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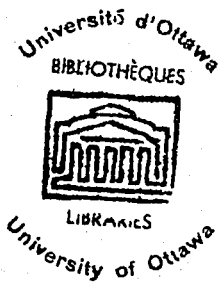
MANUAL OF SUGGESTIONS  
in  
CATECHETICS

Submitted in part fulfilment of the work required  
for the Degree of Ph. D. of the University of Ottawa  
Ottawa, Canada

by

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A. M. D. G.

"I am the Vine,  
You are the branches;  
He that abideth in Me and I in him,  
the same beareth much fruit;  
For without me you can do nothing."

St. John XV - 5.

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## AUTHOR'S PREFACE

The purpose of this text is to provide;-

1. A manual of information for all interested in the Christian Education of youth;
2. A condensed and easily understood manual of the science of education for seminarians;
3. A guide for elementary and High School courses in religion.

Religion cannot be ignored in the daily life of a nation, for there can be no Christian morality without it. Surely the nations do not wish to return to the paganism which Christianity replaced. Surely they don't think that a Christian civilization can be erected without the Church. The formation of youth must be on Christian lines. Youth is open-minded, docile and eager to act, but without experience. Youth can be formed to any ideal. Shall it be Christian or purely materialistic, leading to communism and paganism? The Catholic catechist is on sure ground in upholding the necessity of the religious instruction of youth in the doctrine and virtues of Jesus Christ. Youth must be considered as plants under cultivation spiritually. Baptized youth, while growing mentally and physically are also growing in their spiritual life daily by the grace of God which comes to them by means of the Sacraments, Mass and Prayer. Christian life is a life to be lived by them as well as by adults. All are members of the Mystical Body of Christ. Only through Him have we life. Without Him neither men nor nations can even hope for life.

It is evident that youth must be directed and instructed.

For minds can be so easily perverted. Herein lies the great worth of teachers be they priest-teachers, parent-teachers or school-teachers. The catechist builds for time and eternity; for good citizenship on earth and for heaven. They can direct in the development of the Christian social consciousness which is the only true basis for the reconstruction of the social order. St. John Bosco the great teacher and apostle of youth, whose social and educational work became the wonder of Catholic and non-Catholic leaders alike, was once asked by a non-Catholic English Cabinet Minister what was the secret of his success in reforming the youth of the large cities. He replied, "It is a secret reserved for Catholics. It is frequent Confession and Holy Communion together with attendance at Holy Mass." When asked if there was any other method he replied, "Yes there are methods which rely upon severe punishments and those which make an appeal to self-interest and pride." He stressed the need also of teachers resembling parents as closely as possible. For success they must, "make themselves loved, in order to get themselves obeyed." As a result of his humbleness and humour and saintly life his works were blessed. He became a willing agent in the Christian development of youth, an example to all educationists.

The author wishes to acknowledge his indebtedness to the Most Rev. Neil McNeil D.D. Archbishop of Toronto for his encouragement and kind foreword; to Rt. Rev. J.A.O'Sullivan D.D; Bishop of Charlottetown, to Rev. Gerald Phelan Ph.D; to Rev. Henry Belisle C.S.B. of St. Michael's College for helpful advice.

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## CHAPTER 1.

### CHRISTIAN EDUCATION

The youth of all nations attend school to-day; school attendance being compulsory in nearly all parts of the world. The ideals and aims of each nation are being impressed on the growing child to fashion him to the type of citizen which those in power consider in the best interests of the nation.

These ideals range from those that are Christian in whole or in part, to the purely secular and to the opposite extreme of communistic and atheistic aims. There is striking evidence to-day of the intensive effort being made in various countries to destroy Christian ideals in the education of youth. Such materialism as shown by these efforts is certain to produce disaster for the nations concerned. Christian ideals alone can assure the golden rule in the commercial, professional and industrial life of a nation. The state cannot afford to destroy these ideals in the home or school. Purely materialistic schools will become, as Pius XI says, "an agent of destruction of the State itself."

At a critical stage in the history of mankind, when direction in education was badly needed, Pius XI on December 31st, 1929 issued his great encyclical on the Christian Education of youth. Therein may be found a philosophy of education which alone will assure Christian principles among mankind in a changing world.

There was never a time when there was so much discussion and false theories about education. Those who claim to be educationists are legion. The times demand that fundamental principles be considered in educational matters.

The Encyclical is divided into four topics as follows:-

1. Who has the Mission to Educate
2. Who are the Subjects to be Educated
3. What is the Environment of Christian Education
4. What is the End and Object of Education.

1. Who has the Mission to Educate

The family, the state and the church have each a right.

The family has priority of nature and so has the first right to educate, but civil society has the temporal well-being of the family at heart and in view of the common good has also a natural right to educate; These two societies belong to the natural order. Man is born into them. There is a third society of a supernatural order, into which man is born by Baptism, namely the church. It has the eternal salvation of mankind at heart and is "supreme in its own domain."

All education belongs pre-eminently to the church by reason of a double title of the supernatural order conferred upon her by God Himself. (a) Matt. XXVIII 18-20 - "Going therefore teach ye all nations ----." (b) She is the "spouse of Christ who generates, nurtures and educates souls in the divine life of grace with her sacraments and doctrines." ----"The Church, as a perfect society, has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the Divine law, of which the Church is guardian, interpreter and infallible mistress."

"Therefore with full right the Church promotes letters, science, art, insofar as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education."

"It is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation insofar as religion and morality are concerned."

Catholics are to guide themselves by Canon 1113 of the Codex of Canon Law. "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being."

The state has not an absolute right over the education of the children of the nation. They belong to the family first. The family right must be recognized. The duties of the state in educational matters are as follows:-

(a) To protect by legislation the prior rights of the family in the Christian education of children.

(b) To respect the supernatural rights of the Church in the Christian education of youth.

(c) To protect the rights of the child when parents are found wanting either physically or morally. Parental rights are not absolute but dependent on Divine and natural law and so are subject to the "Authority and jurisdiction of the church and to the vigilance and administrative care of the state for the common good." But the state must not put itself in the place of the family. It must conform its actions to the "natural rights of the child and the supernatural rights of the church."

The state has a duty to protect the moral and religious education of youth by removing public impediments that stand in the way, such as debasing movies, radio programs and unwholesome books as well as irreligious teachers.

The state should:-

(a) Encourage and assist the initiative and activity of the church and family in the education and instruction of

youth for history and experience demonstrate the success of home and church in this regard. The state must not usurp the duties of home and church.

(b) Supplement the work of home and church by schools and institutions, for it has the means wherewith to do it.

(c) Demand and take measures to secure an educated citizenship, physically, intellectually and morally for the common good.

The state acts unlawfully and does an injustice when it:-

(a) forces families to use only government schools which are (1) contrary to the dictates of their Christian conscience. (2) contrary to their legitimate preferences.

(b) monopolizes the education of youth and their scholastic development.

(c) refuses to respect the inherent rights of the church or family in matters of the Christian education of youth.

Attention is called to some results of the false and exaggerated spirit of nationalism which is so dangerous to peace and prosperity, and which is so evident to-day.

(a) "Excesses committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature)."

(b) Usurping unreasonably the time on Sunday given to religious duties and family life at home.

(c) Exaltation of athleticism as in classic pagan times is unchristian.

(d) Health education is becoming almost a religion

as an end of life for the individual. This tendency is not Christian.

He quotes from Tertullian to show that a good Catholic makes a better citizen of his country.

"Let those who declare the teaching of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers and taxgatherers who live up to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State."

He also quotes from Cardinal Silvic Antoniano who lived during the Renaissance.

"The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the use of spiritual means, to form good Christians in accordance with its own particular end and object; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which make for the formation of good Christians. For, let human prudence say what it likes, and reason as it pleases, it is impossible to produce true temporal peace and tranquility by things repugnant or opposed to the peace and happiness of eternity.

## II Who are the Subjects to be Educated?

The Encyclical says -

"It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and Revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in

human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations."

In the education of youth:-

1. Disorderly inclinations must be corrected.
2. Good tendencies must be encouraged and regulated from childhood.
3. The mind must be enlightened and the will strengthened by supernatural truth and the means of grace. The child must actually make use of the means of Grace, Prayer, the Sacraments and Mass or evil impulses cannot be controlled.

Condemnation is made of Pedagogic Naturalism which weakens or excludes supernatural Christian formation in the teaching of youth.

(1)"Every method of education founded, wholly or in part on the denial or forgetfulness of original sin and of grace and relying on the sole powers of human nature, is unsound." Such systems endeavour to withdraw education from all dependence on the law of God. They ignore the existence of the Ten Commandments, of the laws and counsels of the Gospel and even of conscience and natural law. This type of educationist seeks to emancipate the child as they say, whereas, "in reality they are making him the slave of his own blind pride and disorderly affections." To-day this pedagogic naturalism is subjecting universal education, the supreme achievement of our age, to a purely materialistic philosophy, separating morality from religion just as it has endeavoured to separate the teachings of the Christian religion from business and industry and every phase of social and civic life. It exalts the material and ignores the spiritual in man. It expresses the spirit of our times, namely an endeavour

to erect a civilization with Christian morals and ideals by legislation without God, who after all is the only authority which can command in this regard.

We can recognize these false systems because most of them seek:-

(a) "A pretended self-government and unrestrained freedom on the part of the child."

or (b) "they diminish and even suppress the teacher's authority and action attributing to the child an exclusive primacy of initiative." No sane educational reform will countenance withdrawal of the teacher's authority. The child-centred school is not sound psychologically from a Christian viewpoint. The child must be taught self-control. He is not a law unto himself.

Most of the exponents of this type of secular education refuse to submit their private judgment in any way to Divine authority and are not Christian in their educational outlook or in philosophy.

(2). Naturalism has also invaded the field of education in the "matter of purity of morals." By a so-called sex education they attempt "to forearm youth against the dangers of sensuality by natural means." It is not the way of Christian education and never will be. Bad habits are not so much the result of ignorance as of a weak will, "exposed to dangerous occasions and unsupported by the means of grace." Naturalism in education ignores the fact of original sin and of grace. The encyclical explains the Christian way.

(3). Naturalism also promotes co-education and equality

in the training of the two sexes. The encyclical calls for separation in the education of youth during the years of formation i.e. in adolescence from at least 12 or 13 years of age and upwards. Christian prudence demands this. Adolescent youth is a decisive period in life when character is set for life. The temperament, abilities, and differences of adolescent youth are so different in the sexes that the proper ideals of Christian virtue can only be developed when the sexes are educated separately. Christian modesty is a virtue which must not be impaired in youth.

### III. What is the Environment of Christian Education?

"In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed."

The essentials are:-

1. A well-ordered and well-disciplined Christian family.

Family education is vital, and anything which hinders it should be remedied or the state will suffer.

2. The educational environment of the Church.

The Sacraments - The Ritual - Liturgy and Art of her churches. Church associations and institutions.

3. The school environment

The school owes its existence to the initiative of the family, and of the church, long before it was undertaken by the state. It is subsidiary to the family and church.

(a) Neutral and lay schools are contrary to fundamental

principles of education; such finally become irreligious. The very fact that neutral schools teach all subjects except religious instruction implants in the mind of youth the idea that religion isn't important. A citizenship under such training cannot be noted for Christian principles in all fields of civic and social endeavour.

(b) The Christian school environment is expressed as follows:-

"For the mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well."

(c) Promoting and defending the Catholic school for Catholic children is a genuinely religious work. It is Catholic action.

"Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."

(d) Perfect schools are the result of good teachers, spiritually, intellectually and morally.

#### IV What is the End and Object of Christian Education?

Let the Encyclical speak for itself:-

"The proper and immediate end of Christian education is to co-operate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you." For the true Christian must live a supernatural life in Christ: "Christ who is your life," and display it in all his actions: "That the life also of Jesus may be made manifest in our mortal flesh."

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

Pius XI Dec. 31, 1929.

The Catholic child received supernatural life in Baptism. He is under cultivation spiritually. The Catholic home and the Catholic school alone can give any assurance of such necessary growth. Therein the Catholic life of grace and of prayer, mass and the Sacraments have their proper environment for development.

#### CATECHISM INDULGENCES

Pius XI enriched the teaching and studying of Christian Doctrine with new indulgences, replacing those granted in previous centuries by Paul V and Clement XII. These were promulgated in "Acta Apostolicae Sedis," August 1931.

1. Anyone who teaches or learns catechism for half an hour or even 20 minutes, if contrite, can gain an indulgence of 100 days each time.

2. If Christian Doctrine is thus taught or learned for 20 minutes or more twice a month it is possible to gain a Plenary Indulgence twice a month under the usual conditions. i.e. confession and communion and a visit to a church or public oratory with prayers for the intention of the Holy Father.

Pius XI has shown the value he places on teaching Catechism. Greater zeal and interest should be shown by catechists, whether priests, parents or school teachers.

#### TOWARDS A NEW EDUCATION

In the text of this name edited by William Boyd will be found in condensed form the views of educationists from all parts of the world who assembled at Elsinor, Denmark in 1930 under the world-wide-organization known as the "New Education Fellowship." Quotations are here given from this book for the consideration of the readers of this text and to impress the need of Catholic educationists making themselves familiar with the principles of Christian Education of Youth. Dr. Prynce Hopkins - University College, London, claims that, "education must take cognizance of many features, biological, physiological, psychological, economic and sociological and ethical aims." He says "that we must cease bringing up boys and girls as though to be monks and nuns and must prepare them to be normal men and women and parents. Present-day ideals still continue an ascetic tradition inherited from the time when all education was in the hands of a celibate priesthood. The schools to-day rely most exclusively on establishing mechanical habits, but habits are an insecure basis on which to

build when the erotic significance to the child of his numerous bodily functions is ignored. The school must shift its emphasis from automatism to desires. The school must cease to consider that its task is to discipline and cram rather it should release and invite. The first task of the school is to tear down what the parent has built up by repression in the child. Youth must cease to be indoctrinated in old-folk ways and myths that stand in the way of a consistently scientific attitude to life. The aim of the school to-day appears to be to create repressed docile subjects for tyrants."

Does he intend to remove all church and home influence in the education of youth? It appears so. Christian education must take the offensive if such is contemplated. There are a few too many states in the world to-day aiming at complete control of youth to form them as they wish irrespective of rights of church and home. Some half truths cover up his real attack.

EDUCATION IN RUSSIA AS OUTLINED BY

JOHN LESTER

A DELEGATE FROM THE UNITED STATES

"The ideal of the Russians is the collectivist ideal; the good the beautiful and the true are so only when the point of reference is the group and not the individual. New education debates the question of co-education; It is axiomatic in Russia. New education debates self-government; in Russian schools self-government is practised to a degree that would be positively indecent, to the Etonian mind. For the Soviet principle of government makes it imperative that boys and girls should learn as early as possible to work together for the good of the group. New educators debate the question of corporal punishment; Soviet Russia has made C.P. illegal by national edict. New educators debate purposeful activity. The purpose of the Soviet school is implicit in its very existence. It is a conscious instrument for effective communal living. New educators debate the project method. Russian school programs are all project. New educators debate the transition from elementary to

secondary education; Russia treats education as one continuous process in the unified nine-grade labour school, from seven to seventeen. New educators debate moral and religious training. Russia knows of no such thing except under health-training such as personal and social hygiene."

This forms a concise picture of the deliberate attempt at forming youth to consider communistic principles as the only salvation in life. What type of education can result from such purely materialistic schooling? Law is put above morals. The state absorbs the individual. Such so-called education will in the end become the agency of the destruction of the state itself. The religious, moral, social, intellectual and civic development of the child must be Christian or the state will sink into such a state of paganism and cruelty that the law of the jungle will rule all.

EXTRACT FROM AN ADDRESS GIVEN BY DR. FOWLER  
another delegate from the United States  
on the subject of  
PURPOSEFUL ACTIVITY

"Purposeful activity is an expression made current by John Dewey to designate learning by actual living as opposed to learning to prepare for adulthood. It implies that learning is a process of discovery and investigation in place of a system of ready-made knowledge descended from mediaeval scholasticism. The project, however, is in danger of becoming a popular device as formal and artificial as the Herbartian steps or any other teaching trick. There is now less talk about projects and more use of units, centres of interest, tasks and enterprises and other terms descriptive of unified group activity. The central idea has come to stay; that the purposes of children guided by wise teachers are the only effective ways in which they can learn."

Extreme educationists are peculiar. At one time they advanced "projects" as the "Open Sesame" to education. They wanted the whole curriculum expressed in terms of projects. Evidently projects have now found their level and proper place in the scheme of learning. So too with the famous Herbartian

steps which once dominated teaching procedure in the training schools. The inductive steps must be recognized but they are no longer over-emphasized. Schemes of organizing knowledge like the Dalton Plan and schemes of organization like Platoon schools all have their place and value depending on local conditions but they are, after all, only devices which cannot be panaceas.

On "CREATIVE SELF-EXPRESSION" the following is found expressed:-

The new educator challenges the old doctrine, the paralysing doctrine of inactive appreciation. The child is encouraged to become a creator himself being freed from adult checks and restraint. In any curriculum there are three kinds of work; skills, social sciences, and creative acts. The first two fall into one group quite different in character from the last. Creative self-expression is seen in Art, Rhythmics, Music, Choral Speech (several people speaking a passage together sharing words which convey feelings and thoughts too mighty for them to speak individually without alarm), Literature, Drama, Religion (Religion as many have known it suggests not freedom, but mind and soul in bondage to outworn creeds and ritual, and reactionary views of science and life, but this assumes a very limited conception of religion. Religion in the biggest sense is one's own intimate and personal attitude to the nature of things;- a life of harmony with nature and man."

To encourage the child to develop his creative God-given talents is a duty for the teacher. To foster what is best in each is a privilege. But the guidance and direction given pupils is not to be considered as a restraint. To accuse Religion of hampering the individual in his efforts at expression is to advocate a policy of license in Art and the sciences which is opposed to Christian virtue.

#### NEW EDUCATION CONFERENCE AT NICE IN 1932.

In the "New Era" September 1932 Dr. Harold Rugg, a leading new-educationist of the United States reports on this conference. The keynote was "Education for a Changing Society" through means of education. Social reconstruction, however, can only come now

when based on Christian principles. They tried to erect a Christian civilization in commerce, industry and education and in every sphere of life in many countries without religion or the Church. They have failed. The Conference at Nice after much discussion agreed on the following:-

First: "That we of the west have produced a false education, a partial education of words, of books, of the cortex rather than of the whole body; an education built by imitation and imposition from the cultures of other times and other peoples. Two dangers had already appeared from this failure to produce a realistic education - a top-heavy white-collar class and a false hierarchy of social classes.

On one necessary step in educational reconstruction there was concerted emphasis; namely, the use of all the agencies of the community; a real education, said the Conference, consists of the actual life of the whole community. Thus, the government of the community, the agriculture, industry and trade, the press and the platform, the movies, the radio, the social organizations, all the agencies of community life, constitute 'education'. And all the years of life, infancy, childhood, youth, adolescence, youth, maturity, old-age, are to be embraced. Thus education is no longer conceived as a five hour a day, five day a week, forty weeks a year, eight to twelve year 'school'. This note was one of the most important heard."

Second: That the supreme goal of education is the development of integral personalities; the production of courageous, effective, happy personal relationships; the preventing or eliminating of anxieties, guilt reactions, conflicts, and the like.

Third: That education should train students in scientific thinking, in making their own decisions, avoiding prejudices, criticizing evidence, discounting propaganda and the like.

Fourth: That education should build consciously and continuously a tolerant sympathetic understanding of other viewpoints and cultures while stressing the positive values in the culture of its own people.

Fifth: That education should take place through the purposeful activity of children, be creative rather than merely absorptive, and should assemble materials and activities in terms of learning needs and real life situations.

Sixth: That education should become increasingly effective in building attitudes of the following types:

- (a) Responsibility for carrying on an interdependent world society.

- (b) Expectancy of accelerating change; flexibility of mind.
- (c) Willingness to make the fundamental readjustments demanded by the present situation, not merely temporizing and compromising.
- (d) Acceptance of all races and nations as parts of one mankind; there are no inferior races, no superior races."

A study of this "Encyclical" of the Nice Conference shows that educationists appreciate the mistakes of the past. Why cannot they give the Encyclical on "The Christian Education of Youth" by Pius XI some consideration at least? Dr. Kugg states also, "There was a distressing division over one question; the age-old issue over formal versus informal education; Should the content and procedure of the schools of the world be organized (a) As they are now in terms of logical, (subject-matter' categories, or (b) as 'new education' would do it in terms of problems as they appear in the life of individuals and groups." He closes his article with this "But more than at any previous conference, we showed signs of confusion of purpose and divided allegiance. In retrospect the conference warns us that we cannot become an effective force in world affairs unless we define our position and program bravely and clearly."

Why cannot they base their position and programme of education on a Christian philosophy? Why do they place their faith in the educational theories of a few private individuals who have enunciated their opinions without the foundations of the past? After all the purpose of real education is clear-thinking and right-living; the development of the whole man, body and soul, intellect and will. It shouldn't be difficult to set a program for the development of intelligence. It means observation, directed reading and reflection and expression. A

program for character-training for the development of a good citizen will give right living if Christian revelation is not ignored together with the fact that the means of grace are necessary to assist and help nature on the road to perfection. They must realize the place of religion in the education of the youth of any nation if the nation is to survive. Just because more education is being given there is no assurance that it is better. In fact the talented are being lowered to the level of the average. Mediocre ability has replaced scholarship and intelligence.

## C H A P T E R    I I

### THE CATECHETICAL MOVEMENT

#### The Way of the Apostles

Oral instruction in the natural and supernatural life of a Christian has been the work of the Church in all ages. The content of truth has always been definite but the methods of imparting it, while having many points in common, have varied.

The method of the apostles is evident in the Acts of the Apostles. Their method was a narrative one based on the historical facts of the Old Testament and of the life of Christ. Narration was followed by reasoned comment. Then by deduction the doctrines of Christian belief were expressed. For illustration read I Cor. XV 3-22 --- Acts XIII 16 -43 --- Act II, 14-41 and I Cor. XI 23-29.

An expert exposition of the method of the apostles and of the early fathers is contained in "The First Instruction of Children" by Rev. J. Tahon, a Belgian missionary (published by Sheed and Ward).

He states the purpose of his text as follows:-

"The method of the apostles for teaching beginners was simply the process of first presenting the facts of sacred history and then drawing out from these facts the doctrinal elements of religion. This method of teaching through sacred history may be called the narrative or scriptural method. This method at once became the traditional method in the Church, and was formulated ex professo by Saint Augustine, precisely as the method for teaching the ignorant. This method was the only one known and used in the Church for centuries till the troubles of the Reformation came to introduce a most unfortunate change." 1.

The narrative method relates in story telling fashion all the historical facts using language that can easily be inter-

1. Tahon: First Instruction of Children - Pg. 25.

preted by the auditors. It makes a principle of using Holy Scriptures as the main help in teaching Christian Doctrine. Without abstract ideas or reasonings the truths of faith are expressed. In the Constitutiones Apostolicae 310 A.D. the instructions are given for the teaching of Catechumens.

"He that is to be taught in Holy Doctrine must.... learn the order of the Creation... why man was made a citizen of the world.... how God punished the guilty by water and by fire .... and how He protected the just, such as Seth.... Henoeh, Noah, Abraham.... Job, Moses.... and others in every century; how God several times recalled men to the way of truth, redeemed them from servitude, and brought them back from death to eternal life; all these things are to be taught the candidate (qui accedit). Then the minister who performs the ceremony of the imposition of hands .... will teach him the Incarnation of Our Lord, His passion, His resurrection and His ascension. When the time for Baptism draws near, he will teach the aspirant to renounce Satan and give himself to Christ....." <sup>1</sup>.

St. Ambrose, St. Cyril of Jerusalem, St. Gregory of Nyssa, all make this exposition of doctrine by the help of the events of the old and new testaments. Methods to-day have neglected the use of holy scripture and narration. They have centred the attention of the learner on the acquiring of words and abstract statements of the truths of faith. But St. Gregory Nazianzen says that "The primary work of Christian education is done by Holy Scripture and secondary by Tehology." as he states in his Five Orations of Theology.

In his Instructiones ad Competentes, Bishop Nicetas says, "Therefore, when somebody is anxious to embrace the Faith, it is necessary to meditate carefully and prepare those necessary lessons which unlearned people are able to understand and assimilate; nevertheless, such lessons are not to be drawn from our own brain, but taken out of Holy Scripture. It is from the Divine Letters that candidates for Baptism are taught."

