

Priests Personnel

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What they try to do is match man and job, and please both priests and parishioners. "But sometimes it is said," Bishop Hickey admitted, "that all we do is fill slots."

Today's seminarian, however, knows that he will be graduated into a three-year internship, and thence out of the ranks of the "assistants." After his three years with a pastor or pastors specially trained to educate him in leadership, "he shall be considered to have full professional status, and shall be qualified for a co-pastorate

or associate-pastorship," according to the Personnel Policies Document.

This document went back and forth for several months between the Priests' Council and delegates' constituencies before it was whipped into final form, accepted by the council and ratified by vote of the priests of the diocese in the Fall of 1971.

It speaks of professionalism, performance review, limited terms of office, sabbatical leave for continuing education, experimental

ministries, personal life styles. It even takes cognizance of the possibility of personality conflicts. None of this had been written down before.

The transfer procedure emphasizes the man's own interests and his performance; the special needs of the parish or other ministry involved, weighed against the needs of the whole diocese. The priest's seniority is the last thing to be considered.

As everyone knows, the large urban parishes are as Bishop

Hickey put it, "less easy to handle" than they used to be. For these, the trend is toward co-pastorates, in which the priests, in the words of the policy statement, "determine together their respective areas of responsibility." Wherever there are more than 900 families, a co-pastorate is a possibility. The parish is consulted before the change is made.

On the matter of the traditional pastor-associate pastor arrangement, the guidelines call for "real shared decision-making and shared responsibility" under the leadership of the pastor.

The personnel board operates without a budget. And in

association, at times with the Planning Office and the Priests' Council.

Two statements in the Personnel Policies Document seem to sum up the difference between today's approach and yesterday's.

"We believe that the pastor-curate relationship should give way to new forms of cooperative ministry in which leadership and responsibility are shared by the priests who are jointly engaged in the pastoral care of a particular community."

And "the Diocese welcomes new and creative approaches which may more effectively meet the particular needs of our times."

Propagation of Faith

The Diocesan Missions Office provides more than a helping hand or spiritual succor to the people it serves around the world.

"We try to generate a certain kind of spirit from our office," says Father Joseph Reinhart, director. "I feel it is expressed for us in Pope Paul's apostolic exhortation, *On Evangelization in the Modern World* when he writes, '... may the world be enabled to receive the Good News: not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervor.'"

The mission "ministers" of the Gospel in our diocese, in addition to Father Reinhart, include three secretaries and a bookkeeper who handle "a lot of record-keeping," according to Father Reinhart. The missions director feels that his office is adequately staffed and also says that if he had an unlimited

budget and staff he probably wouldn't make many changes.

The 1975 budget for the Missions Office was \$63,828 and Father Reinhart says he tries to keep within 10 per cent of the office's annual income. In 1975 that income totaled some \$800,000, the rest going on to aid people mostly in developing countries. His office is accountable to national mission offices, even more than to the diocese, Father Reinhart points out.

Father Reinhart's charge also covers several other offices, including the Society for the Propagation of the Faith, the Society of St. Peter the Apostle, the Holy Childhood Association, the Latin American missions.

One of the great advantages his office has, says Father Reinhart, who has been missions director since June 1969, is the ability to reach every parish "to emphasize

the needs of developing countries." The office does this through the Diocesan Missions Appeal in May, the annual World Missions Sunday in October, and the Missionary Cooperation Plan, through which missionaries, including bishops, priests, sisters and lay persons, are invited to parishes.

These programs enable the missions office to reach the grass roots here to further reach out to the grass roots of people served by the missions, Father Reinhart feels.

Nationwide, some 91 cents of every dollar collected by the missions offices goes directly to those it is intended to help. Besides parish collections, missions income is derived through estates, daily contributions, the Christmas Leper Appeal, and other gifts.

"But these are only the tangible parts of our work," Father Reinhart says. "We, of course, do much more

that cannot be measured. Through education and dedication we hope to move the hearts of people to an interest in prayer, sacrifice and service for missions."

The Missions Office works with other diocesan departments in its aim to raise the awareness of the continuing needs of the developing countries. For instance it works with the Department of Education and the seminaries to get mission reports into schools, the communities of women to provide diocesan apostolates in Selma, Ala., Brazil, and Chile with the Office of Human Development for rural programs, and Father Reinhart sees future work with the Urban Ministry as the diocese formulates new social ministry programs.

And, of course, the office works directly with the parishes. "How does it publicize its availability? Through the diocesan newspaper, the Courier-Journal."

Asked what he feels his office does best, Father Reinhart says, "It gives us great joy to realize that 91 cents of every dollar contributed goes directly to the grass roots people in the areas we serve."



FATHER REINHART

Still, there is a greater smile on his face when he talks of another aspect of his office.

"It is a definite plus that our office is downtown (it is in a storefront at 123 East Ave. in Rochester) making it a visible missions church. And about 30 people attend daily Mass here and some 100 missionaries from other lands have preached."

Religious Education

According to Father Donald Schwab, director of the Religious Education Department, there are 50 diocesan parishes with youth ministry programs.

Youth Ministry is one of the offices included in Religious Education and its head, Martin Polombos along with former staff member Sister Joan McAteer, formulated training programs for adult workers through which they are prepared for interaction with young adults.

Besides Youth Ministry, the Religious Education Department includes Adult Education under the direction of Sister Elizabeth Hughes whose duties encompass the all important task of adult religious education teachers training. She is also involved with Pastoral Ministry.

