosen you, right where you are today; it builds community, breaks down selfness,' Duffy said.

The party atmosphere, he added, shows "you can't do too much for God's chosen. The focus is on the self-worth of every person, based on God's call."

"They leave with a commitment," Tom Cass observed. "The reaction is, we want to do this for others."

Sister Margaret Mary referred to Father Louis Hohman's recent Open Window column on the once-common parish mission (Courier-Journal 7/23/75). Father Hohman asked people to let him know what they think of reviving the mission, "updated in form and content, but having the goal of individual and parish renewal." Father Hohman is a member of the DPC Worship and Life group, and Sister said "his column reflected some of the thoughts he expressed during its deliberations.

He also suggested the substance of the other leading tentative goal of Worship and Life — "instruction, models for celebration, and the preparation of training teams in each parish" to ease the transition into the revised sacramental rites. Pastors need help with this, he told the group.

"Perhaps too much time had to be spent on the mechanics of this thing," Duffy said, referring to the goal-setting training that DPC members underwent in June.

"But maybe that avoids work later on," Cass replied.

"There was some concern about the suitability of this business technique," Sister Margaret Mary reported.

But she said she found the group sessions "a living example of what the church can be — people of vibrant faith interacting."

It was "a very creative group," she said, "the most high-powered, intense group I ever was in."

"A holiness was evident," Duffy added.

"All felt the presence of the Holy Spirit," said Cass. "Now we have to go to the people we represent and get their feelings; we have to express what we represent."

How DPC Ranked Goal Statements

	A High Priority	B Middle Priority	C Low Priority	Rank Order
WORSHIP AND LIFE				
To design and update programs in 50% of the parishes, in the use of the revised sacramental rites, which include instruction, models for celebration, and the preparation of training teams in each parish.	29	16	5	9
To design and implement a comprehensive program in liturgical ministry for both clergy and laity in 75% of the parishes.	19	22	9	14
To design, initiate and support updated programs of personal spiritual renewal within the parish setting, in 50% of the parishes.	29	15	6	9
To set up and conduct a comprehensive program, available regionally, for the musical preparation of choirs, instrumentalists, and congregations, for liturgical celebration.	5	10	35	26
To design, establish and operate a program to deliver through different cultures, the various pastoral ministries of the Diocese of Rochester.	18	18	14	18
TEACHING MISSION				
To establish a program of education which will lead to the understanding of the concept and the acceptance of the goal of total religious education, in 80% of the parishes of the diocese.	38	9	3	4
To support the continuation of the parochial school system to review every five years by the diocesan pastoral council.	19	4	27	14
To establish a program to educate 75% of the Catholics that parents have the right as American citizens to use their tax money to educate their children in a way consistent with their Christian conscience.	17	8	25	22
To recruit and train a youth-coordinator who will provide a forum for discussion of questions and issues relevant to adolescents in 75% of the parishes.	37	9	4	5
To establish a program designed to sensitize school personnel and students as to proper racial attitudes, in 75% of the parochial schools.	19	15	16	14
To participate with other denominations in providing and maintaining an on site teaching ministry in the business/institutional/industrial environment.	18	16	16	18