It is quite evident that Catechists of to-day must have a reasonable knowledge of Scripture and should study to acquire

it. <sup>1</sup>Constitutiones Apostolicae VII, Ch. 39.

## SAINT AUGUSTINE

The De Catechizandis Rudibus of St. Augustine was written for catechists of his day. It was the guide for teachers in the catechetical schools. Its method was followed by teachers of religion to the days of Luther. The Munich method of our day was influenced by it. In 27 chapters it explains the theory and practice of teaching religion. Some points stressed by him are surprisingly familiar.

1. He advises preparation on the part of the teacher.

"I meditate, with great care, how to prevent any defect entering into my manner of teaching." <sup>1</sup>

2. He stresses earnestness and enthusiasm in teaching,

"The greatest care of a catechist must be to set to work cheerfully, joyfully, because we make ourselves more welcome to our hearers when we ourselves enjoy our work; our very utterance is influenced by our cheerfulness and joy; readiness and easiness are the result for us, and the lesson is received with greater pleasure by the children. If you wish to know the reason of my advice, here it is: 'God loveth a cheerful giver'; this saying applies to spiritual as well as to material alms. But this joy too is a gift of God." <sup>2</sup>

3. He counsels the creation of interest and curiosity.

"If your manner of teaching is not attractive or interesting, very few of your hearers, even among the most studious, will derive any benefit from it." (De Doctr. Chr. IV.)

4. He advises individual instruction; to be satisfied with a small unit for each lesson; and to grasp the learner's point of view.

5. He stressed the value of discussion as the lesson proceeds between teacher and pupil by question and answer method.

6. He places the understanding of the doctrine by the learner as the main aim of the teacher; not memorizing, -

"In all your discourses, you must try and endeavour above

all to reach the intelligence of your hearers, through the clearest manner of speaking possible." 1-----"As long as the teacher is not understood, he must not fancy he has said all that he is bound to say; for he has not said sufficient if his hearers have not understood him; but, if he has been understood, he has said enough, whatever may have been his way of saying it."

His method is evidently narrative and scriptural. 2

"If you have to teach your hearers, you must do so by narrative. Your narrative must begin at the beginning of Holy Scripture, at that very chapter which reads 'In the beginning God created heaven and earth.' Your narrative will come to an end only when you have finished telling the story of the present times of the Church. But do not imagine that you have to relate each one of the countless facts mentioned in the five books of Moses, or in the books of Judges and Kings or Esdras, or in the Gospels and in the Acts of the Apostles; nay, you have neither time nor need to read or teach all that amount; you have rather to summarize the main lines and leading facts of these stories, and among them you will select those that are the more marvellous and pleasing to your hearers, and especially those that are mentioned in our Creed. Some of these facts are, as it were, a precious casket in which are mysteriously enshrined the articles of our faith; such events must not be quickly related and soon left out of sight, but they must be considered for a good while, turned over and over, opened out wide and clear and presented to the inquiries and contemplation of your hearers. As to events of less importance you will relate them in a brief survey and connect them with the main lines of your narrative, and so you will go on, up to the events of the contemporary times of the Church."

This narrative method of St. Augustine was used for beginners and for the young to the days of Luther. Father Tahon proves this beyond doubt. His quotations from the writings of the leading scholarly saints of the ages presents a wonderful vision of the catechetical work done in these ages. It is inspiring to read the written thoughts of St. Bonaventure and Duns Scotus and to know that those who to-day endeavour to fit themselves spiritually and professionally for the teaching of religion are carrying on the traditions of these worthy saints.

Catechetical instruction is oral. The catechist is an instrument for the communication of the ideas of the Catholic Faith

to others. The method must be scriptural and narrative, the chief device will be thought-provoking questions and intelligent answers. It is the natural way. It was used by Christ Himself.

During the Middle Ages and before printing, other devices were used to deepen the understanding of the faith of the people. Pictorial representations in the churches, the mystery plays, the liturgical functions of the church were additions to the traditional method. But it is quite evident that it was by means of liturgical prayer practised by the faithful that Christian doctrine was chiefly taught and learned.

In passing it may be remarked that previous to the time of Calvin when preaching and catechizing parted company, the instruction given always contained a blending of dogma, moral and appeal to the heart and the imagination as well as to the reason. With the advent of the "preacher," with his powers of intellectual eloquence, the teacher was supplanted and love for the old faith weakened in many and died.

The campaign of Luther and Calvin against the doctrine of the Church showed the necessity of having clear and concise statements of doctrine for the protection of the faithful. St. Peter Cqnisius S.J. was the first to combat Luther with a text-book containing Catholic doctrine in concise form (1555). It was in question and answer form similar to that of Luther and was called for the first time a "Catechism". It is claimed that Luther was the first to apply the term "Catechism" to such a book.

"The Roman Catechism for Parish Priests," was issued in 1566 as a result of the Council of Trent. It is a manual for the

teacher of Christian Doctrine and a source book of estimable value.

The Catechetical contributions previous to our day made by Blessed Robert Cardinal Bellarmine, St. Charles Borromeo, St. John Baptist de la Salle, St. Joseph Calasanctius, and of the Religious Communities of men and women which arose for the education of Catholic youth, would inspire and enthuse; but in a volume of this type it is out of the question to do more than to mention them.

#### THE ROMAN CATECHISM

It is a fact of history that the Council of Trent proposed to compile two Catechisms (1) for parish priests and teachers, and (2) for children. The first was published in 1566 as the "Roman Catechism for Parish Priests" a wonderful volume of which a copy should be in every school. It is a complete statement of Christian Doctrine in chapter and paragraph style. The second Catechism never appeared. The reason was concisely expressed by Bishop Ketteler of Mainz, "It is easier to write a Summa Theologica than a little Catechism." or as Bishop Cantimorri said, "Nothing is more difficult than to compile a book of elementary instruction, because it must join clearness and exactness of truth with conciseness of expression."

A concise text practically implies abstract ideas; clearness of ideas demands that the senses be used to reach the intelligence. It is a difficulty which still remains to be solved.

The Roman Catechism otherwise known as the Catechism of the

Council of Trent should be the guide for all Catechists. Pius XI on April 5th 1905 gave orders to this effect. He counselled the use of simple language in parable style. The Catechism itself instructs the Catechists to use the narrative method using the historical facts of the Old and New Testaments to precede the instruction in religion.

#### THE REVISED MUNICH METHOD

About 1900 the Catechetical Movement received a new inspiration when that group of catechists in South Germany organized to improve teaching methods in religious instruction. Rev. Dr. H. Stieglitz and Rev. Michael Gatterer S.J. and others produced teachers' manuals in catechetics as well as catechisms for the children to suit their methods. Their type of formal lesson was psychological. It took what was best from normal school methods of the day. Its inspiration came from the methods of the apostles and St. Augustine. In "Planning the Catechism Lesson" - 1931 by the late Rev. John J. O'Gorman, D.D., whose sudden and early death removed a zealous and enthusiastic apostle, there is an exposition of this Munich method. It is a revision of it and would be best understood as written by Rev. Dr. O'Gorman himself.

One of the principal improvements resulting in catechetics from the movement inaugurated by the Munich Society of Catechists in 1899 was the return to the traditional thematic catechesis. Instead of taking the Catechism textbook in hand, and explaining as many questions and answers as could be gone through in the time allotted, the Munich Catechists advocated that the teacher should first divide the matter into methodic units or themes; and next,

dealing with one such theme in each lesson, make it part of the child's life by teaching it to him in a systematic and psychological manner. A young child, before he makes his own new truth, passes normally through three steps: he sees or otherwise experiences through the senses, imagination and emotions; he learns the meaning of what he has experienced, that is, he understands it; finally, he utilizes what he has experienced and understood. Hence, the lesson plan prepared by Dr. Heinrich Stieglitz of Munich, in 1902, has as its three main steps; Presentation of the truth in an objective manner; Explanation of the material presented; and an Application or utilization of the same in the life of the child. In order to turn the attention and interest and supernatural activity of the child to the subject matter, the teacher should begin the lesson with a Preparation and Lesson Aim. Finally, in order to give due prominence to the official definition or formula of the Catechism to which the explanation leads, Dr. Stieglitz inserted before the Application a step which he called the Recapitulation (Zusammenfassung). Dr. Baierl, in his English version of the Stieglitz Catechises, names this step rather unhappily Synthesis. Hence the lesson plan, advocated by Dr. Dr. Stieglitz, which became the norm for the original Munich Method, consisted of five steps: First, Preparation and Lesson Aim; second, Presentation; third, Explanation; fourth, Recapitulation; and fifth, Application. Three of these, Presentation, Explanation and Application, he rightly regarded as essential; while Preparation and Recapitulation were considered secondary steps. As a matter of fact, there is no compelling reason for separating

Recapitulation from Explanation. The other four steps have their psychological justification. In some form or other they occur in nearly every lesson in which the mastery of a subject is attempted.

When the subject is a supernatural one, one more step is required, namely, Belief. After one knows a religious truth, one must believe it. Hence between the Explanation or Understanding of a religious truth and its practical Application in life, a step should be inserted in the teaching process for the explicit profession of faith in the truth. I propose to call this step simply Belief. Dr. Joseph Goettler and Dr. Michael Gatterer, S.J. in their handbooks on Catechetics, state that it is better to separate the theological Proof from the Explanation and to consider the former as a distinct step. It is one thing to explain the meaning of a doctrine; it is another thing to convince a child that he should believe it with all his heart and soul. Proving and motivating a religious truth may, therefore, rightly be considered as part of the step I have called Belief. It is true that the whole lesson should be conducted in the light of faith. Nevertheless, professing one's belief in an article of faith is a different thing from learning that it is and what it is. As St. Augustine remarks in his treatise De Trinitate, we believe that Jesus Christ was born of the Virgin Mary, but that these words, Christ, born and Virgin, mean, we do not believe but know. Hence, prior to an act of faith there must be some knowledge of the meaning of its terms. It is correct, therefore, to consider Explanation and Belief as

two distinct steps. In a step called Belief, prior to the profession of belief in the truth studied in the lesson, the appropriate proofs and motives should be adduced that the pupil may willingly and cheerfully believe with all his heart and soul that this truth has been divinely revealed, and, therefore, is infallibly true and unfailingly helpful.

Therefore, I suggest that the catechist, in preparing a Catechism or Bible lesson, should consider the theme or topic from the following five standpoints:

(1) What pupil-preparation is required, and how should the lesson-aim be worded?

(2) How should the matter be presented to the child, or by the child, so that his intellect and will may be reached through his senses, imagination and emotions?

(3) How should the matter presented be explained, so that the pupil may understand it thoroughly and hence know the meaning of the catechetical formula which is its intellectual recapitulation; or, in the case of an historical incident or parable, how must its literal meaning and spiritual significance be brought out? How best can the children co-operate in this work?

(4) What arguments and motives should be adduced to show that the doctrine is divinely revealed and therefore willingly to be believed and professed as infallibly true? What are the objections against the doctrine with which the pupil is most likely to meet, and how can these be refuted?

(5) How can the value and utility of the doctrine be made known and become a motive both for believing it gladly and living it sincerely? How best can the pupils be helped to remember and use this truth in their lives?

It is not claimed that the actual lesson must be divided sharply into five sections corresponding to these five logically distinct steps. In the actual lesson these various steps may be combined and intertwined in the most various ways. It is foolish, however, to leave this to the improvisation of the moment. A Catechism lesson, like a sermon, needs a plan. The rules and suggestions which we shall offer as an answer to the above five questions are based on a revised Munich Method. The original Munich Method, advocated by Drs. Stieglitz and Weber at the beginning of the twentieth century, may be seen illustrated in the four volumes edited by Dr. J. J. Baierl, entitled *The Creed Explained*, *The Commandments Explained*, *The Sacraments Explained*, and *Grace and Prayer Explained*. These are an English adaptation of the "Complete Catechism Lessons" (*Ausgefuehrte Katechesen*), published by the late Dr. Stieglitz in 1902-07. By a revised Munich Method, we mean a thematic catechesis which utilizes the findings of post-war catechetics to attain more fully the aim of the founders of the Munich Method, by a freer use of the formal steps and by a greater self-activity on the part of the pupil in all the stages of the lesson.

To avoid all possible misapprehension, it may be well to state that the Munich Method, either in its original form or in its present revised form, is in no sense of the word Herbartian.

It has a triple source. (1) Catholic catechetical tradition, originating with Our Lord in His parable teaching and systematised, as early as the beginning of the fifth century, by St. Augustine in his *De Catechizandis Rudibus*. (2) Catholic scholastic psychology and theology which explain the genesis of our ideas and decisions, both natural and supernatural. (3) The science of pedagogy. Any pedagogical writer, whatever be his religious or philosophical errors, may offer valuable pedagogical guidance in the measure in which he bases his principles and procedures on practical experience. Some pedagogical principles and procedures go back to Aristotle; others have been advocated by the best teachers in all ages; others have been formulated, either for the first time or from a new point of view, by nineteenth and twentieth century pedagogical authorities. A catechist can use what is good in Aristotle or Pestalozzi, in Froebel or Herbart, in Kerchensteiner or Dewey, inasmuch as it may be applicable in the teaching of religion, without thereby being influenced by the religious or philosophic errors of these great educationalists. Dr. Stieglitz and Dr. Weber, in outlining a plan for the treatment of a thematic catechesis, took as their pedagogic guide not Herbart, as is frequently claimed, but from 1900 onwards the profoundly un-Herbartian Otto Willmann, whose "Didaktik" is Catholic and scholastic. If there is at first sight a striking similarity between the five formal steps of instruction, as formulated by Rein of the Herbartian school, and the five catechetical steps as formulated by Stieglitz and Weber, there is also a profound difference in the intimate nature of each step. Where they agree, the agree-

ment results from the fact that both the systematizations of the learning process have, up to a certain point, their common source in actual experience. In a similar way, many of the exponents of the revised Munich catechetical method adopt freely devices from the so-called "Learn by Doing" method, without thereby adopting the pedagogical errors of the Child-centred School; errors expressly condemned by Pope Pius XI in his Encyclical on the Christian Education of Youth. Catholic catechetics utilizes pedagogy in much the same way as Catholic theology uses philosophy. The following rules and suggestions have been culled from many catechetical and pedagogical authorities and tested by a twenty-year personal use of the Munich Method. The writer accepts the responsibility for this catechetical mosaic, with its inevitable shortcomings, which he submits entirely to the judgment of the divinely-appointed teachers of religion, the Pope and Bishops of the Catholic Church.

Criticism of the Munich Method has been somewhat severe. That is why the revised plan was found necessary. There is a place for the formal type of lesson in the classroom and it must be planned well by the teacher. But the formal lesson will not be used in the Religion period more than once a week. It would be of advantage to any teacher to have in her daily plan book a series of formal lesson plans on the essential topics of the Religion Course.

An excellent text for primary teachers, based on the Munich plan as revised and for use with young children is called "Leading the Little Ones to Christ," by Rev. Father Dennerle (Bruce Publishing Co.,) It is based on the similar work of Rev. Dr.

Gatterer, and illustrates the value of the revised type of the Munich Method.

The chief criticisms directed at the original Munich plan are these.

(a) Over emphasis on the plan of the teacher in the process of learning. The teacher and the course of study must not dominate in a continual giving of lessons. This is true, but isn't there a happy mean?

(b) Danger of over teaching.

(c) Too much formal method. However, this can be governed.

(d) Too many steps in the lesson making it an impractical method. As a matter of fact only three are really essential, namely presentation, explanation, application. Isn't it true that when children are learning, these three are the most natural steps on their way to acquiring new knowledge and abilities?

(e) The child is too passive during the lesson and remains so even to the end of the lesson.

The original Munich plan has been subject to criticism but the revised Munich method as seen in various texts today has profited by the criticisms. As revised, it has its place in religious instruction when formal teaching is necessary. But like all methods, devices and schemes it must be kept in its place. The child's learning process must be considered first. It is the child that must understand and apply what he has learned. The teacher is the fosterer, the guide, the counselor of the learner who uses judgment and plan in choosing the best way for the individual. The content of the course in

religious instruction ranges from the very simple and easily understood to the incomprehensible mysteries of religion. The capacities of the children should determine method and matter to be taught. Christ has made the teacher an important instrument in the building up of the faith.

#### THE SOWER SCHEME

The most practical direction in the teaching of religion from the school teachers point of view, is that sponsored by "The Sower" an English quarterly published at Alton, Stoke on Trent, by Rev. F. H. Drinkwater. It is in actual operation in the Diocese of Birmingham and is well known throughout the English world. Burns, Oates and Washbourne of London England, publish the texts used by teachers. The prices are very reasonable. They are known as "The Sower Books."

- (1) A Scheme of Religious Instruction
- (2) Teaching the Catechism
- (3) The Catechism of Christian Doctrine arranged for the Scheme.
- (4) Stories in School -for teachers of children under 12 years.
- (5) Twelve and After -for teachers of children over 12 years.
- (6) Short Instructions on the Mass
- (7) The Way into the Kingdom - for teachers consideration.

Teachers appreciate this plan because it :- - -

- (1) Gives a detailed plan to follow.
- (2) Instructs in the correlation of Scripture, History and Religious Practice with Doctrine.
- (3) Recognizes the three periods in the school life of the child.

(a) The Primary Stage (called in England the Infant School) ages 5 to 8 years.

(b) The Junior Stage - Second Period ages 8 to 11 years.

(c) The Senior stage (High School Period) ages 12 and over.

(4) Provides a choice of stories and a graded catechism.

#### The Primary or Infant Stage (ages 5 to 8)

Taking account of the fact that reason is just beginning with these little ones there is little or no appeal to the reason. No catechism text is used. Appeal is made rather to the imagination and the heart. Pictures, stories and dramatization of events like those that surround the feast of Christmas are the best means of conveying to them what the Catholic Religion means. Reverence for the holy things of Religion together with love for their religion is thus imparted. They consider inadvisable the learning of any formal catechism. The memorization of prayers is deemed "sufficient exercise of the verbal memory." Hymns, drawing and the use of pictured religion readers are considered essential in this stage. Catholic Readers will be found admirable instruments for reaching the imagination and heart by picture and story. Incidental teaching and natural conversation between teacher and pupil is stressed. Objective teaching such as on Holy Communion and Confession in church and individual activities in religion are recommended.

#### The Junior Stage (ages 8 to 11 years)

The children now have a catechism to guide their course. It is graded for four years study. This gives the teacher time to actually teach during the religious instruction period and to instruct. Essentials are to be committed to memory but only

after the matter has been properly taught. A minimum is required. The pupil can reason but not in the abstract. Thinking and understanding are progressing well but at this stage there is little to expect in any power of forming judgments. Doctrine, History and stories from Old Testament and Church History, Prayers and Hymns and Religious practices and the making of pupil's own catechism as the work proceeds, from the main thoughts of the course.

#### The Seniors (ages 12 to 16 years)

This is the adolescent period. As they approach 14 they will be practically of adult age as far as intelligence is concerned, Judgments are now formed as a result of understanding and reflection. Children are full of activity, so enlist their interest for group activities to develop Catholic social consciousness. The Mission Crusade, the Altar Boy's Society, the Knights of the Blessed Sacrament, the Junior Holy Name Society, etc. will be found of real value in the development of it. This is the period to create feelings of admiration for what is noble in mankind and loyalty to Christ.

Narration, pictures, activities, topical outlines, supplementary reading, hymns, religious practices and various methods should be used as they appear best in the teacher's judgment. Experience is what they lack. Get them working in a variety of ways.

This period of the Sower Scheme uses no Catechism. It studies Catholic life to inspire youth to live it. Liturgy, lives of the saints, History, the virtues, sound study, the

spiritual life are the means used to accomplish this. The course seemed so formidable that Father Drinkwater defended it thuswise,-

"It will be seen, then, that we are not asking that the ordinary Catholic should be equipped to defend the Church. We do not see why he or anyone else should be concerned to defend the Church. The Church is not a fortress to be defended, but an army on the move. Simply we are saying this: In an educated community, the practice of Catholicism will lapse in the long run, or be confined to those who happen to be religious by temperament, if the ordinary Catholic does not know the why and wherefore of his Catholic practices..... The ordinary Catholic should know the why and wherefore of his religion as he knows the why and wherefore of anything else that intimately touches his life. He needs some insight not only into the rational and doctrinal treatise, but also into what might be called the psychological why and wherefore, because the proper study of mankind is man; and also into the historical why and wherefore, because Catholicism may be said to flourish or decay very much in proportion as its collective memory of its own origins - what we call tradition - is fresh or dimmed in the mind of every ordinary Catholic."

This division of the school life of the child into three stages is recognized more and more to-day as the natural way of grading. In fact it may affect our types of schools. Our divisions now are:-

Elementary Schools - 7 year course (age 5 to 13 years.)  
High or Secondary School 5 " " (age 13 to 17 or 18.)  
University and College 4 " " (age 17 or 18 plus.)

Our Divisions may be:-

1. Elementary Schools

(a) Primary Classes

Beginners (5 to 8) 5 year course Grades 1 to 6  
Juniors (8 to 11) inclusive

(b) Intermediate Schools and Classes (ages 12 to 15)  
4 year course Grades 7 - 10 inclusive.

2. High, Commercial, Technical Secondary Schools  
Grades 11-12-13

3. University and College.

In the January 1934 issue of the Homiletic Review Father Drinkwater has this valuable comment.

"I think it is undeniable that for a generation or two these stages in children's growth have not been sufficiently recognized in schools. Littlest children and big children, they were all taught in much the same way, with verbal memorizing very prominent all through. People just thought of "children" in globo, and treated them accordingly, aiming at a sort of imaginary child of an average age - nine or ten perhaps. The grading of classes can doubtless be overdone, and may become a hindrance to real education; but this division into three stages is no passing fad, but permanent achievement.

The Three Practical Procedures apply to all instructing but especially to the instruction of children. The first is Narrative. Teach by stories as much as possible. Don't merely use stories as extras, illustrations, "examples"; make them the chief thing, and make them convey what you want to teach. Especially tell Our Lord's life as well as you can, and let the teachings of the Church come in as part of it.

The second is Appeal to the Eye. Make the most of whatever there is in church or school to look at - statues, shrines, decorations for feasts, and so on. Use pictures often - fresh pictures, colored pictures. Use pictorial language. Write things on the blackboard. Eye and ear combined are far more than twice as effective as either alone.

The third is Activity of the Children. Let them "learn by doing" whenever you can. The activity of the body helps the mind and memory. Too much sitting still in schools is bad for the mind as well as for the unhardened bones. Something is needed for the hands to do, some excuse for moving about, something to sing, some little ceremony to practise, some little play to get up; anything of this sort is worth while."

There is much to be learned from the Sower scheme. Every diocesan director should be acquainted with it. Every teacher should at least have some of its published text books. An admirable study of this scheme will be found in "Some Methods of teaching Religion," by Rev. John T. McMahon.

#### THE EUCHARISTIC PLAN

Rev. Edward Poppe Ph.D. of Louvain, Belgium who died in 1924 has left a worthy contribution. Physically he was unfit for war and served as an infirmarium. As curate in an

industrial parish he centred his apostolic zeal on the children of the district who were numerous but not in attendance at Catholic schools or churches. His manifest love for them was reciprocated. Prayer before the Eucharist was his foundation for all activities. Pius X was his inspiration. By degrees the children were won to Mass and Communion. It was no easy task, but he founded a Holy Communion League among them similar to the Knights of the Blessed Sacrament Movement in England. He even succeeded in developing Catechists from among them.

His plan is interesting. A sketch of it may provoke thought. It is a spirit animating any catechetical system.

(1) Aim - "Methodical reformation of the child, deformed because of original sin, to conform him to Christ."

(2) The child is to learn to "conform his mentality" to the Doctrine of Christ which the child is taught to apply to conduct through becoming acquainted with the example and counsels of Christ.

(3) The child has public and private relations which may be grouped thus

- "Religious relations with God"
- "Family relations in the home"
- "Parochial relations with the Clergy"
- "Social and civic relations in school and city."

These relations must be prompted by Christian teaching and imitation of Christ. To gain results the catechists must "recommend them" to God in prayer and at Mass. The spiritual life of the Catechist is an important factor.

(4) No result may be expected without the Grace of God in the task.

(5) Catholic education must be noted for the eucharistic spirit for this reason. The source of all grace is the Blessed Trinity, but the meritorious source is the "supreme sacrifice of Jesus Christ, priest and Supreme Pontiff." "Hence the sacrifice of the cross is the source of all grace." The Mass continues that sacrifice is thus as St. Thos. says "The end and consummation of all the sacraments." Consequently the mass must be the "centre of all supernatural and educational energy in our lives." So Mass attendance and frequent communion must be encouraged.