Another staff member is Judy

Kollar who, on a part-time basis, operates as consultant to parish committees. She works directly with them in forming educational committees and then implements the sharing of programs from operative committees.

Sister Marie Brown is Consultant for Religious Education Coordinators and is primarily concerned with providing in-service programs at the parish levels for coordinators.

It is these people along with Father Schwab who not only project and implement the department's purpose of teaching a good sound doctrine but develop this purpose to include the interacting of doctrine with sociology and the family.

Father Schwab emphasized, "Religious education should evoke a faith response which is living and

active and able to be celebrated by people of all ages."

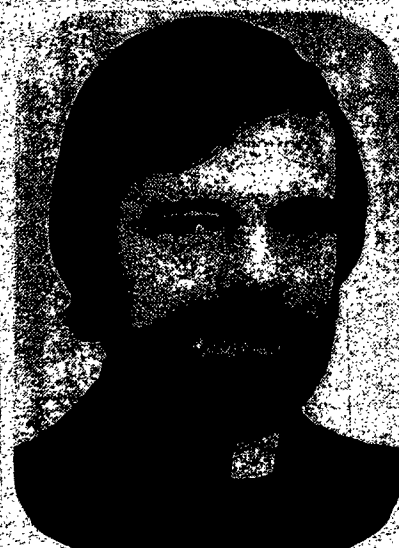
The department achieves this premise through three cycles of developmental programs, pre-school, adolescent and adult education. Through these stages there is an evolution from learning, to living, to acting, Christian teachings, Father pointed out as an example the new baptismal rites whereby through the community's knowledgeable participation, attention is focused on the sacraments not as magic but as infallible opportunities to gain God's grace.

Under the guidance of the Religious Education's central office there are the 10 diocesan regions. Father indicated the department's long range goal is to have resource centers for each of the regions. "In his estimation this type of 'field ministry' would help facilitate

work between the central office and regional personnel, coordinators, administrators, pastors, and committees. This idea is still in the "brainstorming" phase and the next steps would be to determine how the idea aligns with centralization and also the financial considerations.

As in all community service departments the cost of maintaining present operative status as well as planning for future projects can run well ahead of available funds. The Religious Education Department's 1975 budget was \$66,678 which according to Father is not enough to rush headlong into any of the "brainstorming" ideas.

"The parish is where religious education is at," declared Father and he indicated that in the event the department was to gain a "blue sky" budget the additional monies would allow the office to pursue one of its goals, to direct and support services to the parishes thus relieving the overburden on the schools, pastors, sisters and parents.



FATHER SCHWAB

Father summed up his department's reason for being and the staff's dedicated determination in fulfilling this reason when he said, "Religious education is when a faith response happens. Teaching needs to bring out the full meaning of the experience."

St. Bernard's Seminary

Father Joseph Brennan, rector of St. Bernard's Seminary, sees his role as "pastor of the seminary community," the four-year theologate for men studying to be priests.

And while the seminary has traditionally been the training grounds for priestly leadership, Father Brennan said that today that notion has expanded to include other kinds of leadership and the education of other ministerial personnel.

This semester, St. Bernard's is educating between 75 and 80 full-time candidates for the priesthood and is preparing a like number for other duties in the Church.

In the course of the past year the seminary has made many changes and introduced many innovations, Father Brennan said. He expresses his pleasure with the growing continuing education program and a revamped degree program as examples.

He cited also a revised

curriculum "which opens the way to other changes" in the school.

In that curriculum, for some students is a pioneering project known as a "Desert Experience," a project he describes as "quite a big undertaking" for the spiritual leaders at the school. The program provides first year theologians preparing for the priesthood a month-long period of spiritual retreat and renewal.

Other firsts for the institution include:

— A successful alumni appeal which drew more than \$15,000.

— The hiring of a new director of seminary relations, a layman who acts principally as a liaison between the seminary and other dioceses and lay alumni.

— The beginning of a massive reclassification of the school's library from the Dewey Decimal System to that used by the Library of Congress, a move which makes classification more accurate and

universal and which provides technical and secretarial services.

— The establishment of a special room housing the Archbishop Fulton Sheen Special Collection of texts and tapes both audio and video, a project which is the first stage of a long-range remodeling program.

— The hiring of consultants for a development program and to organize the seminary more efficiently.

The institution also hopes to hire a director of continuing education in the near future.

The school's income last year, in round numbers, came to \$494,000. It spent \$676,000 and the difference was made up by tapping the school's investment portfolio. The school expended \$379,000 in salaries and benefits and administrative costs account for the remaining \$297,000 of expenditures.

Father Brennan explains that it is

difficult to draw an understandable picture in a brief time of the number of employees working for or at the school.

Because of special assignments and sabbaticals, he guessed that there were 15 or 16 full-time faculty members, 7 or 8 part-time faculty, and 30 other people engaged in other work for the school.

He did assert "We are adequately staffed, and not seriously impeded in what we are trying to do at the present, because people work overtime and with dedication."

Of course the school cannot do "as much as we would like to do" because the present faculty and staff, "already is so heavily committed and presently so burdened."

Father Brennan would like to convert a building at the seminary into a Prayer Center — but this is for the future.

St. Bernard's works with the vocations office, Becket Hall and the bishop's office. The school also relates to the office of the vicar general Bishop Dennis Hickey, the chancellor, the bishop's ad-



FATHER BRENNAN

ministrative assistant, the director of the intern program and the Courier-Journal.

Through programs, it also contacts the offices of Human Development, Pastoral Ministry, Social Ministry, Religious Education, General Education, and Planning.

Father Brennan describes all these interdepartmental relations as "very good."