(6) The grace of the Mass and the Sacraments can only conform the children to the life of Christ when it is used for the correction of defects and for acquiring virtue. "Grace is not sanctity but only the principle of sanctity and perfection."

(7) The individual is to be encouraged and directed to examine conscience to discover the chief defect and then to seek the practice of the opposite virtue in daily life with the assistance of grace. His suggestions for individual conduct cards and the weekly visit to the church in a group for a spiritual review of the week under their spiritual director, are quite practical and fruitful.

His catechism teaching method was quite in accordance with early traditions of the church. 1. Narrate and explain. 2. Apply. 3. Furnish the means of grace.

A particular point in his plan might be adopted by every teacher with profit. The older children at least were to be taught to view daily events from the Christian point of view. Problems face the nations daily which affect every phase of

living conditions. Encourage the children to offer their attendance at Masses and their little acts of self-denial and prayers for the blessing of God on men and nations. They were also encouraged to discuss and determine upon the best courses to follow in case certain problems should be their problems.

He places value on three points in the education of children as most important in the Catechist;- example, prayer and vigilance. The supernatural motive must inspire all advice and punishments given children. He advises treating children according to their temperaments and capacities. The enthusiastic ones he grouped into his Knights and Handmaids of the Blessed Sacrament for frequent Communion.

To impress on children that it is the Mass that matters; that it must inspire all their acts, he used the Dial of Sacrifice fixed around the clock as a device to call their attention to the continued sacrifice of Jesus Christ in all parts of the world. Thus they were encouraged to continually unite themselves with Christ in the unending sacrifice.

This is only a very meagre presentation of the vision opened to catechists by the priest teacher Rev. Dr. Edward Poppe, the humble and zealous lover of the underprivileged children of an industrial city. He went to his reward after a short eight years as an ambassador of Christ. Much is being written of him. His was a spirit and a vision which will live. The humble is exalted for our imitation. One vital doctrine of his can be remembered with profit for all catechists. "The whole success in aiding the Christian child to conform his

conduct to Christ depends upon the spiritual life, exemplary conduct and willing zealous cooperation of the educator himself."

#### AMERICAN CONTRIBUTIONS

Rev. Dr. Yorke

Rev. Dr. Yorke of the Archdiocese of San Francisco when superintendent of the parochial schools and with the help of a scholastic committee issued in 1922 a Course of Study in Religion for Grades 1 to VI. It was based on the Baltimore Catechism. The teachers were expected to plan the work so that all would be memorized by the pupils within the 5 year period. What to teach and how to teach it was his first consideration. He issued 5 graded "Text books in Religion" as subsidiary helps for the Baltimore Catechism. Although acknowledging that a committee could delete half of the Catechism if it had Episcopal approbation and yet leave sufficient for a study of religion, yet he commanded that all be memorized. Even grade one, the first year pupils, were obliged to do so. His point of view was that of the theologian with his attention on subject matter. His aim was to teach children the theology of the Church. Memory and understanding were to him the only powers of mind at the teacher's disposal. Yet when teachers face a class they soon discover that for learning, more is required than verbal recitation of abstract matter. The child has emotions and feelings, a will and reflective powers and an imagination together with a conscience which has to be formed. Msgr. Dupanloup says, "It is not to teach Christianity to our

children. It is to educate them in Christianity." Ministry of Catechizing, Dr. Yorke's method, and his text books were an outstanding effort to seek reform in teaching methods. He counseled the use of concrete and objective explanation. Oral instruction and questioning was encouraged. In his text books, which were to guide the teacher, appear prayers and hymns, doctrine in concise statements with explanations, some Scripture, Church History, Liturgy, Devotions, etc.

Students who wish to study this method in detail may purchase his texts. A valuable critical study of it will be found in "Some Methods of Teaching Religion" by Rev. J.T. McMahon.

THE CATHOLIC UNIVERSITY OF AMERICA

Rev. Dr. Shields

Disliking the way that Dr. Yorke clung to the old Analytical Methods Dr. Shields set out to arouse the schools to advance in methods of imparting religious instruction as they had advanced in methods in other subjects. He opposed verbatim memorization of the catechism text. Rev. Dr. Pace of the University was considered to have been joint author of his method. Religion was not to be considered as one of the subjects of the curriculum. It must be, "the central and unifying element of all teaching." A means would have to be found to accomplish this. Hence he decided that a series of graded religion readers which would be the basal readers used in schools for practice when learning to read as well as for practice reading and literature, would be essential.

He firmly believed that education was a slow growth. You cannot judge the teacher's product for it isn't material. Educational growth depended upon the individual. The teacher provided the tools and fostered the growing plant mentally and spiritually. He claimed that his series of readers were built in the method of Christ, "Christ presented all His lessons so that they might be assimilated and rendered functional by His hearers in the measure of their capacity. Synopses and abstract formulations He left to other teachers. His truths were all germinal, possessing within themselves the potency and promise of life and fruit. He was always careful to prepare the minds of his hearers before planting in them the germs of divine truth. In this, as in other things, the catechist should follow His example." <sup>1</sup>

Hence he would have little to do in schools with catechisms arranged as now in chapters. Religion should not be so presented to children. Rather germinal ideas are given first and further ideas grow out of them.

He issued the Catholic Education Series of Readers (published by the Catholic University Press, Washington). Herein he attempted to carry out his ideas in a practical manner. Students of catechetics would do well to study these 7 readers and the critical review of the method by Rev. John T. McMahon in "Some Methods of Teaching Religion."

In this connection a word should be said of the value of Catholic readers in the Catholic School. This is a reading age. We can't ignore this fact. So much secular knowledge is mentally digested through books that the child must obtain some religious knowledge by the same way. He is impressed with the printed page, even adults are. What appears in print seems to the mind to be of more value. Among the Catholic Readers on

1. Shields- Notes on Education in Vol. XIV.  
Pg. 780 of Cath.

the market to-day the following will be found suitable. It is doubtful, however, if we will ever have a real Catholic Reader in every sense of the word. The following will be found of value.

- 7. The New Corona Readers )
- 6. The Rosary Readers ) Ginn & Company, N.Y.
- 1. The Canadian Catholic Corona Readers )
- 5. The American Cardinal Readers, Benziger Bros., N.Y.
- 4. The Cathedral Readers, Scot, Foresman Co., Chicago, Ill.
- 8. The Catholic Child Reader - Winston Pub. Co.,
- 3. The Christ Life Series in Religion - MacMillan Co., N.Y.
- The Marywood Readers MacMillan Co., N.Y.
- 2. The Ideal Catholic Readers MacMillan Co., Toronto, Canada.

#### De Paul University Group

Enthusiasm and zeal for the best possible type of religious instruction for the Catholic youth of America prompted the issue of a "Religion Bulletin" by De Paul University of Chicago some years ago. In September 1930 it was replaced by a monthly periodical under the title of "Journal of Religious Instruction." It has become a forum for the expression of the thoughts of many leading Catholic educationists and catechists. Religious training in the home, the school and the parish is covered regularly within its pages. There is no doubt its influence will be felt in America as the "Sower" quarterly in England. Under the guidance of the Vincentian Fathers who operate De Paul University, this Journal has endeavoured to inspire and enthuse the teachers of Religion in Colleges, High and parochial schools. Catholic education needs study and trained workers; a journal of this type offers the opportunity to all teachers of analysing their efforts or lack of them in the light of the experiences of others.

Among the prominent features of the efforts of this group are:-

- (a) Enunciation of the fact that all our educational activities will be fruitless without God's blessing. Hence the value and need of prayer.
- (b) Making Christian conduct habitual.
- (c) Training for character by enlisting the pupil's efforts.
- (d) Necessity of research work in the various fields of Catholic education.
- (e) Finding best motives for conduct.
- (f) Presentation of teaching procedure in the various units in Religious Instruction.
- (g) Necessity of home training in Religious Instruction.

## CHAPTER III

### SPECIAL CONTRIBUTIONS TO THE CATECHETICAL MOVEMENT

#### The Spiritual Way

The educational system of the United States is noted for the value it places on good text books. This attitude is also seen in the numbers of most attractive texts issued in Religion. Mother Bolton a Religious of the Cenacle and an associate professor of the Department of Education at Fordham University, New York City, produced a series of four graded books for elementary school use called "The Spiritual Way" (World Book Co., Yonkers, N.Y.) The Apostolic Benediction was given to the work under date of February 21st, 1930. Twenty essential doctrinal topics are taken which contain the fundamental doctrines of the Catholic Faith. The catechism text is the basis and the catechism statement from the Baltimore catechism is given at the end of each lesson. In the teacher's manual which accompanies the series will be found 22 pages showing where the doctrinal points of the Baltimore Catechism #2 may be found in "The Spiritual Way."

The teaching procedure is inductive and very interesting, containing a variety of projects, problems and tests for the pupils. The plan is "To teach children to first think dogma then to express dogma and through understanding and love to practice it in their daily lives." (Manual Page 4.) It postulates:-

- (1) That next to the priest, teachers of Christian Doctrine "whether in home or school have the most sacred position with

regard to the human soul."

(2). That catechists must be imbued with "the reality of the doctrine of the indwelling of the Holy Ghost." (Manual Page 1) Catechists must appreciate the fact that the Holy Ghost is present in the souls of His baptized children and that teachers are agents in the carrying out of the will of God in respect to children and must not impose their own ideas in them; nor allow children to go against the voice of conscience.

(3) Teachers are an exterior aid to the work of the Holy Ghost.

(4) Practice in the art of teaching is essential.

(5) "In the light of the indwelling of the Blessed Trinity in souls in the state of Grace," the church has always been most concerned with what makes for spiritual growth and less with the "quantity of information imparted." (Manual Page 2).

The objective of this "Spiritual Way" is to "lay a firm foundation for future doctrinal teaching and spiritual growth by developing in the child mind, a knowledge of God as Creator and Living Father, and in his a desire to love and obey." The first objective of the series is candidly not to help a child to memorize a catechism but to give the minds of the pupils an opportunity to grasp, assimilate and apply.

"The Spiritual Way" was given some years of experimental study before being issued in the present form. The principles of interest, of apperception, of self-activity, of the use of Bible History and Scripture which are absolutely necessary in the development of the faculties of the soul are much in evidence throughout the text. Recognition of the way in which mankind

learns, and of the process in learning, together with the primary fact of the indwelling of the Blessed Trinity assures the success to those teachers who use it throughout a school system. The cost of the individual texts would be a financial problem to many schools. Every teacher and every home should have a set. The manual is invaluable. The projects, problems and tests are well chosen to motivate individual activity. It is a distinct, practical plan fundamentally sound, complete in itself for parochial schools. It demands a humble Christlike teacher as fosterer of Catholic youth; it keeps the text book from becoming the dominant factor in religious instruction; It recognizes the necessity of God's Grace and the place of the Holy Spirit in the spiritual development; it places the child, "in the midst" as the one who educates himself in cooperation with God the Creator.

#### THE LITURGICAL MOVEMENT

The Benedictine Order, by means of the Liturgical Press at Collegeville, Minn, has proved an inspiration in leading Catholics to appreciate the sacred liturgy of the Church. Piety is elevated by it. The way of the church in teaching through active participation in the holy mysteries, is her way of influencing the lives of the faithful.

There is nothing new in the movement. Like all great reforms of the past it covers a long period of time. It is quite evident in every part of the Catholic world to-day. The inspiration must be from the Holy Spirit. Individuals are being

impressed with the fact that this great organism of the Catholic Church is the mystical body of Christ. Christ and His people are one. It inspires Christ-like living, Christian social consciousness will result and every phase of civic social and economic life will be affected. The liturgical year is a re-presentation of the life of Christ. His life is not just an historical event to be seen only in books but is an ever-present life, continuing in the liturgy of the Church. Reformers usually write their message. Christ didn't. He wrote nothing, not even His great command at the Last Supper. He ordered all to take up the Cross and follow Him. His was a life of prayer and action. His example was for our imitation. The faithful no doubt need to know the necessary dogma and moral but intellectual knowledge is second to participation in the life of Christ which even the most ignorant can do. Salvation does not depend upon intellectual attainments.

The participation is accomplished by means of the sacramental system instituted by Him. The liturgical way is the way of life; the corporate way of prayer, not the private and individual way. Courses of study prepared for home and school must accentuate the participation of the faithful in the liturgy of the Church; in the reception of the Sacraments, in praying the Mass with the priest, in appreciating the value of liturgical prayer, in living in the state of grace. The faithful must participate in His life. He showed the way; a life of prayer and of good deeds for the greater honour and glory of God and in accordance with His will. His sacrifice is our sac-

rifice. His commands, we joyfully obey. "Take ye and eat for this is my body." "Do this in commemoration of me." The Mass is the greatest act of public worship. All grace comes to mankind through the Mass. But active participation on the part of all is necessary. Let youth be taught and encouraged by Priest, parent and school teacher to live the life of the Church.

Teach a real appreciation of the Mass and how they can best participate in it. Centre the school and home courses on the doctrine of the mystical body of Christ. Let the active life of the Christian be the end in view. Let the life of Christ be well known as learned through the liturgical year. Prayer, Mass and the Sacraments, as the means of Christ-life, should be not only closely studied but practised. The virtues of Christ can be seen for the individual to imitate. It must be remembered that what men do, think and feel forms their characters as Christians as well as in any other way. This makes for Christian development more than anything that can be accomplished by memory, mind or theoretical methods. The child, the youth and the Catholic parent must live a life of active participation in the means of grace. This is the motive which enlivens the liturgical movement. The children of God must realize their vocation and deepen the Christ-life in their souls. Can parents be reached and educated to grasp their duty and opportunity in this regard? Such is very vital for home influence is most lasting. On the Catholic home depends the type of faith of the people.

To bring the message to the schools and teachers, the

Benedictines have issued varied matter. For practical use for teachers the following will be found most useful. These are only a very few of their publications however.

(1) "Living with the Church" Dom. Haering O.S.B. - is a handbook of instruction on liturgical year and chief feasts.

(2) "The Mass Drama", - Rev. Wm. Busch, will give the teacher an admirable interpretation of the Mass. It should be in every teacher's library and is not expensive.

(3) "If I be lifted up" - Rev. P. Bussard - on the mass - a pamphlet.

(4) "Offeramus," - The ordinary of the Mass with an admirable explanation which should be used by all pupils before commencing the use of a Sunday Missal. 15 ¢ a copy.

(5) "The Christ-Life Series in Religion for Home and School,"  
These will be ready in September 1934.

#### WITH MOTHER CHURCH

This is the name given to a series of five graded texts for classroom use for the purpose of bringing pupils to better participation in the life of the Church.

The Sisters of the Order of St. Dominic at Grand Rapids, Mich. with the cooperation of the Benedictines issued this series. It is a distinct contribution to the Catechetical Movement with a personality of its own. It inspires meditation and reflection. It endeavours to impress the child with the fact that he is a member of the Mystical Body of Christ; that he has the duty of aiding Christ in building up His Church. Since abstract principles are brought to the mind of the child

by concrete experimentation; and since he learns mostly by actually doing things; since it is possible to learn the truths of faith by active participation in the liturgy of the church; so the child is given an opportunity frequently of being instructed in liturgy and of actually participating in it and especially in the Mass which is the heart of the liturgy.

The Books are graded as follows:-

Book I - Grades III and IV

Book II - Grades V and VI

Book III - Grades VII and VIII

Book IV - Grades IX

Book V - Grades

They are a sort of laboratory manual for the Religion Course; would not supplant any catechism; would not be used daily but only for the important feasts. They provide not only reflection, but activity in assignments. The missal and New Testament form the chief sources for reference.

There is in the spirit of meditation an inspiration to what is noble and Christ-like. Teachers have found the series a real help in the course of Religious Instruction. No manual for teacher direction was issued.

The plan of the course is as follows:-

The lesson for each day has an Objective, a Reflection and a Response. The aim is to instruct in the spirit of the feast and to awaken action in the student and to develop Christ-life in him.

The teacher guides in the lesson. Having stated the Objective the student is guided in the Reflection to go as far as

possible beyond which is written, as his intelligence can go. He is guided in seeking the treasures from the Mass, the source of God's grace. The success of this procedure depends on the understanding the teacher has of the liturgy together with the teacher's own type of spiritual life.

The reaction of the student is further stimulated by the Response and Resolution questions. These questions are to be answered by each individual pupil himself. They are not for class questioning aoral or written. They are for the inspiration of what is noble and elevating in the minds and hearts of pupils.

The assignments may be divided over the class for class report and discussion. The aim is to increase knowledge of the liturgical feasts. They always centre on the Mass of the Sunday since it is the central and highest act of Catholic corporate worship.

#### PARTICULAR CONTRIBUTIONS FOR THE CATECHETICAL LIBRARY

##### For Teachers

1. Theory and Practice of the Catechism - Gatterer - Krus
2. Some Methods of Teaching Religion - Rev. J.T. McMahon.  
This contains a critical study of several methods; A valuable text.
3. Catechetical Methods - Rev. K. Bandas.
4. Aims and Methods in Teaching Religion. - Rev. J. K. Sharp.
5. The Creed Explained by Rev. J. J. Baierl.  
"Commandments" "Sacraments" "Grace and Prayer" "The Mass."
6. The Givers and Way Into the Kingdom - Rev. F.H. Drinkwater.  
The Sower Scheme Books.

7. Rt. Rev. Victor Day of Helena Montana published some years ago correspondence courses on the Apostles' Creed, Commandment etc. Each lesson consists of four printed pages containing the story from Scripture or other sources which contain the doctrine, a picture, a study outline and the questions to be answered after study. They are valuable for learning by correspondence.
8. The Queen's Work Press of St. Louis, Mo. have issued a set of four handbooks on teaching the catechism in a graphical manner called "Chalk Talks." Practically all Christian Doctrine is covered, together with suggested chalk drawings for the classroom blackboard, and pupils' catechism note books. Blackboard illustration is used as a device to hold attention and to aid the children in grasping the abstract ideas. The cost is so small that any teacher could well afford to have them for ready reference. They are a welcome addition as teacher helps.
9. Spirago's Method of Christian Doctrine by Most Rev. Archbishop S.G. Messmer was issued in 1901. It is an excellent manual for the teacher.
10. The Christian Brothers issued the Catechists' Manual in 1912. Their graded textbooks of Christian Doctrine are used in many of their schools. These are the traditional type of catechisms.
11. The Religion Readers of Rev. Roderick Mac Eachen were published to satisfy an acknowledged need. However, they did not prove acceptable to the schools. The Baltimore Catechism was adapted to suit the course.
12. "Practical Aids for Catholic Teachers" Benziger Bros., -

is a large reference book filled with classroom suggestions and procedures for teachers. Two features included are a Life of Christ and a series of lessons on the Natural Virtues.

13. The Journal of Religious Instruction issued by De. Paul University and edited by Dr. Horan is introducing monthly to the teachers of the Catholic Schools and Colleges the ideals and practical results of the leaders in the field of catechetics of to-day.

14. The Catholic School Journal of Milwaukee issued by the Bruce Publishing Company has begun to publish various valuable texts among which are:-

The Ten Commandments.

The Character Calendar.

Leading the Little Ones To Christ - Rev. Father Dennerle.

Religion and Leadership - Rev. D.Lord S.J.- Science and Culture series.

15. "How to Teach the Catechism" in 3 graded volumes by Rt. Rev. Msgr. M.A.Schumacher. (Benziger Bros.) are handbooks for the teacher presenting in a systematic manner the lessons in the Baltimore Catechism. Commentories and suggestions are made on each question.

16. One of the most practical contributions to the Catechetical Movement are the series of graded religion readers issued by Rev. Wm. Kelly - secretary Catholic Board of Education, New York.

"Our First Communion" - Grades I and II

"The Mass for Children" - Grades III and IV

"Our Sacraments"-- Grade V

## CATECHISM TEXT BOOKS

### Comment and Constructive Criticism

The matter of suitable text books for the pupils has been debated for many years. The question and answer type has been in vogue so long that apparently it is favoured by many. In the English speaking world the favourites are:-

The Explanatory Catechism (all classes) Burns, Oates & Washbourne  
The Graduated Catechism (Grades I to III) " " London, Eng.  
The Star Catechism " " " "  
The Sower Scheme Catechism " " " "  
Dr. Butler's Catechism - Cath. Truth Society, Toronto, Ont.  
Rev. M.V. Kelly's Catechisms: Cath. Truth Society, Toronto, Ont.  
1. First Communion Catechism #1 " " " "  
2. The Junior's Catechism #2 " " " "  
3. Revised Butler's #3 " " " "  
4. Revised Baltimore Catechism " " " "  
5. *Catechism & Catholic Practice* " " " "  
The Baltimore Catechism (2)  
Kinkead's Series of Catechism (5 in number)  
Primer of Christian Doctrine - MacEachen  
Complete Uniform Course in Christian Doctrine BK 1 to 6 by  
Christian Bros.  
The Catholic Catechism - Cardinal Gasparri  
Part I - for First Communion  
Part II for Elementary Schools  
Part III for adults.  
The Indian Catechism by the Jesuit Fathers.  
The English and French Catechism of Quebec.  
Petit Catechisme selon la Methode Inductive by C.E. Roy Ptre,  
Cure, Gaspe.

### FOR HIGHER CLASSES

Deharbe Catechism  
Cafferata - The Catechism Simply Explained.

In all these will be found the doctrines of faith expressed in concise form. They contain condensed theology so that no mistaken meaning is possible. Except for the graduated catechisms, everyone concedes that the language is not that of the young child. Those interested in this question should read "The First Instruction of Children" Tahon - (B. Herder Book Company.), or peruse the

catechism of the "Sower Scheme" by Father Drinkwater who divided the English Catechism over a four-year course. The latest effort in aiding teachers to decide what to demand in memorization is shown in an excellent series issued by Benziger Bros. Publishing Co., 1934, called "Teaching the Catechism" 3 volumes for actual classroom use by the teacher, (Rt. Rev. Msgr. Schumacher.)

It is conceded that there must be text books of Catholic Doctrine stated in a concise way, but many feel that the same clarity and conciseness can be had in books for pupils' use without use of the question and answer form. However, the important matter is not the form of a textbook so much as the manner of teaching.

#### THE GATECHISM WAY

From the Catholic Truth Society, Toronto may be obtained three pamphlets on the Catechism by Rt. Rev. F.X. Ross D.D., by Rev. L.E. Bellante S.J. and by Rev. Bernard Grimley, D.D.

A perusal of these pamphlets impresses the reader with the conviction that the present catechism determines the form of teaching used by both priests and teachers and that it does not teach in any way what Catholic life really is, i.e. "Its native excellences, its superiority over every other form of life, its truth, its methods and its helps. It does not present the faith as a true, supernatural inspiring and heroic plan of life for all." <sup>1</sup> The catechism was provided to meet conditions of a by-gone age. To-day de-Christianizing influences are at work destroying family life and are making a concerted attack on the natural rights of the individual. The child is becoming a pawn of the state authorities. There are no ten commandments

for Capitalism or Communism. The Christian life is being lost sight of completely amid the materialism of modern times. The times counsel reflection on method in religious instruction. The doctrine of Grace is the most fundamental of all the facts in the Catechism, yet it is treated in no more important manner than that of purgatory or of indulgences. Unless something is done to make the catechism and the teaching of it a Catholic scheme of life rather than a mere statement of belief and of facts about religion it is doubtful if our schools will be worth all our sacrifices for them. The very doctrine on which the whole Christian life in its relation to Christ depends, namely the doctrine of the mystical body, is not even mentioned. No wonder so many have no appreciation of the Mass, the very centre of Catholic life. No wonder so many act as if they could be loyal to Christ and yet not so loyal to His Church. St. Bernadette of Lourdes knew the answers to the catechism so imperfectly that her pastor refused to admit her to First Communion. But she knew how to live the Catholic life and was chosen by the Blessed Virgin to be the agent of the beginning of the great shrine of Lourdes. Memorized theological formulas will not develop Catholic life. They are, however, necessary guides for the teacher and for reference. Only mere verbalism will result from unintelligible memorization. The Catechism has its place as the compendium of Christian doctrine. As a textbook for children it needs the awakening influence of the teacher.

There isn't an adult to-day except those actually teaching and using the catechism daily, who can give you more than a few

simple verbatim answers, and yet the verbal recitation is demanded of pupils and the whole catechism period is sometimes taken up with threats, punishments, coaxing, and the use of every device known to have pupils memorize answers. Unless the questions, too be memorized by pupils, they respond in a guessing fashion or have to be prompted with the first word. The poorest pupils can do as well as the best on leaving school. The majority never touch the catechism again. No interest is seen in the majority of adults in religious reading of any kind; scripture, lives of the saints, current Catholic thought or the Catholic Press. Their religious education stopped with their graduation from Catholic schools since tastes were not created. No wonder a Catholic Social Consciousness is lacking in so many. No wonder the losses are not insignificant. No wonder there isn't the natural growth in members which we should have. It is not the catechism but rather the grace of God which has been the cause of the Catholic life which is in evidence. Much more would result if special efforts were placed on the knowledge and development of Christian life rather than on the memorized results of a Catechism. Pedagogical means at our disposal are the Liturgy - "The Church's own intuitive method of raising our minds to a love of invisible things by means of visible things." The application of doctrine to conduct as seen in the observation of the facts of every-day life. The pupils must see that religion is a life to be lived and that it enters into the daily actions of men and of nations. It is not a theory to be learned.

Being children of God by Baptism, children have a supernatural sense and can respond to our teachings. The gift of

l. Grimley, The Catechism Page 7.

faith gives them an understanding of the spiritual and an appreciation of its worth. Consequently urge them doing things; prayer, attendance at Mass, making sacrifices.

This is inductive teaching continuing in the school what is or should be the method of the home and church. The living of religion is not dependent on a catechism learning of it as now in vogue. The recitation of the words of the catechism is no assurance that a child or anyone knows his religion. In pamphlet number III Rt. Rev. F.X. Ross, D.D. says, "Inductive teaching consists in presenting in concrete form the idea which the teacher wishes to impart to the pupil for the purpose of leading the pupil to observe and see, at least in imagination, the things without which the abstract idea cannot be formed---Nothing enters the intelligence without passing through the senses." A good example of intuitive or inductive teaching is Our Lord's reply to the question: Who is my neighbor? The reply in Butler's Catechism is: "Mankind of every description and without any exception of persons, even those who injure us or differ from us in religion." Our Lord made His reply to the same question concrete by telling about the man who was wounded and robbed on the road to Jericho."

#### THE LITURGICAL WAY

The words of Pius XI in his Encyclical of December 11th, 1925 appear to suggest that what might be called the Liturgical Way may be a better way of learning than by the catechism way. "The yearly commemorations of the holy mysteries

are far more useful for teaching the people the truths of the faith and bringing to them the joys of the spiritual life than all the pronouncements, however important, of the teaching church. These appeal only to a limited number of specially intelligent people, they speak but once, and then to the intellect, while the Church's feasts move and teach everybody, they go on every year and for ever, and influence not only the mind but the heart and the whole man."

For centuries the liturgy was the vehicle of instruction. They did not learn the supernatural truths by abstract statements, but by active participation in prayer and in the Sacrifice of the Mass throughout the year they learned how to live the Christian life. The Church year was a continued object lesson. By active participation, the hearts of the faithful were filled with the Grace of God and with the indwelling of the Holy Spirit, or to understand it better, they had Christ life within them, the sap of the Vine putting life into the Branches. The doctrine of the Mystical Body of Christ is thus manifest to the people. The liturgical way and not the catechism way will make every Christian feel bound to be loyal to Christ in aiding Him in building up the Church. Rev. J. T. McMahon of Perth, Australia - Rev. Dom. Beaudoin, O.S.B. and Rev. Gerald Ellard, S.J. are three of the most enthusiastic who are endeavouring to have religion taught in the liturgical way. There is a great awakening taking place.

(Thought, Dec. 1932 - Sower, October 1932.)  
(Catholic Mind Apr. 22, 1931; Catholic Mind Feb. 22, 1933.)  
(Catholic Mind July 22, 1933; Catholic Mind Feb. 22, 1934.)

## PARENT-TEACHER MOVEMENT

There is a general assumption taken by many to-day that the school is the only organization for child training. Many state educational systems act evidently on this assumption. This is false and is doing untold harm to-day. The family is being weakened by it. By natural right the parent has the first duty of bringing up children in a Christian manner. No teacher can take a parent's place in this education of youth. If parents have passed their duty to the schools, efforts must be made to transfer parents' duties back to them. No school has the right to usurp parental duty or authority. The priest teacher, parent teacher, school teacher, each have their sphere of action. Each must understand their duty well in the best interests of Catholic youth.

Every child has a place meant for him in this world. The child itself is the master of its destiny. Schools and churches are important in the educational process. But the home is the greatest educational institution of all. The family traits are there learned. First foundations of character are laid there. The home may negate all that the school hopes to accomplish. The citizen is made there by the example of the parents. Should not parental education be considered if found necessary?

Considering this, it is evident that the best interests of church and state will be served if family life is

protected and if parental education becomes a policy.

The League of Teacher Mothers was organized by Ella Frances Lynch as early as 1922 and has preached the ideal of seeking the best type of child education through parental education. She is on sure ground when the home is called the "only institution which is in itself strictly an educational institution." Parents alone can be called the real true educators, all others are just teachers. Parents can easily find out what their children are interested in and make this the motive for self-activity. Parents and the best of teachers can only be the fosterers of what is best in youth. The parent needs self-cultivation, ideals, but above all a fine moral nature for the task. But let us not forget that the graces of the Sacrament of Matrimony can be expected to produce results in those homes where Christ is King.

Best results are obtained where groups of mothers and groups of fathers meet for study on such topics as discipline of the young, habits, early religious education, manners, language in the home, etc. For the guidance of such groups readers are referred to that admirable text issued by the MacMillan Publishing Co., "Bookless Lessons for the Teacher Mother."

Home and school associations give an admirable opportunity for parental education, where parents read and study this text. Lecturing will not give as good a result.

### THE LITURGICAL CRUSADE IN THE SCHOOL

To advance the liturgical spirit in schools, St. Andrew's Benedictine Abbey in Belgium in January 1933 commenced issuing every ten days an eight page pamphlet for the use of teachers and pupils. Dom. Gaspar Lefebvre O.S.B. is the director and editor of it. He names the movement a Crusade. He hopes by it to reach the minds and hearts of youth so that they will live heart to heart with the Church in her official prayer.

These ten-day pamphlets contain:-

- (1) A little liturgical calendar of each ten days.
- (2) A thought for each day from the liturgical prayers of the day.
- (3) The scripture and bible history in story form with catechism references, and questions on it, together with suggested devices and pictures to aid in development.
- (4) The Missal - questions on the prayers of the various parts of the Masses of the period. This correlation of doctrine and religious practice is followed by the correct answers.
- (5) Liturgical exposition for the teacher of the section of the church year which the pamphlet covers, scripture being again prominent.

They are printed in French, have a well-determined plan, and are replete with illustrations and devices to in-

terest teachers and pupils in scripture and doctrine. The importance of the Mass and the Missal is the keynote of this periodical.

### TEACHING THE PUBLIC SCHOOL CHILD

#### The Catholic Instruction League

The last decade has produced an ever growing interest in the Religious Instruction of the Catholic child in Public schools in the United States and Western Canada. The Catholic Instruction League which has operated in many centres for the purpose, received original direction from Miss Josephine Brownson in Detroit. Usually these children must be attracted to class and interest must be held. In many cases parental influence is not strong. Knowing that the catechism itself would never hold these children an effort to enlist story telling, graphical representation, and good teaching methods was made. Miss Brownson was among the first to issue material in suitable form. "To the Heart of a Child" presented Christian doctrine in an attractive way. For junior children "Feed my Lambs," proved a welcome handbook. "Learn of Me" was the catechism for the juniors. "Living Forever" gave the story of Sacraments and presented them in an admirable manner. The Sunday Visitor Press can give information on these texts.

Most of the cities of the United States have now active organizations. It is to be hoped that the 2,000,000 Catholic children calculated to be in attendance at Public

Schools will be reached by these organizations.

CONFRATERNITY OF CHRISTIAN DOCTRINE.

Pius X in a special encyclical on April 15th, 1905 ordained that the confraternity of Christian Doctrine be instituted in each parish for the purpose of enlisting zealous helpers for the instruction of the young in their faith. Benedict XV in May 19th, 1918 gave further inspiration to the movement in the new Code of Canon Law - Canon 711 - Sec. 2. Pius XI on June 29th, 1923 in the Motu Proprio, Orbem Catholicum established a special office which, "The Apostolic See is to use as its instrument to secure, throughout all Christendom, the observance of its laws, and to instruct the faithful in the precepts of Christian Doctrine, It shall be the duty of this office to moderate and promote the entire catechetical action in the church. Bishops are personally required to render full and complete account of Catechetical work in their dioceses to this central bureau at stated times."

These confraternities have many privileges. They are now to be found in many dioceses. Councils of Religious Instruction have appeared also in many dioceses. It would appear as if the catechetical movement is an inspired one in our times. A perusal of the pastorals on organized catechetical instruction issued by the Archbishop of Regina and the Bishop of Calgary in Canada are enlightening and inspiring.

The Confraternity of Christian Doctrine of Los Angeles has issued for classroom use valuable note book Catholic

pictures for children's use when teaching the Mass, Prayers, Benediction, Rosary etc. They also issue samples of project books in religion, including catechism note books.

#### SISTERS OF SERVICE

The Catechetical Movement in Western Canada received inspiration from the catechetical house of the Sisters of Service, an organization founded through the efforts of Rev. G. Daly C.S.S.R. and of Most Rev. Neil McNeil, Archbishop of Toronto. As part of their work they endeavour to reach those in isolated regions who have little or no opportunity of learning their religion. By mimeographed lessons by correspondence they now have reached some 5,000 individuals in Religious Instruction. The cost is defrayed by an interested layman.

#### RELIGIOUS VACATION SCHOOLS

The Rural Life Bureau N.C.W.C. of Washington D.C. now issued the Manual (106 pages) for the direction of those operating Religious Vacation Schools. Courses full of suggestions for Primary, Intermediate and High School grades of children are outlined. A plan of organization and constitution and list of indulgences granted to the Confraternity of Christian Doctrine is included. It is a valuable handbook and the cost is 10¢.

The movement was founded by the Most Rev. Edwin V. O' Hara, D.D., as part of the Catholic Rural Life Movement of the United States. These vacation schools may operate from two to six weeks. They have increased wonderfully in

the last few years. Seminarians and teachers, religious and lay, form the staff under the direction of the parish priest of the centre of centres. In Canada they have operated for two weeksperiods in the dioceses of Regina and Calgary. Some 1,800 were in attendance in the summer of 1933 within Calgary diocese. A daily time table might be as follows:-

8:15	-	Morning Mass
9	- 9:15	- Prayers assigned for the week.
9:15	- 9:45	- Stories - Scripture - Picture Study
9:45	-10:15	- Christian Doctrine and Conduct.
10:15	-10:25	- Health Instruction or Catholic Civics
10:25	-10:45	- Outdoor recreation
10:45	-11	- Singing
11:	-11:40	- Liturgy (Mass etc.)
11:30	-12:	- Art and Handcraft.

The aim would be - Preparation for First Communion and Confirmation and parental education for the home training of Catholic youth.

CHAPTER IV  
GATECHETICAL SUMMER SCHOOLS

There is an army of teachers instructing our youth to-day. Their opinion and principles of life will affect our youth. So much of the materialistic viewpoint is in evidence around us that it is imperative that our teachers should assemble for the study of Christian principles.

The individualism born of the Renaissance and of the so called reformers is the cause of that intensive nationalism in the world to-day which destroyed 10,000,000 of the world's youth in 1914 - 1918, and is to-day one of the worst enemies of mankind; that individualism also has grown into the cruel capitalism of to-day which has enslaved the world; it also is the cause of that false philosophy which exalts the state to such a degree that law is above morals. The philosophy of materialism has won so far in Russia, Mexico, Germany. Where will it end? Only Christian principles studied and applied to the lives of men and of nations can save the world from the disaster of paganism. Hence the need of assembling our teachers in these days when events are moving fast in wrong directions. By study and guided reading our teachers can be inspired with the opportunities of the Catholic teacher in her every day routine life.

Courses in Catholic Action for teachers are essential to-day. A Summer Course should consider these topics for discussion and for lectures thereon.

(1) The Encyclical on the Christian Education of Youth.

The Catholic teacher's point of view is here given on true education, the place of the teacher, rights of the state, duties of the state, duties of parents and their rights, coeducation, neutral schools, sex education, exaltation of athleticism and physical training, over-emphasis on health education, the new education, child-centred schools etc.

(2) Catholic action according to Pius XI.

(3) The essential topics in Christian Doctrine especially Grace and its means - Catechism theology for the teacher.

(4) The application of Christian Doctrine to conduct.

(5) Scripture and Bible History for the Catholic pupil.

(6) Church History - church music - church art.

(7) The Liturgy - the Mass - the Liturgical Year - the Liturgical Movement.

(8) General methods of teaching applied to religious Instruction.

(9) Vocational Guidance - religious vocation.

(10) Principles of Catholic social science.

(11) A course of study for the elementary and high schools.

The doctrine of the mystical body should be prominent.

In Canada the London Summer School of Catechetics was founded by the late Rt. Rev. M.F. Bishop Fallon. Rev. John J. O'Gorman D.C.L. P.P., M.C. of Ottawa was chosen as principal with a staff consisting of Rev. Dr. Foley - Rev. F. Brennan of St. Peter's Seminary, London, J.M. Bennett, M.A. of Toronto. Brescia Hall, operated by the Ursuline Com-

munity, was used for the sessions.

The course was given for three different summers, 1929 - 1930 - 1931. Each session was of twelve days duration. Over 400 teachers attended its sessions and received the certificate of attendance. Owing to the death of Rev. Dr. O'Gorman, it has temporarily discontinued. A sample of the certificate is appended.

Many expressions of opinion of the value of such training for our teachers have been made. When one considers the variety of summer school courses offered by the various Government Departments of Education for the improvement of teachers in service and of the value derived from them, it is only right that appreciation be given to any efforts made by Catholic authorities for the improvement of our teachers in parochial schools. The courses can be made very interesting.

Summer School Courses in Religious teaching organized under the authority of a Bishop have the right to issue a certificate to the teachers who complete the work in a satisfactory manner. Such certificates have a canonical value. A sample of the certificate issued by the London Summer School follows. It might be well to point out that the word catechetics means religious teaching.

Arms of the

Diocese

LONDON SUMMER SCHOOL OF CATECHETICS

Under the Patronage of St. John de Brebeuf, Canada's  
First Canonized Catechist  
Established in 1929 by  
Right Reverent Michael Francis Fallon, D.D.  
Bishop of London.

"We are intensely desirous that, in the principal centres in which Religious Communities engaged in educational work are located, schools should be opened, under the leadership and guidance of the Bishops, for specially chosen students of both sexes, who will be trained by an appropriate course of studies. Those who pass a successful examination will be officially declared competent to teach Christian Doctrine and Bible and Church History. The Superiors and Superioresses of Religious Houses will carefully select from among the members of their Communities those whom they desire to attend Schools of this type and to instruct boys and girls in the precepts of Religion."  
POPE PIUS XI.

THIS IS TO CERTIFY that .....  
Successfully completed the First Year Course of the  
London Summer School of Catechetics.

Brescia Hall, London, Ontario. ....

Registered No.

JOHN D.O'GORMAN P.P: D.C.L.  
Principal.

The Holder of this Certificate is pledged  
to keep fit for the vocation of a Catholic  
Catechist by unremitting Prayer, Study and  
Practice.

## CATECHETICAL COURSE IN SEMINARIES

In the ACTA APOSTOLICAE SEDIS of March 3rd, 1930, the wish of the Sacred Congregation of Seminaries is thus expressed.

"Since the opportunity has presented itself, it is the mind of the Sacred Congregation (i.e. of Seminaries), that for the same reason, another matter should be urged, namely, that those courses of study which seem of lesser importance, but which in fact are of greater value and more necessary, must not be neglected in favour of deeper studies. This point has been recommended to us frequently and forcibly by holy Popes of the Church, and by other Apostolic men, and has been propounded more than once, and in no uncertain terms by this Congregation itself, - that in every diocesan Seminary especially in the Theological Course, a special school or Chair of Sacred Catechetics should be established, and maintained in a flourishing condition. For it is certain that catechetical instruction as a suitable system and way of instructing lay people in the first rudiments of religion, is the foundation, as it were, of the entire priestly ministry, and is the chief source of its success and its fruits, especially at the present time, which may verily be called in the words of St. Paul, "a time of ignorance" (Acts XVII 30). But alas! this duty is often neglected, and we frequently find the elements of religion dispensed unsuitably to Christian lay-people and to children; and in a confused or obscure manner, which is entirely insufficient to attract the souls of the hearers to their practice. The situation may well be deplored in the words of the Prophet Jeremias: "The little ones have asked for bread, and there was none to break it unto them."

"We therefore call the attention of Ordinaries of Dioceses to the prescription of Canon 1365 of the Code, which was also forcibly recommended in a letter of this Congregation September 8th, 1926, namely, that the seminarians, who are the hope of the Church, in each diocese, are to be instructed in a more vehement desire of educating the Christian laity, and especially the youth, in the elements of our Faith, with greater fruit for the future."

(Conclusion of letter here follows.)

### GENERAL POINTS OF LETTER OF SEPT. 8th, 1926.

#### on Catechetics in Seminaries.

(1) Canon 1365 - "A Course in Pastoral Theology is also to be given, including practical exercises, especially in the method

of teaching Catechism to children and others."

(2) This course is very necessary, since the salvation of souls depends so largely on the instructions given by priests.

Quotation from Pope Benedict XIV, "We affirm that a large number of those who are condemned to eternal punishment fall into this calamity from ignorance of the mysteries of faith, which they must know and believe if they are to be numbered among the elect." (Inst. XXVI 18).

(3) The pastor, in order to fulfil his very grave duty in regard to catechetical instruction, must not only prepare children properly to receive First Communion and Confirmation, but must continue teaching them, and also instruct adults. (cf. C.C. 1329-32)

(4) Not only Pastors have such a duty. "Priests and other clerics, unless prevented by a legitimate impediment, are to assist their Pastors in this most holy work, even under the pain of incurring ecclesiastical penalties." (Can. 1333, sec. 2).

(5) The deep and necessary truths must be taught in a way accommodated to the capacity of ignorant hearers.

(6) Hence, careful preparation of each instruction is necessary.

(7) Doctrinal preparation in classes of Theology is, alone, insufficient. A separate training in teaching must be given, which is to treat mostly of the manner of imparting doctrine.

(8) Quotation from Encyclical of Pope Pius XI, April 15, 1905.

"Acerbo nimis":

(a) It is easier to find a good preacher than a good catechist.

(b) No matter how much natural genius a man has, he must not depend on it, but must prepare each instruction carefully.

(c) The more ignorant the hearers, the more careful must be the preparation.

The subject of catechetics is a part of the course on Pastoral Theology at Seminaries. In the past it hasn't been given the attention its importance warrants. As a result of the expressed wishes of the Holy See it has become an essential part of the studies of the young seminarian. Many of these young men will be closely identified with Catholic Parochial Schools and with the Christian Education of youth throughout the land. Some will be in the administration department of the larger systems; some will be diocesan superintendents; some will be called upon to teach in Catholic High Schools. It is only just that in the seminary some provision be made in the course of study for science of education and direction and practice in Religious Instruction.

Pedagogy is an art and a science. It has principles. Those who direct the Catholic Education of youth certainly should make at least some study of its main principles. For intelligent direction of teachers and schools the priest director needs knowledge of educational method and confidence in his judgment in educational matters derived from study. The nature of a course in a Seminary depends on the field of labour open to the graduates. The following, however, should not be overlooked.

(1) Christian Education as outlined in the Encyclical of Pius XI.

(2) Tendencies in education to-day.

(3) The Catechetical Movement - Apostolic times - St. Augustine - Middle Ages - Catechisms - Munich - Sower - Eucharistic and other plans and schemes - The Liturgical Movement - American Contributions - French Belgian and Irish Contributions.

(4) General Method - learning process - lesson types - ways of presenting knowledge - devices - technique of teaching - questioning.

(5) Aims in the Religious Instruction of youth.

(6) Methods for elementary schools such as "The Scri-Spiritual Way" and "With Mother Church" and plans such as that of the Baltimore Archdioceses.

(7) Methods for secondary schools and colleges such as "Religion and Catholic Action" by Father Campion of Brooklyn; Libica; Religion by Rev. J. Laux.

(8) College religious instruction such as Science and Culture Series by Rev. Father Lord S.J. Ellard S.J. and Morrison S.J.

(9) Study of Methods used by our Lord.

(10) Will-training and the doctrine of Grace.

A series of about 15 lectures would easily cover sufficient theory to open up the field for study for any of the students at any future time. Further lecture periods could be devoted to actual practice in lesson planning and dis-

cussion of the actual situations that face the catechist. It is conceded that seminary life should not be disturbed by actual practice in classroom teaching. However, if Sunday classes can be conveniently taught by seminarians it is an advantage if a critic teacher is in attendance.

The Religious Vacation Schools should seek the services of as many seminarians as possible. They can approach the adults better and take charge of the recreation activities; visit the weak Catholics around and have real experience teaching and instructing youth and addressing the parents. The guidance of a pastor while doing this work will be of great value to them.

## CHAPTER V

### A I M S

"The real and immediate aim of Christian education is to co-operate with divine grace to form a true and perfect Christian." Pius XI.

Ask any class of children why they are taught Christian Doctrine and the aims will be found reflected in the answers. "To know about God." "To know about our religion." "So we will be good Catholics," "So we will be good Christians," "To know how to follow Christ." Knowledge, religious practice and conduct aims are herein expressed without distinction. Our courses must recognize these aims, but pupils must understand that knowledge learned and religious practice are only means to the end which is imitation of Christ in their daily lives. To obtain this result cooperation of the pupils with God's Grace is essential. Church, home and school have more to do than merely instruct youth. Rather they have a duty of influencing the will of the children and of training their hearts for Christian life. Mere knowledge will bring no fruit into life. Training of the emotions and feelings and the will is necessary. Appeal must be made to the imagination and heart of the child as well as to the reason. Christian conduct in youth is the fruit of God's Grace resulting from co-operation of youth with grace.

There has been much written on aims in teaching Religion. Rev. John K. Sharp in "Aims and Methods in Teaching Religion" gives an intensive study of them in an admirable manner. For

the purposes of this text it is possible to simplify them.

1. Knowledge of Christian dogma and moral and of Grace and its means for the purpose of influencing the minds and conduct of Catholic youth. Mere presentation of ideas by teachers and parrot recitation of doctrine, accomplishes practically nothing. Fact learning is not the aim. Principles understood together with the ability to apply them to conduct is the aim. Knowledge is a means to virtue as well as an aim in teaching religion.
2. The practice of religion, as an aim in religious instruction is the expression of the child's activity in seeking the grace to grow spiritually. Good habits result from repeated good acts. Prayer, daily night and morning, must be habituated. Mass and the Sacraments must be appreciated. The various devotional practices must be studied to be appreciated. The Stations, the Rosary, the Scapulars, the League of the Sacred Heart are all activities in which the child should participate. These too are means to the end. Motives must be placed before them for voluntary action. Both parents and other teachers should give them such motives as admiration and loyalty to prompt voluntary action.

In our large cities where school enrolments are large, good order demands that children attend confession and communion in groups and classes. Even under those circumstances children can be taught to understand that it isn't compulsion where circumstances must govern such activity.

3. There is another aim which should be kept in view by par-

ents and teachers, namely the training of the emotions and feelings. Sympathy, love, desire, and the higher emotions including politeness and good deportment should have a foundation in religion which the pupil can recognize.

4. The real aim of the course in religion is that the child may become Christlike in all his actions; that conduct may be in accordance with the example and counsels of Christ. Religious practice and knowledge are the means to this end. Activity of the child in the performance of good acts, of helping others, works of mercy, in movements like the Mission Crusade and propagation of the faith produce good results. Ideals must be shown to the vision of children by instruction and reading. The lives of the saints and of the Blessed Virgin will counsel loyalty to Christ. Loyalty to Him will inspire effort to practice the virtues of Christian life.

## CHAPTER VI

### CHRIST THE SUPREME TEACHER

A perusal of the narrative of the Gospel impresses the fact that Christ's method of teaching was a thinking one. He reached the hearts of his hearers by setting them to think and meditate. By concrete illustration and questions he stirred their minds and provoked their thought. He impressed and they expressed. Their comments He used as a basis on which to build in them a further knowledge of God.

He used the story and parable based on the daily experiences of people, as one would use a device in teaching, and applied it in a manner that was simple and easily comprehended.

His questions were practical since His aim was to reach their wills through their hearts and minds. Through their feelings, emotions, imaginations and reason.

He was very personal in method. Individuals were impressed with the pointed manner of His questions and commands. "Keep the Commandments;" "Sell all thou hast," "How readest thou," "Whom do you say that I am?"

Jesus was the ideal Teacher. He was the most perfect that could be. He knew men and the working of their minds as only the Creator would know them.

Teachers of religion need to study His methods if they are to succeed. They may then at least imitate them in a "little way".

By parable and story he aroused the interest and curiosity of the people. He held their attention to the end

when the conclusion became self-evident. Often he left these parables without any comment to allow them to be interpreted by His auditors. Are these parables not as much alive with God's teachings to-day as 1900 years ago? Doesn't He still succeed with them? They are ever new. Have we used them sufficiently in school?

By force of illustration He made truth interesting and intelligible. By objective teaching, illustration, and simple language He enabled them to interpret the language of oral discourse correctly.

By methods in questioning He developed their minds for the reception of principles of action and arrived at these principles by the same method. He settled for all time the duties we owe to the state and to God by this method. "Render therefore to Caesar the things that are Caesar's and to God the things that are God's." By questions He leads His enemies to a statement of principles and then confounds them. Often He leaves questions, which he had asked, unanswered in the mind for individuals to think over.

By dogmatic instruction, speaking as one having authority, He teaches the multitudes as in the Sermon on the Mount. He there gave them a new philosophy of life, clear and concise; the rewards to be received in a future life. Such was a clear-cut statement of doctrine for the free will of man to accept or reject.

Take notice of His methods when some doctrine of

great moment is to be taught. Before the promise of the Blessed Eucharist He prepares the way in a careful systematic manner. It wasn't coincidence. The minds of the people were prepared by the wonderful miracle of 5,000 being fed on a few loaves and fishes. In order to increase their interest and set them thinking He suddenly leaves them. To prepare the minds of His apostolic school He manifests his power by stilling the storm on the sea of Galilee. The multitudes embark and follow Him.

By a developing method, by questions, explanations and answers He leads them to the point where they ask, "What shall we do". He sees their minds and hearts to be willing to accept the new doctrine. The way was prepared for the use of free will. Further Christ cannot go since man must accept of his own free will. He then enunciates what they must accept or reject. "I am the bread of life, If any man eat of this bread he shall live forever." See St. John Ch. 6.

Notice too, His teaching methods before the institution of the Blessed Eucharist at the Last Supper. By an orderly systematic procession of events, each one naturally following the other, the minds of the apostles are prepared to comprehend and grasp the significance of it all.

No attempt is being made here to exhaustively study the methods of Jesus, but rather to dwell on them lightly for the purpose of inspiring teachers to study them in

their natural setting in the scriptures; and to make Christ vivid in all teaching of religion.

His teaching was simple yet embraced all truth; it was full of authority yet kind and gentle; and he impressed the power of example in teaching when He said, "Learn of me for I am meek and humble of heart," "I am the Way, the Truth and the Light!"

Christ by His methods showed His knowledge of men, women and children, their minds, their hearts, their desires, their mental capacities. Psychology and science of education were open books to Him. He employed illustrations and concrete cases; he used the story to reach the comprehension; by questions and answers He advances His auditors; He progressed from the concrete to the abstract; from the known to the new; He lectured on only a few occasions. Seldom did He use methods that permitted a passive-minded audience. Usually He held the interest and attention of His audience by the story or the Socratic method. The development method of His instructions carried the minds of the people to the truths He wished to impress.

Let us compare this with the text book and memory methods of many teachers to-day. By the use of the text-book they cover up their own lack of knowledge. By the abuse of memory and lack of method they give pupils a distaste for religious knowledge. Text books are only a device; memory is only an aid even though it be an important one. Teaching and instruction are far and above them.

The teacher, however, must be a living example of what we expect of youth, for adult example teaches more than words. By teacher is meant the parent-teacher as well as the school-teacher. Example is most vital in the training of youth. Finally it is quite evident that to successfully carry out the teaching of Christ and to impart it to others, the teacher must seek Divine Grace from Him in prayer. Further since Christ on the memorable occasions of His last supper prayed for the Apostles that their Faith would not fail, so too the Christian teacher must pray that the faith of those under His charge will develop and grow to the end of their earthly trial. The spiritual life given to man by God must be carefully guarded and developed by prayer, example, and knowledge. Teachers and teaching, parents and children, pulpit and pew, all must co-operate with the Grace of God to accomplish the result.

## CHAPTER VII

### LEARNING

How do children learn? A satisfactory answer to this question will determine what should be the way of teaching. With all due respects to modern behaviouristic psychologists who reduce the processes of teaching to a sort of animal training idea, we must recognize that pupils are not passive receptors waiting for a cue. The situation - response, theory of learning is deterministic in its philosophy. There is no such thing as the doctrine of free will entering into it. Like all theories which leave out the spiritual element, it is filled with half truths. In educational psychology by Starch their theory is stated very concisely. "All forms of learning can be reduced to one relatively simple, schematic type: Reception of impressions through the senses; assimilation, analysis, and combination of processes in the mind; and redirection of impulses to produce a reaction; or in brief, stimulus, association, response."

The child is not something to be trained like an animal. Teaching alone is not the only active feature in acquiring knowledge. The child is just as active. But the most active and "principle agent in teaching is not the teacher, but the intelligence of the learner."

(Jacques Maritain) The teacher assists our natural God-given powers of learning as a physician aids in the health

of the individual. The kind of thinking done to-day is not new with our age. The heating systems in our homes are new but that doesn't prove that we can have new ways of thinking.

The theory of synaptic resistance, the forming of the proper habit responses in the synapses between the neurones of the nervous system, is only a theory and a materialistic one at that which makes man practically a product of his own learning as an animal might learn. It reduces the soul of man to a material substance and the learning process is merely:-

1. "Capacity for modifiability of neural connections."
2. "A motive or incentive, whether recognized or not, found in the tendency to avoid annoying conditions or to seek satisfying condition."
3. "A number of trials, at least one of which is successful in achieving the satisfying end."
4. "The gradual elimination of unsuccessful trials."
5. "The selection and usage of those trials which are found satisfactory."
6. "Retention in neural patterns of the associations leading to the successful reaction, so that future conduct in the same circumstances is habituated."

(Psychology for Teachers - Benson.)

This theory has affected the point of view of educationists to-day as seen in extensive curriculums, child-centred schools, sex education etc., and the confusion of learning with education. There is, however, a Christian theory of education which has prior rights for it has come down to us from the ages. It is built on facts that are

not theories. Man is made by God in the image of His Creator. He is spiritual as well as material. He has free will and is master of his own destiny as well as having the power to reason. On this firm footing the Christian teacher rests his theory of learning.

The powers of the soul which will be used by the individual both in time and in eternity are the intellect and the will. From the viewpoint of the teacher we are aiding the child in understanding and thinking. It is a process of reflection; the learner using his intelligence. As a result of this reflection, judgments are formed by the learner. These give rise to desires. These desires are of many shades and are necessary or no action results. This is far removed from the deterministic stimulus-response theory. Even when desires are very strong there still is freedom of choice. Until action results learning is of little value, but the action of the will starts from the understanding.

Our reflective process is vital in learning. St. Thomas Aquinas says "A man arrives at the knowledge of truth by his own personal study and for this is required meditation." <sup>1</sup> This reflection is personal. Outside influence and agents including the teacher can direct it. But the learner is the one who really educates himself. Teachers provide the tools and direct the learner in their use.

Now for reflection there must be mental food. How

1. "Summa" 11a, 11ac, QCLXXX Art 3.

shall such enter the mind? Raw materials are needed. Our vision, our hearing and all our senses are the gateways. What we observe vividly is perceived clearly. The image is impressed and retained. The memory stores up the mental food of what is old and known so we can progress to the learning of what is unknown. We memorize to help us to think better, but we must first know how to think and reflect.

We are rational beings. We have intelligence and various capacities, which vary in individuals, and the purpose of education is not learning, but the development of our intelligence and of our natural gifts.

As Professor Gilson says, "If you succeed in cultivating your intelligence you are prepared for any task whatever in life and you can handle it." (Address to St. Michael's Students, Dec. 1932.)

The process of learning may be illustrated thus, remember, however, that the memory is not a separate faculty.

<u>Apperception</u>	Image or		<u>Reason</u>
Sensation	phantasm in	Retention	(Understanding
Perception	the imagination	Memory	(Thinking
			<u>Judgment</u>
			Desires
			Action of the
			WILL

We must remember, however, that the various functions of the intelligence of feeling and of cognition and volitional acts are so bound up together that there can be no clear-cut divisions.

Our aim in the teaching of religion is to foster

thinking, reflection, meditation. The place of the child in the process is not a passive one. His intelligence is the most active agent. To reach it the teacher must go by way of the senses and of the imagination.

Herein lie the first steps in method; aiding the child to see and hear vividly with all his powers of observation, so that the image in the imagination will be clear and definite. To address the memory directly by demanding the memorization of unintelligible abstract formulas without recognizing the process of learning as given us by God is to say the least making a grave mistake that will produce no fruit, or no power of reflection which is so necessary in the spiritual life. "If the truths of faith are thus to enter into the children's growing personalities, affect their wills, last them all their lives, they must needs be taught to them in such a way as to awaken their mental activity, their love, their interest. Thus will they learn truly to understand them; and (while they meditate) surely God will give them the grace of "devotion" - that is, "the will prompt to action."

Rev. F.H. Drinkwater,  
Way into the Kingdom.

The teacher cannot learn for the pupils; their self-activity is the essential in the process. The teacher presents the facts, uses methods to aid in clear visions and understandings; shows pupils how to study; shows how to use the tools of education and directs in the use of the tools; and demands concentration of mind and attention

in the process: In a word he is the fosterer, and directs the reflection of the pupils.

### TEACHING

The De Magistro of St. Thomas contains a definite theory of teaching which is so fundamentally sound that it is capable of acceptance as fact. He proves that learning is not a "passive reception of knowledge and virtue infused into the soul" by a teacher. The teacher is not the principal cause of knowledge in the child. Nor is the teacher a mere aid to the child's senses and imagination in disposing the learner to reveal knowledge which is dormant within him. The teacher is one of the causes of knowledge, administering to the intelligence as a doctor to the body. We must not exaggerate the teacher's role. The tendency has been to do this. More harm, however, is being done to-day by the theory expounded by child-centred schools and many educationists of to-day who state that "the pupil is the only real cause of his knowledge." St. Thomas states two ways of arriving at knowledge.

1. By discovery when the reason arrives at a knowledge of the unknown by study using his active intellect.
2. By tuition when someone aids the reason by instruction by providing the pupil with tools or by teaching him how to study a branch of knowledge.

From this the plane of the teacher is quite evident. It is not an exaggerated role. Nor is it any mean position for he ministers to the image of God that it may know how to know, love and serve "Our Father" in heaven.

Teaching is an art that can be acquired by study and practice. Some have the technique by nature. But deadly routine will destroy unless the teacher keeps active in mind by keeping abreast of the best pedagogical thought of the day. Every Christian teacher must keep fit for the work not only professionally and culturally but above all in the spiritual life. "Those that shall do and teach shall be called great in the Kingdom of Heaven." So the Master has said. That word "do" speaks the first requirement, namely seeking God's grace by prayer and frequent reception of the Sacraments so that our work will be in accordance with His Will. He gives the increase. He made the intelligences of the youth facing us. They are His, He made them. We are agents in the work of aiding them to attain the end for which they were made.

Our example will mean more than our teaching. So will our prayers for the youth we are teaching. They have been given free will. Human agents are necessary in their education. The teacher's daily prayers for the proper development of their God-given talents and the Christian example in word and deed of the teacher come first. Teaching procedure ranks third in the process. Personality, enthusiasm, and a kind and firm spirit are necessary qualities for success. The pupil must see in his teachers at home and in school a reflection of the Master. Teachers have a duty and a responsibility. It is essential that they fit themselves for the task since in actual practice parish priests rely on them for much of the religious instruction which children receive.

## CHAPTER VIII

### METHODS OF PRESENTING KNOWLEDGE

When a teacher actually faces the task of teaching a lesson and of arousing the learning activities of children he must determine the best method or methods of presentation. Should objects be actually used in the lesson? Should an illustration be used? Would the reading of a textbook be sufficient? Should the matter be learned through actual work by the class on a simple project? The activities of pupils must be directed in the best manner of facing the problem to be mastered. The teacher has to determine the method. Four are well known. The lecture method, the textbook method, the developing method and the project method. The objective, illustrative, case and problem methods may also be added.

#### THE LECTURE METHOD

In elementary schools pupils are being trained in the use of the tools of education such as reading, spelling and facts in arithmetic so that by their use they may carry on their education in after school days as well as during the period of school attendance. The education of a people depends upon how well they can interpret what they hear and read. The radio carries the sounds of many voices. Can the auditors interpret correctly the meaning of the speaker? Do their interpretations inspire thinking and reflection, the first step in the creation of desires

and further action?

This is the problem of the lecture method. It must be borne in mind that when children hear our words, they cannot grasp our ideas until they can interpret our meaning. Do the words we use and understand so well convey the same ideas to the children? Unless our words are interpreted by the children in the way we interpret them, all our talking has been futile and the time spent in telling, is wasted. This is a fact we must recognize. Children in elementary schools are being taught through seven years of elementary training to interpret and understand. It has to be done in a graded manner as our graded basal readers and spellers prove. Experience soon teaches the teacher to proceed in a carefully graded manner. It is evident on reflection that in elementary schools there is very little place for the lecture method. It involves too much language interpretation for children, the very thing we are endeavouring to slowly teach them to master. Suppose the language used in the religion lesson as we talk to the children is similar to this, - "Sacrifice, children, is the first act of religion and the most necessary one which creatures owe to God. By it we acknowledge God's supreme dominion over us and our total dependence on Him." Even grade seven teachers, in teaching a poem from the basal reader of the grade, know what preparation is necessary before pupils can read it with intelligence. To use language similar to the above in lecture style in the religion

class is practically a waste of time. Such ideas as contained in the word sacrifice, act of religion - necessary, creatures, supreme, dominion, total, dependence, present a real problem to a child to interpret. It is an ability the school is endeavouring to develop in the pupil. The laws of apperception must be recognized. New knowledge results when the pupil sees its relation to the old.

#### Summary

1. The lecture method is out of place with young children. The problem of interpretation of sounds is too great for them. The only use that can be made of it is in telling a story in the language they understand. Herein it is of the greatest value because the story is so concrete and within their experience. A story is seldom an abstract piece of information.
2. There are some things we must tell them directly at times. They cannot discover everything.
3. Time should not be wasted endeavouring to draw from pupils that which could be told more easily.
4. Develop in pupils the power of interpretation of language in a graded manner not only in secular topics, but in Christian Doctrine. The terminology of the catechism is not easy.
5. A study of the parable method of our Lord, simple in language and inspiring in imagery, should be studied.

By story and parable the intelligence of youth is reached. Teachers will find an admirable correlation of

of story and parable with Christian Doctrine in "The King's Series", fourteen pamphlets by Rev. W.J. Raemer's C.S.S.R. published by Sands & Company at small cost and obtained at the Catholic Truth Society, Toronto.

#### THE TEXT - BOOK METHOD

Text-books in religion should be graded for the reason that pupils, progressing slowly in the development of the powers of the mind, face the problem of language interpretation as they face the printed word, the same problem only in a different manner, as in the lecture method. However they have more time to interpret when reading, which isn't true when listening. Text-books to-day have been much improved. Even texts in religious knowledge such as "Our First Communion" by Rev. W. Kelly - "The Spiritual Way" series by Mother Bolton - "Religion Book I and II" by Rev. K.J. Campion S.J. (to mention only a few) have been so admirably printed and arranged that they are a real aid in enabling the pupil to understand the Faith.

In elementary schools texts in religion and catechism must be graded if children are to advance in the knowledge and wisdom of Catholic children.

#### Proper use of Texts

It must be remembered that even the best texts need the awakening influence of a teacher.

- (a) When a lesson has been taught then follow it up by reading the text on the matter. This will impress more clearly what was taught.
- (b) Older pupils should be taught to make an outline of the main points of the topic as discovered in the text by reading.

- (c) Questions written on the blackboard are always in order so that pupils will not miss the main thoughts.
- (d) When reading has been done a discussion and recitation lesson should be taken on it.

The Abuse of a Text-book.

1. Over-emphasis on it will fail to develop intelligence and even weaken it. It allows no room for exercise of thought. The text-book should never replace a teacher. The religious intellectual background of the teacher is all-important and no text should be considered superior even though we live in days which exalt the value of texts. Commercialism has inspired the idea.

2. To set pupils to memorize unintelligible sections without first teaching is considered by Bishop Messmer, "as a crime against the mind of man;" Bishop Dupanloup says, "My long experience has convinced me that both in town and country children do not, by themselves, thoroughly understand the meaning of any expressions of the catechism."

3. Text-books stand between, "the giver and the receiver," unless the text-book is kept in its place, i.e. to be referred to and as a guide to study, after the lesson has been taught.

4. For the teacher to use the text-book during a lesson is not pedagogical.

The catechism is a text-book. It has an important place in the teaching of religion following what has been taught. It is concise as a guide but it needs the awakening influence of the teacher. Its form is a matter of

opinion. But no matter what its form may be, no matter which type is most favoured, it must not take the place of teachers of religion, priest, parent or school teacher. The example and inspiration of associates and of teachers cannot be ignored as the biggest factor.

#### THE DEVELOPING METHOD

1. The Aim - To arrive at new knowledge by keeping the pupils' mind active in every step of the lesson.
2. Procedure - The learner is guided in the solution of a problem but encouraged to do most of the work himself. Past experience of the learner is used and built upon. The teacher keeps in touch with the pupils by thoughtful questions, asked in such a manner as to bring up old knowledge to aid the pupil in arriving at what is new. The ability of the teacher in handling the pupil's answers and in the art of questioning has much to do with keeping the class active in thought.
3. Characteristics -
  - (a) It may be an inductive or deductive type of reasoning.
  - (b) It progresses in a series of steps (see Development Lessons).
  - (c) It is based on the fact that for education there must be self-activity.

#### Some Remarks

The term "Developing methods" of teaching covers a variety of ways used by teachers to obtain self-activity in pupils. The science of education to-day has a number

of terms that recognize the necessity of it, if education is to result. Such terms as socialized recitation, project work or method and problem method are just different names of procedures to express the aim in view. They all proceed from what is known and within the experience of the child to that which is unknown but related.

In the religious instruction of youth it is important that self-activity in some forms be obtained; that reflection and meditation be encouraged and that they be taught to think in religion. "We memorize in order to help us to think better; but if we have not been taught to think then the time spent memorizing is wasted." St. Thomas in his *Summa Secunda Secundae* QCLXXX Art. 3 says "A man arrives at a knowledge of truth by his own personal study and for this is required meditation."

#### THE PROJECT METHOD

What it is - "A purposeful activity carried through to completion in a natural setting." Such as making a playhouse, a classroom altar, a miniature set of vestments or a mass chart.

#### As the pupil sees it

1. A problem is given to be done.
2. A solution must be thought out and planned before it is attempted.
3. The plan is carried out and the problem solved.

The project may or may not involve much thinking, yet it inspires interest, since all children like to be doing

things. This urge should be enlisted in the education of children in topics where it is apparently valuable. The projects should be chosen by the teacher or suggested by the children. The needs of the class should govern the choice so that the project will provide a supplementary activity to regular class work. In having a grade IV class make individual booklets on the life of Christ, pupils would first be encouraged to spend a month or two finding pictures. Each child would keep these in an envelope. Then they would be instructed to assemble them in chronological order. Later they would be pasted, one on each page of the book. Then they would be instructed to write their thoughts on each picture, first on separate paper in pencil and checked by the teacher and correlated with the composition work of the class. They would then enter their paragraphs in ink in the book. This work would be done when the teacher is taking the life of Christ with them in December and January and during Lent.

This gives the pupils experience in collecting facts. They use their judgment in assembling material and in planning the work. They are inspired with a purpose. Their activities are inspired by motives which they recognize as worth while.

It is claimed that if more of the project idea entered into the methods used in developing the intelligence of children, that they would be better prepared for adult life.

This idea of projects in the school course in religion is mentioned by Rev. J. T. McMahon Diocesan Director of Schools of Perth Australia in his text-book "Some Methods of Teaching Religion." He feels there should be more of the doing element in the course in religion. He quotes scripture to substantiate his point of view. "Be ye doers of the word and not hearers only." He points to the method of Christ whose life was a life of action and who taught by his example and works. He points to the liturgy of the Church as a series of actions for the expression of thought. He also appeals to that principle of education, "There is no impression without correlative expression."

He modifies the project method somewhat and suggests the following for pupils. Naturally the teacher would make a suitable choice depending on the age of the pupils and their capacities.

Home made catechism as they proceed with the course.  
Pupils' note books in religion.  
Projects in reading Scripture for particular purposes.  
Map drawing and models.  
Picture book on the Mass  
Classroom altar - class drama on the Mass.  
A reference book on the Mass.  
A Mass outfit  
A Mass club  
A School altar society  
To which might be added.  
The Students' Mission Crusade  
The Sacred Heart League in Schools  
Knights of the Blessed Sacrament (Rev. Father Lord, S.J.  
School Eucharistic Congress Director.)  
Life of Christ in pictures  
Life of Christ in pictures correlated with composition.  
A Rosary booklet  
A Benediction booklet  
Sacraments booklet and others.

There are numerous books on the project method which may be easily obtained. The Confraternity of Christian Doctrine of Los Angeles, California, has published suggestions for project booklets on topics of Catholic life. The CO-OP Parish Activities service of Effingham, Illinois, also publishes material for projects.

#### OBJECTIVE AND ILLUSTRATIVE METHODS.

These are not distinct in themselves but rather are used in the developing method to present problems by means of concrete material. We learn through the senses, except what comes by faith; so present the object for the child to see if it is possible to do so. It is the most direct way of learning. The vestments used at Mass are better understood when seen than when talked about. Time is saved as well. In fact every lesson needs its concrete material. Where illustrations would evidently be better, use them. Graphical representation is an essential. Use the blackboard - use the classroom pictures or bring some to the class. Blackboard diagrams, sketches and maps are essential. Interest must be reached and attention held. Objective and illustrative methods will accomplish this. Only in this way can the child interpret the problems.

The Queen's Work Press of St. Louis, Missouri, has four admirable booklets called "Chalk Talks" which teachers will find of great assistance at small cost.

### PROBLEM AND CASE METHOD.

Doing work for a pupil does not develop any habit except that of satisfied reliance on others. The best teachers put forth efforts continually to inspire pupils to study and solve and learn to discover for themselves. Even though the child may do the action imperfectly and lose much time yet that is no reason for a teacher doing it for him. The teachers best efforts are spent finding suitable motives with which to inspire the pupil, and in preparing suitable work to assure learning. In this procedure the problem method has been found to produce admirable results. It gives motives which encourage pupils to work with a will. It brings within their experience some of the problems of life. It puts purpose into their actions. It develops the ability to think which should be the real aim of our school systems and not just the importing of knowledge. This should be an important aim of our Catholic schools; to teach pupils to think in religion. The giving of at least some problems and cases will aid in accomplishing this.

It challenges pupils to use their thinking powers in solving the problems which are presented to them in a very clear way. All agree that they should know why they do things. Consequently bring this procedure into the religion period.

When teaching the commandments of God and of the

Church some effort should be made to arrange a series of little problems for the pupils to reflect on and answer in the light of certain principles. The composition period could also be used for this. Pupils should be exercised in thinking and in expressing judgments in religion as in other subjects. Such training is rather important. Have we done sufficient of it?

No attempt is made here to provide a list of cases for school use. Any teacher can prepare them.

1. What should you do if you find a dollar in the school corridor and why?
2. If you are visiting on a Friday where meat is served and you suddenly recollect that it is Friday what should you do and why?
3. What should be your answer when your non-Catholic cousin invites you to her Sunday School?
4. This question was put to 539 pupils in High School and only  $2\frac{1}{2}\%$  showed their realization of the mass as the highest form of public worship. "A pupil can do two things before going to school but not both. He could go to Holy Communion before the Mass, then go home for his breakfast and be on time for school; or he could have his breakfast and assist at Mass and then be on time for school. Which do you think would be the better thing to do under the circumstances and why?"
5. You intend spending a vacation in the north at some summer resort. As a Catholic what should you consider

first and why?

6. Why are you encouraged to receive Holy Communion on the First Fridays?

7. Why is daily prayer of such value?

These are only a few of many which could be listed. They should be taught to seek the principle which would guide them in solving the problem.

## CHAPTER IX

### LESSON TYPES

The types of lessons used by teachers in schools may be classified as follows:-

1. The Development Lesson
  - Inductive
  - Deductive
  - Informal
2. The Study Lesson
3. The Recitation Lesson
4. The Drill Lesson
5. The Review Lesson
6. The Examination

To be successful in teaching it is essential that the teacher have some understanding of the principles underlying each. The purpose of this chapter is to place concisely before Catholic teachers each type in the light of its use in class as an aid in the teaching of Religion. Two other types have been added.

7. Appreciation Type
8. Liturgical Meditative Type

#### THE DEVELOPMENT LESSON

The Development Lesson is of prime interest to us since:-

1. It is the direct method by which pupils are lead to form concepts and judgments.
2. A body of priests in South Germany in 1832 based their munich method of teaching Christian Doctrine on it.
3. It was the plan most favoured by the late Rev. Dr. John J. O'Gorman, principal of the London Summer School of Catechetics.

The Inductive Development Lesson was developed by Herbart, a German educationist. It has five steps by which the pupil proceeds from the known to the unknown.

1. Preparation  
Statement of Aim
2. Presentation
3. Comparison and Abstraction
4. Generalization
5. Application

Briefly:-

Preparation - children's past experience and old ideas sufficient for the new lesson, are called to their minds by various devices.(questioning etc.)

The Aim is stated.

Presentation - by means of various objective devices and methods a new experience is presented. It is concrete and detailed.

Comparison and Abstraction - from the concrete facts the pupils are encouraged to express a judgment.

Generalization - here they arrive at the general law governing the concrete case presented and the judgment at which they arrived in the comparison.

Application - the pupil is called upon to express what has been impressed.

All teaching has felt the influence of Herbart - It is an important way of teaching even though it has had to give way to a problem method to some degree in our schools. ~~HOWEVER~~ it must be pointed out that all moral truth can't be taught in an inductive manner.

The originators of the Munich Plan developed a plan of teaching religion based upon it. Rev. Father Baierl of the Seminary at Rochester issued an English Course in Religion following the German Movement. Rev. Dr. J. J. O'Gorman issued in 1931 his revised Munich plan. It will be found in Appendix I of this text. - Note his insertion of a step called belief. - It is an important addition. Consequently

there is no need of entering further into the Development Type of lesson. The Munich plan will be found to be both inductive and deductive depending on the type of lessons; An example of this type of lesson is here given.

### REVISED MUNICH LESSON PLAN

Time :  $\frac{1}{2}$  hour.

Topic: "What work does the Holy Ghost do in the Church?"  
(Q. 42)

Method : Revised Munich.

#### I PREPARATION

Teacher: Texts of Scripture  
The Doctrine - New Testament, Catechism, etc.

Children : Prayer to the Holy Ghost (Cardinal Manning's)  
Short comment on this prayer.

#### II AIM

I would try to lead them to a more personal love of the Holy Ghost and to a lively gratitude to Him.

#### III PRESENTATION

What is the one thing that is in every part of a tree and without which the tree would be dead?---. Yes, it is what we call the "sap" of a tree, that liquid that brings the nourishment and chemical food from the roots and the ground up into every part of the trunk, out into every branch even to the tips, and spreads food even into every leaf. If the sap is stopped, as when a tree is cut off at the bottom, the tree becomes perfectly dry and is dead.

Now, little children often do not know that it is this sap that gives life to a tree, but you boys and girls have known this for a long time and you would feel like

laughing if somebody got up here in class and said that he never knew that there was such a thing as sap in a tree. However, suppose some non-Catholic person came to you and said; "I've heard that your Catholic Church is often compared to a tree whose branches cover the whole world. Can you tell me what makes this tree live?", would you be able to answer him? Now, the question which we are going to take in Catechism to-day will give you the answer and it is briefly this - it is the Holy Ghost, the third Person of the Blessed Trinity, Who gives life to the Catholic Church.

IV

#### EXPLANATION

When we talk about life, we must think about birth. Your life began with your birth, When was the birthday of the Church? --- Yes, it was on Pentecost, 50 days after Our Lord rose from the dead and ten days after He ascended into Heaven. What happened on Pentecost? ---. Yes, the Holy Ghost descended in the form of tongues of fire on the Apostles and other disciples of Our Lord and ever since then He has stayed with the Church and given it everything which it needed to live and to carry out the commands of Christ.

What did the Church need? What did the Pope, the Bishops and Priests, and all the people need, to be the Church which Our Lord founded and to carry out His mission which He had begun on earth? The Church needed light from God to know what should be believed and what should be done,

and secondly, the Church needed a great deal of help from God to be able to teach these truths and to carry them out in daily life in spite of human weakness and temptations. The Holy Ghost's work in the Church is to provide this light and this help, which we call Grace.

LIGHT - Before Our Lord died on the Cross, He told His Apostles one day that after He had gone and had ascended into Heaven, He would send the Holy Ghost. He said: "But the Paraclete, the Holy Ghost, whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (St. John, XIV, 26). Thus, He clearly shows the first thing that the Holy Ghost does in the Church - The Holy Ghost teaches her all truth and keeps her always free from making any mistake in any question about the truths of religion and God and about how we should act so as not to offend God. The Church can never make a mistake in faith or morals because the Holy Ghost is always close to the minds and hearts of those who rule the Church and instruct the people, especially so to the Pope.

GRACE - But it is not enough to know what to believe and what to do. There is many a thing which you know you should do at a certain time and yet you find it very hard to do and sometimes you do not do it; for example, your homework for school. The Church and all her members need help to be able to carry out the teaching of Christ which the Holy Ghost shows us. This help also the Holy Ghost

gives to the Church. He gives grace of all kinds to all the members of the Church and by this grace He joins every Catholic, and thus the whole Church, to Himself, the Author and Source of all grace. By all three graces the Holy Ghost gives Catholics, and therefore the Church, a most powerful help to do what we should do to please God and thus avoid sin. In other words, He causes the Church, and all its members who cooperate with Him to be holy.

V

#### RECAPITULATION

Now let us gather together what we have said about the work of the Holy Ghost in the Church. Firstly, why did we compare Him with the sap in a tree? --- Yes, it was because He gives life to the Church and is present to every member of the Church by His help. Secondly, He gives light to the Church to know the truths of Our Lord. Thirdly, He gives help by grace to live as we should, according to the teachings of Our Lord. We will now put the Catechism answer on the board:

Question: "What work does the Holy Ghost do in the Church?"

Answer: "The Holy Ghost perpetually gives life to the Church by His ever-present help; He unites her to Himself; and by His Gifts guides her infallibly in the way of truth and holiness."

VI

#### BELIEF

Our Lord's words are very clear on the work of the Holy Ghost in the Church. Besides the words which were quoted a few minutes ago, Our Lord said these: "I will

ask the Father, and He shall give you another Paraclete, that He may abide with you for ever." (St. John, XIV, 16) and these: "But when he, the Spirit of truth, is come, He will teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come, he shall show you." (St. John XVI, 13)

The Catholic Church has always clearly taught this truth of the ever-present work of the Holy Ghost in the Church.

We can now make a real act of faith in this very consoling truth: "I heartily believe that the Holy Ghost is ever-present in His Church, giving life to her by His continual help, uniting her to Himself, and guiding her infallibly in the way of truth and holiness, and with all my heart I give thanks to Him for the light of truth and for the grace which He bestows so abundantly on me through the Church."

VII.

#### APPLICATION.

Look to the Holy Ghost, then for grace, for help, when you find it hard to do what God has commanded, and what our holy Faith requires of you in daily life. He is always near you if you will call on Him for help. You would think a leaf, that was so careless that it blocked off any sap from coming into it, would be very foolish indeed, it would be dead the very next morning. It would be the same thing with you - if you do not seek the help

of the Holy Ghost, you will cut off the life of grace from your soul and falling into mortal sin, your soul would be dead. Say a prayer to Him often and mean it from your heart when you say it before class.

VIII ASSIGNMENT

Read the story of the Descent of the Holy Ghost in "Acts", Chap. II.

AN ADDITIONAL EXAMPLE OF A REVISED MUNICH PLAN.

Topic - A lesson on transubstantiation.

Aim - To get understanding of the word used by the Council of Trent to explain what takes place at the moment of consecration.- To get understanding of the idea of transubstantiation.

Preparation:-

Have the pupils of the class read St. John II verses 1 - 11. After two have read it orally and all silently from their New Testaments point out that here was a case of the substance of water changed into the substance of wine. This is what is meant by transubstantiation.

Presentation.

- (a) Can we change one substance into another? - No.  
Can God? Yes.
- (b) Did you ever drink milk? Where do we get the milk?  
How does the cow get it? The cows eat grass and drink water and give milk. This is transubstantiation. The cow changes the substance of grass and

water into the substance of milk.

- (c) By other questions establish the fact that transubstantiation is the law of life in the vegetable and animal kingdom.

#### Explanation

Transubstantiation is the law of life changing one substance into another. Now Jesus Christ said "I came that you may have life and that you may have it more abundantly." This was a supernatural life. He provided the food for it. Naturally He used the principle of all life in giving it to us; the changing of bread and wine into His own body and blood, - Transubstantiation.

#### Belief

"I believe that in Holy Communion I receive the body and blood, soul and divinity of Jesus Christ under the appearance of bread and wine." Let all the class stand and with joined hands make this act of Faith.

#### Application

- (a) Check to see if they understand which is meant by the term and the thing.
- (b) Get expression from pupils on the importance of food for our supernatural life.
- (c) Practical application of the lesson.

#### THE DEDUCTIVE DEVELOPMENT LESSON

In this type we proceed from principles to facts; from general judgments to particular judgments. It is more

suited for high school use than for elementary schools.

Its value is apparent:-

1. Knowledge can be well organized by its use.
2. The pupil has a motive for study.
3. Principles are seen as a guide to action.
4. There is an intellectual pleasure developed in following out its steps.

Its steps are four in number

1. Data
2. Principles
3. Inference
4. Verification

A simple illustration might be sufficient to explain it in a concrete way.

Data - Christ founded a church to which all must belong either to the body or to the soul of it.

Principles - There must be some way of recognizing this Church. It must have some distinguishing marks. They are:-

- (a) It must be one in doctrine and organization.
- (b) It must be holy in its members.
- (c) It must be Catholic i.e. found in all parts of the world etc.
- (d) It must be apostolic i.e. it must be able to show that it has a continual line of successors of the apostles from their time; and still preaches all their doctrines.

Inference - Whatever church can show these works is the Church of Christ. If the Catholic Church can do so it must be the true one.

Verification - The inference is verified by scriptural and historical proof.

#### AN APPRECIATION TYPE

Good habits result ultimately from good desires. Such

desires are a result of not only what we think, but they are also a product of our feelings. Admiration for the good and loyalty to a cause, for example, are after all as much a product of the emotions, as of the reason. In passing it might be said that the creation of admiration for what is best and good provides an admirable motive for action. Consequently in teaching school children, it must be borne in mind that some type of what might be called appreciation lessons should be given by teachers and understood by them. Certain topics lend themselves admirably to this type. In fact unless we deliberately appeal to the pupil when we are seeking the appreciation of certain types of knowledge it is doubtful if any appreciation will result. Some teachers who have followed the scheme outlined here have expressed their appreciation of its value.

#### AN APPRECIATION LESSON

Aims :- to develop appreciation for what is good and true.  
to develop a meditative, thoughtful character in pupils.  
to create admiration for holy things or persons or truths of faith.  
to inspire loyalty for Christ and His Church.  
These will suggest others.

Topics; There are many topics in the course in Religion that lend themselves to an appreciative lesson. To mention only a few, will suffice. The goodness

of God - the Grace of God - the Rosary - The miraculous medal - Benediction - Indulgences - Prayer - the Eight Beatitudes - Christ our King - the Good Shepherd - any of the Sacraments - (The Commandments - for man's protection as well as for a guide) and many others including the Mass - and the various wonderful liturgical prayers of the Mass.

#### Method and Devices

- (1) Questions and Answers. In the various parts of the lesson this way of developing it will be chiefly used. The skill of the teacher will be seen here.
- (2) Pictures will be found of great help since the imagination of the child must be reached by all means. His imagery must be stirred with a vision of the wonderful; otherwise the meditative faculty will be devoid of food as it were on which to feed.
- (3) Liturgical Poetry or a Liturgical Prayer might be used, for example, to introduce a lesson on the Blessed Sacrament. The poem "Adoro te Devote" would prove an admirable introduction and would fill the imagination with a vision that would impress. Pupils and teacher would read it in part or as a whole.
- (4) The participation by the pupils and teacher in some liturgical function, if done in a sympathetic manner, would prove of advantage in some lessons. A decade of the Rosary said together in a sympathetic way would place a class in a proper attitude for a lesson on the Rosary; the morning offering to precede a lesson

on the Sacred Heart. However, some reflection on this would be necessary to assure success. The initiative of teachers would soon determine the devices to be used.

(5) Telling a story might also be found necessary to reach imaginations.

(6) A supervised study lesson would be found necessary with some topics.

#### GENERAL FORM

##### 1. Reflection

More than a third and maybe half of the period would be given to developing the knowledge which the class would be expected to have on the topic, sufficient only for the lesson. For example, if the lesson was about indulgences, the class would be developed to an understanding of them and of the kinds, plenary and partial. By question and answer knowledge would be made as definite as possible and wrong impressions corrected. By a concrete case of the story of some saint they would learn how the treasury of the church was developed. In this part of the lesson all that would be expected of the class in knowledge of the topic would be brought out. The blackboard naturally would be used to outline the topic so that all could see the facts as the lesson proceeds. For retention this is necessary. Such outlines should be entered in the Religion Exercise Books.

##### 2. Affection

Having brought out the necessary knowledge, the

pupil is now called upon to apply it to himself. Appeal is made to his imagination and feelings, based on what he learned for the purpose of creating good desires. He is asked to reflect on what he learned to bring out his feelings about the topic. In the case of the example given he would be asked to find out what particular indulgences he might be able to gain such as plenary indulgence attached to the prayer before the crucifix; - 300 days to Holy Name men wearing the button who recite once a day, "Blessed be the name of the Lord"; - the indulgences attached to the miraculous medal; - to the members of the Sacred Heart League; - for saying the Stations of the Cross. He would discover for himself very quickly that he was also missing the opportunity of aiding the Souls in Purgatory. His feelings and affections should be moved by the vision he discovers with the aid of the teacher and of the other pupils. This part of the lesson would consume 1/3 of the period and at its conclusion he should appreciate, for instance, the value of drawing on the treasury of the church. Questions and answers, pictures and blackboard outlines would be used.

### 3. Resolution

This part of the lesson would be quite short. As a result of his new knowledge and of the feelings that resulted for the acquiring of it, desire should be in evidence. The pupils would be asked to express what they should do as a result of their reflection and feelings. The heart should show what the head learned. Good desires

would be expressed and encouragement given by the teacher to the pupils to carry out their good intentions. Unless what has to be impressed is expressed, nothing has been learned. Desires prompt action.

#### 4. Assignments

(a) Blackboard outlines to be entered into Religious note books.

(b) Memorization of a concise statement of the doctrine taught.

It must be remembered, however, that the type of appreciation obtained varies with the individual. Not all are receptive to the same degree. Some will gladden the heart of any teacher. Others seem incapable of rising much beyond the low foothills of the majestic mountains. But nevertheless teachers should aim to develop appreciations in the course in Religion as one does in the teaching of Literature. We cannot force a person to appreciate the beautiful but we can at least endeavour to open the door of his imagery so that the dawn may some day come to him. After all even the best appreciate only what they were taught to appreciate. The Indian hasn't much on which one can work in this regard. But even he can be taught to see a vision even if it be as in a fog.

To admire what is good, to be loyal to Christ our King, to inspire love of the Good God in little ones, means some such type of teaching.

The form of this lesson lends itself to informal

and incidental teaching which often brings better results than a well-planned formal one.

The following examples may express the idea in a concrete manner.

### APPRECIATION LESSON PLAN

Grade: Senior 4th.  
Time : Half hour.

TOPIC: The prayer "Libera nos, quaesimus etc." as in missal.

METHOD; Appreciation lesson: questions and answers; picture to them in a vivid form how a persecution would affect us; Pictures.

AIM: To arouse feelings of appreciation to God for deliverance from religious persecution and sympathy for our less fortunate brethren in Mexico and Spain.

FORM. A. Reflection --- Knowledge.

1 The prayer itself:- This prayer is considered by many liturgical writers to be a development of the last petition of the Our Father; it is the same thought enlarged upon.

2 What does this prayer ask of God?

(a) Deliverance from Evil;

(b) Peace.

We first ask, as if continuing the last petition of the Our Father, for deliverance from all evils, past, present and future; then, in the name of Mary, the apostles Peter and Paul, and Andrew and all the saints we ask for peace --- peace in our days, particularly peace in our worship of God. i. e. freedom

from religious persecution.

3. We ask for freedom from religious persecution because of the dreadful calamities that result from it.

A. SPIRITUAL CALAMITIES:

RESULT:

- |  |               |
|--|---------------|
| 1. No priests;                                   |               |
| 2. No Mass;                                      | Loss of Faith |
| 3. No Sacraments;                                | for many.     |
| 4. No Christian brothers and sisters,            |               |
| 5. Therefore no Christian education for children |               |

B. TEMPORAL CALAMITIES:

RESULT:

- |                             |              |
|-----------------------------|--------------|
| 1. Destruction of property; |              |
| 2. Separation of families;  | Great social |
| 3. Great suffering          | disorder.    |

Note: These conclusions, i.e. spiritual and temporal calamities, would be obtained from children by means of questions and answers.

FORM B. Affection - Feelings.

(a) Picture to them in a vivid form the condition of affairs in a particular circumstance if a persecution raged in our own land. Some one whom you love very much is dying - say your mother; you know that she has not long to live and naturally you want to do all you can to assist her. You want her to receive the comforts of her religion - a religion she has faithfully practised since childhood. She wishes to see the priest! She wants the Sacraments! You search everywhere, but no priest can be found. He has been imprisoned or banished or maybe those lips which so often wished God's blessing upon you, so many times cleansed your soul by the words of absolution,

have now been silenced by the cruel hands of the executor. You come home tired and dejected. The best you can do is to whisper prayers into those dying ears. Oh, how you long and pray that even yet a priest may come bringing with him Jesus, the Bread of Life, to strengthen the dying loved one for the last great journey. But it cannot be! Persecution rages! The powers of Satan have for a short time driven Christ and His Church from our land.

(b) My children, what we have pictured here is a reality in some lands to-day. In Mexico, Spain and Russia, our Catholic brothers and sisters in Christ are being deprived of the comforts of their religion by the means of tyrannical and cruel rulers who strive to win their hearts from God.

(c) Resolution --- do.

We must have pity for these unfortunate people, my children, Should we not beg God to relieve them of their afflictions? We should also thank Him for saving us from persecution. So in the future when we say this prayer; "Libera nos" at Mass we will be so with feelings of gratitude for our own deliverance and with those of sympathy for those afflicted by persecution.

ASSIGNMENT: Memorize this prayer.

#### THE SUPERVISED STUDY LESSON

1. No teacher would be so foolish as to teach formal lessons exclusively in any subject daily throughout the year. The formal development lesson has its place but opportunity must

be given pupils to mentally digest what was presented. Continual teaching and telling hampers learning. Pupils cannot be continuously talked "at" either. Time must be allowed pupils for the acquiring and assimilation of knowledge. We learn more by doing. Only then does the individual discover how little he knows. Consequently the study lesson has a most important place in learning. During this lesson the teacher will make it his business to see that each individual pupil is making progress. The weak will be aided to progress in the lesson by individual aid at the desk. Encouragement will be given to all. A study lesson could be a part of a development lesson such as the presentation step or a verification step.

## 2. Purpose

- (a) To give the pupil an opportunity of mastering what has been taught and to enable the teacher to discover those who failed to grasp what was taught.
- (b) To teach pupils how to think and reflect in religion.
- (c) To enable a pupil to master the authorized Catechism text.

## 3. The Form of the Lesson

- (a) Assignment - The pupil must know exactly what he is expected to do.
  - 1. The teacher should prepare the way for his study by outlining the lesson in a general way.
  - 2. Thoughtful questions on the blackboard will guide him to seek essential knowledge.
  - 3. The important points in the lesson will be discovered by the pupils if their attention is directed by suggestive questions on the blackboard.

4. If a study lesson is progressing well, it should inspire questions in the pupils' own minds which they wish answered. Let the individuals of the class endeavour to reply. The teacher of course always guides.

5. The closing recitation would be based on the facts brought out by the blackboard questions.

(b) SEAT WORK - The pupils set out to master the assigned work. They should be taught to make their own outline of it near the close of the period or as they proceed with the study. The teacher spends this time around the room investigating the progress of each individual, directing, aiding and encouraging.

#### 4. TOPICS.

Every topic in the Catechism demands pupil study; especially the important matters of Grace, the Sacrament and Mass. The time spent in reading and studying about these, after the formal lesson, on some phase of the topic should be ample to guarantee accurate knowledge. Then time must be allowed for a pupil to master an epitome or concise statement of the doctrine learned.

#### 5. ESSENTIAL TOOLS

If the only text in religion, used in the school, is the official Catechism text; if no other texts in religion are at the disposal of the children for, as it were, mental digestion and inspiration then what is set before them would be very meagre to say the least. A study lesson in this case would not be very inspiring. It certainly would not be varied in any sense of the term. The whole teaching

of religion may become a monotonous, uninteresting task.

Suggestions are as follows:-

For the teacher:-

- (a) Set of study lessons on the Creed or Commandments by  
Rev. Victor Day of Helena, Montana.
- (b) A Sunday Missal
- (c) A New Testament.

For the pupils of elementary schools

Younger Pupils

Primers - Our First Communion - Rev. W. Kelly and other  
easy religion readers and stories from the Bible.

(The Mass for Children - Rev. W. Kelly

(The Spiritual Way Book I & II, Mother Bolton

Junior Catechism - Rev. M.V.Kelly, C.S.V.

The Bible Story - Benziger.

For Older Pupils of elementary schools

A Sunday Missal (Individual ownership)

A New Testament (A set for class use)

Revised Butler's Catechism (for class use)

in addition to the official text used.

The Spiritual Way - Book III & IV

The Catholic School Bible - Ecker, Sheed & Word

or

Bible History (new) Benziger

Faith of Our Fathers

Lives of the Saints

In the matter of supplying supplementary reading

material it is a question of finances at the disposal of the school. But at least the Sunday Missal, the New Testament and a Bible History should be on hand in quantities for study use.

#### RECITATION LESSON

Following the silent, studious atmosphere of the study lesson, and on the day following, the teacher takes a recitation lesson.

Purpose :-

1. To ascertain how well the pupils know,
2. To outline the unit clearly,
3. To aid those whose understandings are slow.
4. To obtain more accurate knowledge.

#### The Form of the Lesson

(a) By a variety of questions the correct knowledge desired is made clear and essentials made definite. All pupils if possible are asked and good answers should be expected, keeping in view the purpose of a recitation lesson.

(b) Then as the teacher proceeds, an outline of the essential thoughts brought out by the questions are entered on the blackboard. But questions are not given for drill purposes but for seeking the substance of what was studied.

During this type of lesson don't hesitate to give additional concrete illustrations to clarify thought; encourage pupil expression in complete thoughts; seek undivided attention from all.

## DRILL LESSON

In the school room, especially in the lower grades in such subjects as mechanical arithmetic, writing, reading, and spelling there is no certainty of accuracy unless the response is quick. In the formation of these habits correct automatic response is developed by drill. Just how much time of the catechism period should be spent on this type of lesson is debatable. Many feel that while the teacher should make a real effort to get accurate quick response from the pupil in essential matter yet parents have a duty in this regard. This fact should be impressed on parents. They should drill the child into accurate quick response at home on the essentials of Christian Doctrine. Then our teachers would have more time to actually teach the matter. This is the first essential before a child is set to memorize.

### 1. Purpose of a Drill Lesson

Accurate retention of essential knowledge so that it may be of service to the individual.

### 2. Method

By repetition the visual and auditory memory is reached. The best way is to memorize not by parts, but by wholes. Two or three short, intensive sessions of reading the doctrine as a whole, gives better results than a long drill.

This is why school drill periods are divided over the day. In a drill lesson both teacher and parent should enter into

it, with the children, in an enthusiastic manner. During a drill there must be the best of attention and concentration. Pupil interest must be reached.

### 3. Devices -

To get attention and interest in drill lessons certain devices are used that are legitimate. Inspiration must be given pupils to bring out their best cooperation.

(a) Competition is permissible and commendation should be given - but in this regard remember that talents are varied. Don't compare the slow pupil with the talented one. Rather commend the slow pupil for his efforts and results. The talented don't need as much. In fact a spirit of superiority, a species of inordinate pride, enters the minds of some of the talented ones if much comparison between pupils is made. Treat all impartially and commend where it is due, regardless of results.

(b) The example of others often inspires, at least imitation. Pupils can be made to catch unconsciously the spirit of the occasion by the enthusiasm of the teacher or of other pupils. The spirit of wanting to do one's best frequently results from observing the efforts of others. Consequently inspire the uninterested to emulate the best.

### THE REVIEW LESSON

Catechism topics like the Sacraments or the Church or the Commandments cover so much matter that pupils cannot help becoming confused in essentials. Reviews at

the close of such topics are essential to have the correct viewpoint.

Purposes - Some of these are as follows:-

1. To organize the knowledge imparted in preceding lessons on the complete topic. Until this is done our knowledge is seldom in proper understandable shape for use.
2. To keep pupils from being lost in a mass of facts.
3. To develop good associations of ideas as an aid in using the knowledge learned. Reviews strengthen connections of associated ideas.
4. To arrive at new viewpoints. To obtain a bird's eye view, as it were, of the topic.

Methods

1. Questions of the Socratic or building-up type should be used as the teacher proceeds with the lesson.
2. A topical outline should be developed on the black-board.
3. The Catechism text-book will be used to assure accuracy and truth in the review.

Review is an essential step in learning. Incidental review may be given at any time. The review fixes and sets definitely the correct knowledge of Christian Doctrine.

#### LITURGICAL MEDITATIVE TYPE

There is a type of lesson developed in the school texts "With Mother Church" (Liturgical Press, Collegeville, Minn.) to which attention should be called. The authors present in four of the five books, graded for class use from Primer to the end of second year high school, a series of biweekly lessons on a definite plan of reflection, response and assignment. Meditation pre-

dominates. Its topics are the feasts of the church year. Hence the name that may be given to this type. The five texts are not costly.

They were prepared by the Benedictine Fathers and the Sisters of the Order of St. Dominic. One lesson is here shown to illustrate this type of lesson.

AIM - Closer union of Catholics with Christ through participation in the life of the Church, His Mystical Body.

METHOD - Each exercise includes an objective, a reflection and a response to impress the spirit of the feast and to inspire action.

The questions in the response are not for public answer. The individual answers them in his heart.

The assignments may be divided over the class or one or two taken by everyone.

Emphasis is put on Mass and its treasures.

Extract from, "WITH MOTHER CHURCH", Book II.

FEAST - Sacred Heart. June 12.

OBJECTIVE. - Gratitude for the favors and benefits received from Jesus Christ.

REFLECTION: Blessed Margaret Mary lived many years ago. One day she was kneeling before the altar praying when our Lord appeared to her. He pointed to His Heart and said: "My Heart is so full of love that it can no longer hold in love's leaping flames. If men would only repay me love for love! But they are so cold towards me. In

return for all my love I receive only cold ingratitude and dishonor. I will shower my graces upon all who honor My Sacred Heart and who teach others to honor Me. Receive holy Communion as often as possible, especially on the first Friday of the month. This is My desire."

RESPONSE:

I am a child of the Sacred Heart. These pleading words Christ spoke to me. I can return love for love best by my obedience, gentleness, reverence, and truthfulness. Christ wishes me to receive Him often in Holy Communion. If it is impossible for me to do this, I will invite Christ to come to me spiritually that each day I may live united with Him.

1. Does my love for the Sacred Heart show itself in deeds?
2. Do I make amends to Christ after offending Him, by an act of contrition?
3. Do I ever recite the litany of the Sacred Heart?
4. Am I making use of the life-giving channels of grace which the love of the Sacred Heart opened to me?
5. What sacrifices do I make in order to be regular in receiving the sacraments in return for Christ's love for me?

"Jesus meek and humble of heart, make my heart like unto thine."

To-day I resolve to .....

ASSIGNMENT: - A choice to be made distributed over the class.

1. Memorize: "O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow." (Alleluia)

- verse.)
2. Read the Gospel of the feast.
  3. Why do we receive holy Communion on nine succeeding first Fridays?
  4. List ways in which you can prove your love for the Sacred Heart?
  5. Relate the origin of devotion to the Sacred Heart of Jesus.
  6. What is the principal devotion to the Sacred Heart of Jesus?
  7. Write the promises of the Sacred Heart.
  8. Show that the greatest mark of love for the Sacred Heart of Jesus consists in active participation in the holy Sacrifice of the Mass.

#### EXAMINATIONS

Oral examinations in Christian Doctrine and Religious Practice together with formal and informal written tests are of value. They have an educational value in this that they demand of pupils concentration of thought and orderly expression, in answer to definite questions. They demand previous individual study and effort in mastering the knowledge of the principles and chief facts of our faith. There should be no hesitancy in giving tests and examinations at not too frequent intervals. It will test how successful has been the work of the pupil and how he has grasped the truths of Faith.

Examinations may be given by means of the black-board or by dictation or by mimeograph.

## 1. PURPOSES

In Christian Doctrine it is the opinion of most catechists that no written examination should be given for purposes of promoting pupils. The teaching of religion should not be lowered to the level of other subjects. However, consider some of the following reasons for some written tests in Christian Doctrines.

1. To discover pupil difficulties and as a basis for remedying the situation.
2. To test the efficiency of teachers.
3. As a motive for study and interest in Christian Doctrine.
4. To improve methods in teaching.
5. For comparison between schools.

## 2. TYPES OF EXAMINATIONS AND TESTS

(a) Traditional school examination. All are familiar with this. It is essay type and examines in a narrow field and is subject to a wide margin of marks in teachers' judgments. Some claim it is no real test of ability at all.

(b) Objective or new type tests. Completion - judgment-true-false - association and selection (2 column - re-arrangement - regrouping and multiple choice). See appendix.

### COMPLETION TEST

The Completion test is made up of written statements with key words left out. It is the pupil's problem to insert the words which will give the true and sensible thought. For Example:-

### GRACE - Completion Test.

Fill in the blanks with the word which you think is the correct one to make the sentence true.

Grace is a supernatural ----- which God gives us, through the merits of -----, in order to save our ----- . There are ----- kinds of grace, habitual or ----- grace and ----- grace. The first kind of grace stays in the soul and is only lost by -----; the second is a ----- help which enables us to do good. To resist grace is a ----- . If we should be so unfortunate as to lose grace, we should -----. Grace is always given to us by prayer or the ----- . Without grace we can do ----- to merit heaven.

### JUDGMENT TEST

This type seeks to find out if the pupils have grasped principles. A series of statements all true are presented to them to give an answer telling why they are true. For example:-

#### Judgment Test

Tell why each of the following statements is true.

1. All Catholics must perform their Easter duty.
2. We must obey all lawful superiors.
3. A large part of all the troubles and miseries of the world is due to dishonesty in civic and business life.
4. Be silent about your neighbour, unless you have something good to say about him.

5. We must attend Holy Mass on the feast of the Immaculate Conception.
6. It is wrong to use false weights and measures.

#### TRUE-FALSE TYPE

This type has quite a vogue to-day. It may be found illustrated in various Catholic texts for school use. It consists of true and false statements arranged in any order. Pupils analyse each statement and designate its truth or falsehood by marking a "T" or an "F" opposite each. The author does not recommend its use on examinations in Christian Doctrine.

#### ASSOCIATION TYPE

This type presents a number of key words (not statements) to the pupil. They are asked to write short true statements about each. By its means a teacher can cover a wide field of knowledge in the short time of an examination. It is a straight appeal to the memory. For Example:-

"This is an association test. Write a short true statement about each of the following. Think well before writing. Indulgences: - purgatory - plenary - partial - contrition - penance - conscience - etc.

#### SELECTION TYPE

These four types measure pupils' achievements.

Two Column Selection, Examples:-

In the blank space of Column I place the letter of the statement in column II which best explains it.

Col. I	Col. II
-----Rochet	A. A part of a monastic habit.
-----Pyx	B. The basement of a church used for internment.
-----Rescript	C. A truth above reason but revealed by God.
-----Nuncio	D. A linen vestment worn by bishops, abbots, etc.
-----Mystery	E. A Papal Envoy (secular): ambassador of the pope.
-----Legate	F. A vessel in which the Viaticum is carried to the sick.
-----Cowl	G. An ecclesiastic representing the Holy See.
-----Crypt	H. The answer to a petition given in writing by a prince.

#### REARRANGEMENT TEST

This tests a pupil's power to reorganize facts from his knowledge of them. Groups of facts are stated in mixed order for them to rearrange.

#### REGROUPING TEST

Measures ability in grouping facts, but is not of much value in religion tests.

#### MULTIPLE CHOICE TEST

This type of test measures the ability of the pupil to recognize related facts or unrelated facts. For example:-

This is a Multiple Choice Test. Choose the word

or phrase which will complete the sentence correctly.

1. The seventh precept commands us (to honour our parents; not to steal; not to kill.)
2. By telling tales about our companions we sin against the (fourth; tenth; eighth commandment.)
3. We sin against our parents by (loving them; by disobedience; by praying for them.)
4. To wish for and to take steps to get what belongs to our neighbour is a grievous sin against the (third, sixth, tenth Commandment).
5. The third Commandment obliges us to (respect our superiors, to honor our parents, to worship God on Sunday, to love our neighbour.)

Use tests as aids in teaching for it is pupils we are teaching. Examinations are not ends in themselves but a means used to determine how well teaching is being done and learning accomplished.

When using these types of objective tests for exam purposes, at least three should be given on one topic.

Example:-

#### TESTS ON THE MASS

I COMPLETION TYPE : (fill in the proper words in the blank spaces.)

- (1) Only ----- can say Mass.
- (2) The Mass is the ----- of the New Law.
- (3) The Mass renews and perpetuates -----.

- (4) The Sacrifice of the Mass is offered to God in order to ----- Him. (any one, or all of: "adore, thank, petition, make atonement to" )
- (5) The Mass applies the infinite merits of Christ's death to ----- (the priest, the faithful-living and dead,)

## II JUDGMENT TYPE :

Write a sentence giving the best reason why you think each of the following statements is true.)

(1) We must learn what the Mass really is and how we should assist at it. (e.g. partial answer; Because it is the Supreme Act of our religion, the heart of our worship of God, the infinite Sacrifice of Jesus Christ, true God for our salvation; and we must assist at Mass every Sunday of our lives and should know what we assist at and how to do so correctly, intelligently, to gain the great blessings and graces which God wishes us to gain by our assistance at Holy Mass. etc.)

(2) The Mass is the greatest act performed in this city each day. (e.g. partial answer: It is infinite in greatness, value and worth because it is one and the same Sacrifice as the Sacrifice of the Cross, and of infinite worth because Christ and Victim, and the Offerer to His Eternal Father, is of infinite dignity because He is God. It is the greatest act also because it has power to produce immeasurable graces and blessings in all men - both spiritual and temporal.)

(3) To follow the prayers and actions of the Mass in a Missal is the best way to assist at Holy Mass.

(4) Assisting at Holy Mass with all my neighbours and friends, etc. should teach me to love them as really members of the one family of Christ.

(5) To assist at Mass frequently and even every day is the best way to be truly happy and successful in this life and to make sure of an eternity of happiness after death.

(6) We should receive Our Lord in Holy Communion whenever we assist at Mass.

### III MULTIPLE CHOICE TYPE

(Underline the correct words in the following:)

- (1) The most important part of the Mass is the (Offera-  
tory, Gospel, Consecration, Communion).
- (2) The Sacrifice of the Mass is offered to the (Blessed  
Virgin, some saint, God.)
- (3) The best way to assist at Mass is (recite the beads,  
say prayers from a book, unite the mind and heart  
with the priest and follow the prayers of the Mass in  
a Missal, just look on at what is being done at the  
altar.)
- (4) Christ instituted the Mass (when He fed the 5,000 in  
the desert, the night before He died, when He appeared  
to the apostles in the upper room after His Resurrect-  
ion, when He appeared to the two disciples at Emmaus.)

## TESTS IN RELIGION

One of the most satisfactory is the "best-answer" test where all answers may be correct. --- Check the answer of the one you think is best.

1. I must obey my parents:
  - (a) Because they will reward me if I do.
  - (b) Because they will punish me if I don't.
  - (c) Because they take the place of God.
2. I love my parents because:
  - (a) They work for me
  - (b) The fourth Commandment obliges me to.
  - (c) They love me.
3. I honor my parents because:
  - (a) They are very smart.
  - (b) They are so good.
  - (c) If I do not, God will punish me.
4. I must obey my teachers because:
  - (a) I love them.
  - (b) I want some good marks.
  - (c) They take my mother's place.
5. I must obey the rules of the city because:
  - (a) I am a citizen.
  - (b) If I do not, the policeman will get me.
  - (c) I want to be a good Catholic.

From Journal of Religious Instruction.

A RATING SCALE FOR CATECHISTS  
in School Systems

Reflection on each item of this scale is worthy of consideration. Success as a teacher is dependent upon many factors which are intellectual, spiritual and professional. The possible score represents perfection. When using this scale read each item, reflect on its meaning and then enter in the space opposite whatever score the individual considers is just in respect to the possible score. Add the complete result and see how close the percentage is to the possible.

	Possible Score	Your Score
1. The teacher's example, inspiration and enthusiasm.	10	
2. The teacher's own spiritual life	10	
3. The teacher's knowledge of Christian Doctrine and Religion	10	
4. Teacher's unceasing efforts in seeking parental cooperation in the Christian education of youth.	10	
5. The teacher's success in developing self-discipline and voluntary habits of virtue in pupils.	10	
6. The teacher's attitude:-		
(a) Do you always prepare the religion lesson in advance?	5	
(b) Do you enter your plans in a Religion Plan book?	5	
(c) Do you always give the full period to religion?	5	
(d) Are you improving your knowledge of Christian Doctrine?	5	

7. Teaching procedure:-	Possible Score	Your Score
(a) Do you plan your work for the year in advance seeking definite objectives?	5	
(b) Do you use the unit plan in your course?	5	
(c) Do you use the New Type Tests for teaching religious knowledge?	5	
(d) Do you use classroom and other devices for training in character?	5	
(e) Do you demand a Religion and Catechism Note book?	5	
(f) Do the pupils carry out any projects on the Life of Christ or the Mass? etc.	3	
(g) Are bulletin board and charts used?	2	

### CHAPTER X

#### GENERAL METHOD

There can be no single method or teaching procedure in the teaching of religion which can be used to the exclusion of all others. Consider just a few of the things which must be taught. The child must be taught to know his prayers and how to pray and when to pray, He must be taught how to "pray the Mass", as well as to know what it really is. He needs to be taught the meaning of the Mass and the Liturgical objects and vestments used. He must be taught the revealed truths of religion and also how they should influence and inspire his life. He must be taught the commandments; but this alone is not sufficient, he must be able to apply them to conduct. He must be taught Bible and Church History. These are only a few things to show that in teaching religion there must be variety in methods used if the child is to really know and understand his religion. What he learns must not be meagre. Variety

in teaching procedure is essential. Consequently the teacher must be guided by the capacities and environment of her pupils and the nature of the topic to be taught.

Each lesson must recognize the manner in which minds act in the learning process.

1. From observation of parts to the whole i.e. synthesis.
2. From observation of the whole to the part i.e. analysis.
3. From concrete individual cases to a generalization i.e. induction.
4. From a principle to the consideration of individual cases i.e. deduction.

These are the four fundamental ways of learning. Class lesson procedure of any kind may be recognized among these four. As has been said the teacher determines which is best for use in particular lessons. The needs of the children and the matter to be taught guides the teacher in her choice of procedure.

#### SOME MAXIMS OF METHOD

1. The supervisor of religious instruction and the classroom teachers must be in agreement on the course to be followed, the means to be used and the aims to be reached.

2. Good catechists are developed by actual teaching. Planning lessons, observing lessons and actually teaching will correct faults.

3. "There is nothing in the mind that was not first in the senses."

4. Proceed from what is concrete, particular and simple to the new knowledge which is abstract, general and complex.

This is quite evident in the teaching of Christ.

5. Proceed from the known to what is unknown, step by step.

6. The psychological way is best in elementary schools and not the logical order. The mind develops slowly in mental power. This must be recognized in teaching children.

7. Proceed from the knowledge obtained from the observation of facts to the knowledge obtained by reason about them.

8. Allow children to find out as much as possible by their own study and then aid them, because a continual method of "telling" is not teaching and leads to no learning worthy of the name.

9. It is the child who is learning. Plan and use good methods, but give him time to learn. He has been given an active intelligence by God.

10. Proceed from knowledge that is vague and indefinite to that which is clear and definite.

#### LESSON PLANS

At the beginning of the year the teacher should plan, under the direction of the parochial authority, exactly what is to be taught in the course in Christian Doctrine for the year; the topics to be taken, each week; the points to be stressed; the number of formal lessons to be given (one a week); the aims to be reached in knowledge, religious practices and virtue.

To do this the teacher needs to know:-

- (1) The possible aims which could be reached with her grade in knowledge, religious practices and virtues.
- (2) The best methods and procedures which will aid in reaching the aims; for no method can guarantee sure results.
- (3) The topics suited to the grade and age of the children.

The teacher should plan each particular formal lesson in a thoughtful manner. The teacher's daily plan book for desk use should contain a sketch of the following:-

1. The topic chosen for the day.
2. The text book content at the disposal of the pupils noted.
3. The particular aim.
4. Suitable devices to be used (such as use of a picture or a Missal or New Testament or diagrams.)
5. The type of lesson to be used (Munich, appreciation, study, review, etc.)
6. Note how the new might be related to the old.
7. List a few vital questions around which all others will centre in the lesson. The correct answers to these would contain the matter to be taught.
8. List some work for the class to do in order to impress what was taught. Until a pupil studies for himself and masters the matter no learning has resulted.

### THE TEACHER'S PLAN BOOK

a sample entry

TOPIC - First lesson on Doctrine of the Mystical Body.

TIME - half hour

TEXT-BOOK - New Testament, John XV

AIM - Appreciation of what the meaning of being "branches" or "members" really implies.

DEVICES (a) Blackboard drawing of a vine with branches and leaves by teacher.  
 (b) Reading of St. John XV: 1 - 9 by several pupils.  
 (c) Questions based on the reading etc.

TYPE OF LESSON - Appreciation

1. Reflection - First knowledge of the Doctrine
2. Affection - Feeling and attitude
3. Resolution - Expressed by pupils.

Relation of old to new by means of blackboard drawing.  
Main question - How did Christ illustrate

1. Describe the appearance of a healthy grape vine.
2. When will a vine bear good fruit? poor fruit?
3. What did Christ say He is?
4. What did He say we are?
5. Illustrate how dependent we are on Him.
6. What is the meaning of this section of Scripture? etc.

ASSIGNMENT. Memorization of John XV - 5. Read St. Paul to  
the Ephesians.

However, the daily plan book need not contain every day  
as much detail as this.

#### THE UNIT PLAN

This teaching procedure recognizes the principal of  
St. Thomas Aquinas concerning education, namely that the  
chief agent in the education process is the intelligence  
of the learner himself. (De Verit C.XI). To arrive at a  
knowledge of truth personal study is certainly required.

The unit plan is somewhat arranged as follows:-

#### 1. Preparation, Preview or Exploration:

The teacher examines orally or in writing to find out  
"what" the pupils know which would be necessary in order  
that they could properly learn about the unit.

#### 2. Presentation

The teacher presents the matter in a general way and  
opens up the vision of the pupil to what will be studied in  
the unit. Correct doctrine will be given, illustrated by

story; motives for study will be aroused. Different teachers will have different presentations depending on their knowledge and vision.

### 3. Assimilation

Now comes the real work on the part of the pupils. The classroom becomes a study room with the teacher supervising all and aiding the weakest. The active intellect of each child is set to work to arrive at a solution of the problem presented on the study sheets or by the teacher. The pupils are instructed to seek material from the Bible, Missal, from maps, from Catholic papers, etc. The necessary material of this nature would be at the disposal of all pupils on a nearby table or on the classroom library shelves. Only a few books would be necessary. Class discussion on points of difficulty, direction in reading, use of materials, are some of the methods used during this section of the study.

### 4. Organization

The aim in this section of the study is to inspire reflection and provoke thought. The problem and its answers are to be shown clearly in this stage. The knowledge which was acquired and assimilated must be organized. This is done by blackboard outlines on the unit built up by the effort of the class under the guidance of the teacher. It could be done individually as well, depending on the capacity of the pupils. Topical sentences will suggest the details to be entered in Religion Note Books.

### 5. Recitation.

1. Pupils are called upon to report results. This may

be done orally or in writing as an essay or a report. Pupils should be encouraged to do so in this manner even when answering orally, (a) Express the topic sentence. (b) State the knowledge acquired. (c) Illustrate the knowledge where possible by chart, diagram, parable or story.

2. Teacher may question in order to guide correct recitation.

3. Drill will most likely be necessary on the important doctrinal matter to assure accurate and concise knowledge. Repetition will be necessary.

#### 6. New-type Classroom Tests

These should be given to test accuracy of knowledge and as a device in further reflection.

Courses of study in religion may be arranged on the Unit Plan. Rev. John I. Barrett, Superintendent of the Baltimore Parochial Schools, has provided such a plan complete even to details for the teachers of that school system. For example in the seventh grade the work of the year is taken up as 9 units.

- Unit I - Life of the Soul (Grace)
- II - The Seven Fold Gift, The Sacraments in General
- III - Becoming a Child of God
- IV - The World looked for a Redeemer
- V - God Sends His Son to Earth
- VI - Christ the Man-God saves us by His Life and Death.
- VII - Receiving Jesus Himself.
- VIII - Turning from Sin and Returning to God. (Penance)
- IX - Becoming a Soldier in Christ's Army (Confirmation).

The work is divided over the year in such a manner that certain units will fit into Advent, Epiphany Season or into

Lent.

Each individual pupil is supplied with a printed or mimeographed guide sheet for each unit giving the pupils direction not only in the objective work expected in their Religion Note Books, but guiding them progressively in their study.

It demands individual reflection and meditation. Accurate written statements, as a result of reflection, are expected in answer to the questions. References to the Scripture have to be found and entered in the Note Book. Each Guide Sheet is arranged usually as follows:-

1. Presentation of the Christian Doctrine of the Unit in easy reading style.
2. A statement of three or more problems arising from the reading to arouse reflection and direct the subsequent study of the pupils.
3. A series of questions of the building up or Socratic type which prompt the pupils to individual reflection. The references to Scripture herein included, together with answers to the questions from the matter are to be entered in the Religion Note Book which is a device for assimilation of the matter being studied.
4. A series of summarizing questions then organize the study for the pupils. When the answers to these are written they form an outline of the main points of doctrine.
5. A list of words used in the vocabulary of the unit are listed for study purposes. This recognizes the necessity

of all pupils and teachers being in agreement on the proper understanding of words.

6. References to various books and the catechism on the Unit of Study are stated.

### AN ESSENTIAL METHOD

#### General

1. Narrate the historical fact from the Old or New Testament which best relates the doctrine to be taught. The pupils might read it. Objective and concrete illustrative methods and devices to be used.

2. By questions assist them in arriving at a knowledge of doctrine.

3. By questions guide them in expressing the doctrine in their own words.

4. Let them compare their oral and written results with the official catechism text-book, and give them a general summary.

5. Assign the study necessary for assimilation and retention. Reading of a summary.

#### Particular

Grade VIII - Topic - Introductory Lesson on the Blessed Eucharist.

Time - may extend over a number of lessons.

##### 1. Preparation and Presentation.

(a) Narration of St. John VI by the teacher leaving out

those items in the chapter which do not pertain to the miraculous feeding of the 5,000 people and subsequent events and solemn announcement by Christ and the departure of some of the disciples.

(b) Pupils to read St. John VI: 32 - 35 and 41 - 43 and 48 - 59. .

Devices - A picture of the scene in the desert and other concrete illustrations.

## 2. Explanation

Pupils questioned on the events of this occasion so that clear understanding of the meaning of Christ will result.

## 3. Recapitulation and Belief

Pupils guided in forming an expression of the meaning of the doctrine and their belief in it.

## 4. Application

Their written or verbal results made accurate by reference to the catechism.

5. Study and memorization of the doctrine in concise form, and reading assignment would be profitable.

In this teaching procedure the teacher need only remember these three words, illustrate, explain, apply. The pupils understand the procedure as experience, understanding and practise. Any intelligent and sincere Catholic who knows his religion can teach by this method.

### ESSENTIAL FACTS

1. We memorize in order to help us to think better.

But we must be taught to think or what we memorize is of little value.

2. To learn by heart must not be the end itself. All agree that explanation and understanding should precede memorization.

3. In all subjects memory work has a big place. The essentials must be made one's own or no learning has resulted. But comprehension must precede the actual commitment to memory or the result is pure verbalism. This is also true in the essentials of religion, prayers, important quotations from Scripture, hymns, important liturgical prayers and the essential truths of faith, etc.

4. St. Thomas Aquinas, "Memory is not a faculty distinct from the intelligence." <sup>1</sup> It is an adjunct of each faculty. It is an appanage of the understanding. Hence it must not be addressed as a separate power of the soul for it is not such.

5. "The word before the idea is nonsense" <sup>2</sup> Mercier.

6. "To make children first learn a thing by heart to be explained later is a crime against the mind of man", <sup>3</sup> Bishop Messmer.

1. "Summa" 1, q. 79;

2. Traite Elementaire de Philosophie Preface.

3. Spirago's Method of Christian Doctrine - P. 191 (1901).

7. "Technical words and scholastic definitions are for children like the unwholesome ingredients used in adulterating food, which impede digestion, and cause illness" - Bishop Messmer. <sup>1</sup>

8. "Teaching Catechism, as this is commonly understood and practised, must be considered as little less than a waste of strength and time. Surely little good can come of making children learn by rote mere abstractions to which they cannot possibly attach any intelligible meaning, and which, if remembered at all, do not nourish the mind and enter into the mental growth by which the child is developed into the man." Bishop Spalding.

9. Because a catechism is in question and answer form, it does not necessarily assure that the ideas will reach the intelligence of the young.

## CHAPTER XI

### TECHNIQUE

There is a technique in teaching that must be learned. Just as in the early stages of learning to play golf or baseball, there is a period of formal training in technique which is essential if one is to play the game well and properly, so it is also true of teaching. In golf one must learn quite formally how to stand, to grasp the club, and to choose the proper club to use in different circumstances. Much attention must be paid to these and innumerable other points until the technique necessary for a good player

<sup>1</sup>. Spirago's Method of Christian Doctrine P. 198.

becomes habit. In teaching there is also a technique which must be learned and attention paid to it until it becomes habit. This is why the beginning-teacher of religion must plan lessons thoughtfully and bring into play the technique of teaching.

The activities of the teacher reflect her technique. It can be developed if the teacher will set about doing so. Otherwise no teacher is a success in any type of teaching. Observation of teaching done by successful experienced teachers is a help. The supervisor can aid considerably in giving its main principles to the new teachers of a school system so that their Normal School training will produce results.

The manner of questioning, and not the questions themselves is technique. The energetic and inspiring way in which a teacher faces a class during a lesson is technique. On the technique of a teacher depends even the success of a well-thought out plan. This is as true in the teaching of Christian Doctrine as in other subjects. The following list shows a few items of poor technique.

1. Attempting too much or too little in a lesson.
2. Showing little enthusiasm in the lessons.
3. Naming a pupil who is to answer before giving the question.
4. Asking questions of pupils in the order of their seating in the classroom or according to their names.
5. Repeating the answers of pupils instead of making pupils answer clearly and distinctly for all the class to hear.

6. Stating the question too many times thereby giving pupils the habit of feeling they needn't pay attention to first utterances of the teacher.
7. Asking too many questions.
8. Giving leading questions.
9. Using too many words when questioning. Questions should be concise and definite.

The personality of a teacher will, of course, reflect itself in the technique of teaching. Children expect a teacher to direct and teach in a natural manner and they respond accordingly. The acts of a teacher should inspire enthusiasm and self-reliance in pupils. The noisy, unsympathetic unskilled teacher never produces satisfactory results in learning or class discipline due to not studying teaching technique and endeavouring to develop good teaching habits.

In the Religion Course the example of the teacher means everything to the pupils. They must see in the teacher an exemplification of the religion that the teacher is placing before them. The teacher's enthusiasm for the study of Christian Doctrine must be in evidence or how can one expect the pupils to show any. Inspiration must be given by voice and attitude. Good methods in daily lessons must arouse children's interest. They must see that the teacher considers this subject more vital than any other subject.

The teacher's manner must reflect the importance of her convictions. By study of various text-books on the market to-day such as "The Spiritual Way", "Chalk Talks",

and "With Mother Church" it is possible to greatly improve one's technique in the teaching of Christian Doctrine. It will produce real results in the pupils of our standardized schools of to-day. They must see that no other subject on the whole list of school studies is as important as the study of their religion and the practice of Christian Virtue. All teachers, whether priest, parent or school teacher, must put their minds to this task more so in these days when so much "schooling" is being given.

The teacher owes it to the little ones of Christ, to improve her technique in the teaching of religion. Environment and example mean much in youth's training. They must never see any teacher treating the teaching of Christian Doctrine in a weaker manner, than the other subjects of the curriculum. As long as schools are in existence, the school teacher has a responsibility as well as the parent. Improvement of the technique of our teachers in the teaching of Christian Doctrine can only result when the teacher herself sets out to do so.

#### IMPORTANT POINTS IN TEACHING PRACTICE

Most of these are as true in Religious Instruction  
as in secular subjects.

1. Don't talk too much. Get the pupils talking and don't deprive them of the right to self-investigation. The work of the pupils is the chief factor in education and learning.

2. Just as teachers use standardized tests in spelling, arithmetic, reading and handwriting at various times in the year to discover how well pupils are progressing, so tests in religious knowledge are necessary.

3. Become independent of the text book.

4. The seat work of pupils must be well thought out and correlated with the principles taught for they will not really know and progress until they do things for themselves.

5. Telling isn't teaching.

6. Review frequently orally and in writing.

7. Demand neat work books and careful written work from all pupils and in complete statements when answering.

8. In all teaching in the elementary school correlate as much as possible. Geography, history, literature, oral and written composition including picture study, reading of stories and reproduction of stories, give many opportunities of this. In elementary schools the subjects must not be in watertight compartments. In religious instruction there must be a correlation of dogma and moral with Bible history, Scripture, lives of the saints, and liturgy of the church.

9. Extensive use must be made of the blackboard and of outlines and summaries, pictures and charts.

10. Don't attempt too much in a lesson. The length of the period, the difficulty of the text, the difficulty of the matter and the capacity of the class must all be weighed and the best judgment made by the teacher.

11. Each pupil is an individual personality, an individual soul different from all others in capacity, vision and feelings. So learn to know the abilities of each, give each supervisory attention where it is evidently needed.

12. The work of the pupils will be done best when proper motivation has prompted their efforts. Inspire good motives for study and work.

13. Assignments must be definite. Don't give too much home study, none at all is necessary below grade V. (Junior Third.)

14. Plan well for beginning-lessons and keep such mental effort noted in the teacher's record or plan book.

15. The subjects of the curriculum are not altogether ends in themselves, i.e. for information which the child can repeat. Rather use the subjects for the purpose of developing intelligence, i.e. clear thinking, quick understanding, formation of judgments and the use of intelligence.

16. The class curriculum should be arranged to inspire mental effort. To merely follow a text-book is not very thrilling or inspiring. Consequently teachers should choose some projects, or a series of problems, or a series of thoughtful developing-questions as a vital part of the course in various subjects. These would be for the actual working out of the pupils.

17. Discipline is not a problem in classroom where the work is planned in advance with definite objects in view.

18. Teachers should aim at developing initiation and

right attitudes in pupils.

19. Let there be more dialogue than monologue in the classroom.

20. There must be variety in drill and in presentation or there will be no learning.

21. Challenge pupils to state the reasons for their statements.- They must get first principles or the value of our teaching is very questionable.

22. Interest - curiosity and wonderment must be attained in a lesson or little learning will result.

23. Parrot memory results are no criterion of learning.

24. "Learning by heart a formula of words will easily become a substitute for learning" instead of an aid. The substance of the thought expressed by the words is to be sought.

#### ATTENTION AND LEARNING

Unless the mind of the child is attentive when he is reading, studying or listening there can be no learning. Once attention lags the teacher might as well discontinue teaching or transfer to some other subject. To secure attention is essential in any subject. It implies full concentration of the child's mind. To secure this even in religion it might be of value for teachers to consider the following.

1. Create interest in the class by:-

- (a) presenting the lesson as vividly as possible.
- (b) presenting the lesson in new and novel ways.
- (c) presenting the lesson in a well organized way.
- (d) drill in an active inspiring energetic manner

- and require much repetition during the learning lesson.
2. During study periods demand
    - (a) close concentration
    - (b) real effort from all pupils. Incite in pupils the "will to win" and master what they need to learn.
  3. Arrange at least a few projects for the pupils to carry out in each subject. The continued application shown by pupils in these endeavours is of educative value.
  4. Review at regular intervals is necessary to recall and strengthen the ideas learned; to familiarize the pupil in the use of what was learned as a means of enabling him to think better; to increase the association of ideas; to gain better understanding.
  5. Teachers should not remain satisfied just because the child is able to reproduce what was taught. Learning must go beyond this. Facts must be learned but as a basis for further reasoning or expression of a judgment. The child is to be trained how to think and how to study and encouraged to do so. We memorize in order to help us to think better, but we must know how to think, to reflect, to meditate. Problems even in religion must be given to see if the facts learned can be used by the pupil to solve the problem in the light of the principles taught.

#### DEVICES

There is almost no limit to the devices used in presenting objects to the mind of those we are teaching. Some one has said "We feed the mind, God makes it." Learning takes place when the phantasms or sensible objects in the imagin-

ation are made use of by the reasoning, and judgments made. But a pupil's imagery is dependent upon his experience and observation. Hence the reason why every lesson in elementary school should be as concrete as necessary for the learning of the problem. The judgment of the teacher determines what device is to be used. Devices are many, such as, use of pictures, questions, blackboard diagrams, drawings and outlines, note books of any kind, maps and all the aids used by pupils such as protractors, rulers etc. These are what are called material devices. The intellectual devices are the different types of lessons and examinations and similar procedures.

As far as religion is concerned analyse and use only those devices which will aid the pupil in understanding, learning and practising his faith.

- (a) These must be well chosen to suit the particular lesson.
- (b) Devices should be attractive to the pupils of the class.
- (c) They should not occupy too much of the time of the lesson.
- (c) Devices of any kind must not be made ends in themselves.

Material devices can certainly be of advantage in the teaching of Christian Doctrine and are necessary if intelligent Catholic citizens are to be the product of our schools. The following will be found helpful.

- (a) The use of the blackboard is most desirable.
- (b) Charts showing the progress of the Church and Mission Work.
- (c) Maps of the missions.

- (d) Use of objective material in teaching the Mass or of any of the Sacraments.
- (e) Diagrams to illustrate the parts of the Mass and of its meaning. These are now illustrated in teaching texts published to-day.
- (f) The making of the pupil's own catechism as they progress.
- (g) The making of project books on the Life of Christ, on the Mass, on the Rosary etc. and of Religion Note Books.
- (h) Reference use of the New Testament and Sunday Missal.

The Intellectual Devices would be:-

The Munich plan of lesson.  
 Using the Liturgy as the setting for the catechism.  
 The Appreciation Lesson in Religion  
 The Libica plan.  
 New type tests applied to Religion.  
 The use of Scripture selections.

The use of any of these is not making religion difficult to teach. Rather it is making it a life that the child can make his own and the guiding star of his life. The aim is that the child may know his religion and practice it. Devices help the teacher to reach his intelligence. They are a useful and most necessary means to the end. Investigate the illustrative devices used by Our Lord to reach people's minds. Notice the devices used by the Church to reach people's minds and to move their hearts and wills. -

There is a device that is highly recommended to-day to get children and people interested in aiding the missions spiritually and materially and that is the Students' Mission Crusade. A unit should be in every school or parish. For information address Rev. Father Kennedy, C.C.S. M.G. 67 Bond Street, Toronto, Ontario.

The "Boy Jesus Devotion" sponsored by Rev. W.H.Walsh, S.J. 986 Park Avenue, New York is an attractive religious device to inspire love of Christ in our youth. An enquiry will bring information.

The Movement of the Knights and Handmaids of the Blessed Sacrament originating in England and lately sponsored in United States by Rev. D. Lord, S.J. should find response in our youth. It is a means for obtaining Weekly Communion.

The Sacred Heart League is another society which appeals to all for love of the Sacred Heart as expressed in religious practice and virtue.

The "Character Calendar" issued by Bruce Publishing Company, is a device to reach the minds and hearts of pupils. It is an activity. Each day in senior classes the saint of the day is drawn to the individual attention of each member of the class. This is done by typing the thought about the saint of the day and posting it on the classroom bulletin board for all to read. Two examples are given to show how the mind of the reader is reached. It is a practical and useful idea. It produces results in reflective thinking and inspires ideals.

THE LAST SUNDAY OF OCTOBER, - CHRIST THE KING

Feast of the Kingship of Our Lord Jesus Christ -  
This feast was instituted at the end of the Holy Year of Jubilee by His Holiness Pius XI. This feast sets the crowning glory upon the mysteries of the life of Christ.

already commemorated during the year.

Ruler of all from heaven's high throne,  
O Christ, our King ere time begun,  
We kneel before Thee, Lord to own  
Thy empire o'er the heart of man.

- Second Vespers of the Feast: Hymn.

For the sake of Jesus, we have taken up the Cross;  
for Jesus' sake let us persevere in it. He will be our  
helper, Who is our Captain and Forerunner. Behold our  
King marcheth before us, Who will fight for us. -

Imitation, Book III.

#### IDEAL

Just before the Grand Review which our King, the  
King of Kings, is to have on the first of November, He  
Himself holds a reception. Always He is the meek and  
humble Christ, going about among men in the hidden guise  
of the Eucharist. Even to-day He makes no sound. What  
glory shall come to Him, must come through the spontane-  
ous offering of His loyal subjects. And shall we not  
glorify Him?

#### TO-DAY:

Will you not glow with pride to-day to be a follower  
of Christ? Let there be an exultation in your prayers  
to-day. Let them be prayers of thanks and praise. Let  
your prayers be offerings of your heart, of your whole  
being in Him. It is little to offer. None but your  
loving Father would want you (knowing you as only He does),  
but He does. Do not permit Him to say "Son, give Me thy  
heart." Offer it to Him. This one day, be all His. Have

no time for anyone, for anything else in the world, but for your King. You are on private duty to-day for Heaven's King, for your King; you cannot be requisitioned by even a subaltern officer, much less by any mere private.

SLOGAN

My King and my God!

ST. THERESE OF THE CHILD JESUS

(The Little Flower)

"I do not intend to remain inactive in heaven," this saint said on her deathbed, "I wish to go on working for the Church and for souls. - After my death I will let fall a shower of roses."

I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones. -

Gradual: Psalms LXX.

Whosoever, therefore, with simplicity of heart shall raise up his intention to God, and disengage himself from all inordinate love or dislike of any created being, he shall be the most apt to receive grace, worthy of the gift of devotion. For the Lord bestoweth His benediction there where He findeth vessels empty. -

Imitation, Book IV.

IDEAL

This little saint is a type of saint who became great by doing little things perfectly. That is all you need do;



wished to stay in the Blessed Sacrament and that He might daily renew His Sacrifice in the Mass, Our Lord gave us the priesthood. Through the hands of the priest, He applies His precious Sacraments. Show great reverence and respect for priests. (Read a few verses from the Imitation of Christ, BK. IV., Chapter 5).

5. THE CATECHISM LESSON                      THE HOLY PRIESTHOOD.

Introduction: Review the States of Life; Priesthood, Religious Life, Married State. Which is the highest dignity? Why? By what Sacrament is the priesthood conferred? What are its effects? Why may it not be repeated? Who receives the plenitude of the priesthood?

1. Dignity of the Priesthood.

The noblest and highest dignity on earth. The priest is superior in function to the angels. He is the minister of Christ. "Another Christ." He is "The anointed of the Lord."

2. Power of the Priesthood.

The priest offers the Holy Sacrifice of the Mass. He absolves the sinner. He guides and instructs the faithful.

3. Benefits of the Priesthood.

The priest is enriched with many graces. He enjoys many consolations. He acquires great merit.

4. Obligations of the Priesthood.

It supposes a holy life. "Holy things to the holy." It calls for sacrifices on behalf of souls, - even life itself. (Accidents, epidemics, etc.) It requires

heroic virtue. It involves great responsibilities.

5. Some signs of Vocations to the Priesthood.

- (a) Real and persistent attraction.
- (b) A right intention: glory of God, good of souls, personal sanctity.
- (c) Purity of heart and innocence of life.
- (d) Sincere love for Our Lord.
- (e) Zeal for the salvation of souls.
- (f) Great esteem for ecclesiastical functions, rubrics, liturgy, etc.

"The vocation to the Priesthood is a sign of pre-destination."

Cardinal Manning.

Illustrations: St. John Chrysostom (Jan. 27), St. Philip Neri (May 26) St. John Vianney, "Cure of Ars", (Aug. 9). St. John Eudes (Aug. 19), Vocation of Cardinal Gibbons, St. John Bosco.

Next Month: The Religious Life.

## CHAPTER XII

### QUESTIONING

Good questioning is good teaching in religious instruction just as it is in the secular subjects of the school curriculum. Attention is secured and mental growth is stimulated by it. It is a supreme method in aiding reflection in the religious instruction class.

Teachers must question pupils in order to keep in touch with their minds to avoid talking beyond their capacity in understanding. By questions, discovery is made of what the pupil knows and how he knows; and what the pupils have learned can be fixed securely in their minds by good questioning. It is the best way of making pupils' ideas clear and definite.

In questioning pupils for the development of new knowledge teachers must inspire the pupil with the idea that by this means he will advance mentally. The questioner should manifest sympathy and confidence in pupils, showing also interest in and attention to their answers. This is too important to overlook. Questions must aim at discovering how much they know and not how little.

Cultivate the ability of expressing questions in good English, short and clearly. They should be of a type which stimulates thought, awakens vision and associations of ideas and arouses the imagery.

In lesson procedure, questions and answers should

grow out of one another so that the child can see the progress being made. Questioning which inspires thinking gives exercise to the judgment, an admirable aim in any lesson. We must test more than the memory when questioning.

It is considered good teaching practice to have pupils answer usually in complete statements. Endeavour to elicit the best possible answer. It is a test of our teaching.

There are a few simple rules to be remembered.

1. State the question clearly and briefly that all may hear. Give time for reflection before calling on a pupil to reply. Avoid repeating, it will only encourage inattention.
2. Avoid questions whose answers are yes or no.
3. Ask the slow pupils as well as the bright ones.
4. Question according to the capacity of the pupils.
5. Don't hesitate to tell a thing if the development type of questioning failed to elicit the knowledge expected.

#### FURTHER METHODS IN RELIGIOUS INSTRUCTION

When teaching and instruction is mentioned people are apt to associate the idea with classroom procedure alone. It must not be forgotten that instruction in religion is given in many other ways. A few are here mentioned.

1. Ritual - the Church instructs through her liturgy. The deep significance of her treasures are taught to the

people by ceremony and ritual. By active participation the laity are instructed in the truths of faith.

2. By symbols - Church architecture is symbolic. A glance around any church will instruct in the mysteries of religion. The crucifix, for example, is a symbol for redemption. The liturgical movement is acquainting the laity with the meaning of these symbols. Much of the symbolism of Christian art centres on Christ. The Old Testament abounds with this type of teaching.

3. Hymns and religious poetry are important methods of instruction. They should find a place in the school and parish life of the child.

4. The biography of the lives of Christ and His Saints are most important. Provision should be made for at least supplementary reading in this regard. The principal should determine this for all classes.

5. Children must be directed to follow the promptings of conscience. This is an important method of instruction.

6. Last but not least the parable and story and meditation are most important methods of reaching the intelligence and of instructing youth.

## CHAPTER XIII

### RELIGION IN THE SECONDARY SCHOOLS

"It is my profound conviction that the world will be saved if we devoted ourselves to youth." Bishop Dupanloup.

The Catholic High School will prove its right to exist when the graduates show they are devoted in thought, word and practice to the teachings of their Holy Faith. All plans and teaching procedure should aim at the practice of virtue by adolescent youth. They received a knowledge of their faith during eight years of elementary school training that should have reached their intelligence to prompt self-activity in seeking Grace and of valuing being in the state of Grace, above every earthly good. Have they the power to form judgments resulting from good thinking and understanding in religion, on the problems of everyday life? On this we should judge our courses of study and teaching procedures. Incidental teaching, conferences, discussions, personal conversations are as important as any type of formal teaching. From the personal point of view they are essential.

#### RELIGIOUS INFLUENCES

The Journal of Religious Instruction, March 1932 reports the results of an investigation on religious influences in the Catholic High School. An effort was made to find out:-

1. What religious influences of the Catholic High

School are the most dynamic in the lives of graduates?

2. What factors, if any, in the religious training of High School students have contributed little or nothing to their later religious lives?

3. Do graduates of our High Schools recognize any religious influences that might have been offered and which were absent or almost absent from the religious training offered by our schools?

The information was obtained from High School graduates from 27 Catholic High Schools almost all of whom are teachers themselves. It was a representative result. The factors of lasting influence in the minds of the graduates were in the following order. A study of this table by directors of High Schools would be valuable.

Religious Factors	Frequency of Mention
Religious atmosphere of the school.....	87
The example of teachers.....	79
The high school chapel.....	78
The school's annual retreat.....	68
The prayers said before and after class meetings.....	64
The daily period of religious instruction.....	61
Opportunity to go to confession regularly.....	59
The discipline or regulations of the school.....	54
Opportunity to assist at Holy Mass daily.....	40
Activities of the sodality or spiritual council.....	34
Weekly conference by a priest.....	34
Compulsory attendance at spiritual exercises.....	25
The religious fervor of companions.....	23
No answers.....	2

#### THE CONTENT OF THE COURSE

In planning a course it must be kept in mind that adolescent youth needs a plan of life based on the teaching and example of Christ. Our teaching procedures and courses must aim at Catholic Action i.e. at the making

of good Christians who will carry "the treasure of Christianity everywhere and make it live in every field of life, in the family and public life, not excluding politics," as Pius XI says. Hence the High School Course must aim at developing an intelligent Catholic citizenship. The intelligence of the learner is the most important agent in this development together with the grace of God.

Our Courses should include not only pure dogma and moral but Church History, Liturgy, Scripture and the Encyclicals on the social teaching of the Church. These must be studied together by reading assignments, references, discussions, and in study groups. They should not be divided over a four-year course. All are not in perfect agreement upon this, yet it should be done as far as possible.

Libica attempts this to a successful degree. Father Campion in "Religion" for Secondary Schools succeeds quite well in Book III on Catholic Action. In the October 1932 issue of the Journal of Religious Instruction Rev. John J. Laux gives a definite plan along these lines.

#### A SPECIAL PLAN

In 1932 the Conference of Bishops in Germany drew up a plan for Religious Instruction of Catholic youth in attendance at Secondary Schools. They stated that to repeat the study of the ordinary type of catechism was no longer sufficient. The course is both formative and

informative. It is a three-year plan. They aim at developing youth to acquire the ability to apply religious principles to every type of vocational life, and to appreciate the value of living as a Child of God, under His guidance and doing His will.

Their course of study is interesting in procedure. A sketch only can be given here.

#### First Year.

##### 1. The Childship of God.

- (a) Its meaning and importance, Sanctifying grace, loyalty, reward.
- (b) Its growth in faith by sermons and societies. Its growth in life by religious practices - prayers, mass, sacraments.
- (c) Its loss by the 7 deadly sins.
- (d) Its recovery by perfect contrition or by prayer or by confession.

##### 2. The Child of God.

- (a) At work - vocation - religion to guide all activities. Duties and rights of workers (Leo XIII & Pius XI) etc.
- (b) During leisure time & duties to oneself. Improvement in vocational and general knowledge. Recreation - good and bad - various types analysed. Core of health Sin and self-control - sex -
- (c) In the family - family life & respect - cooperation.

#### Second Year.

Youth must become an active citizen of the Kingdom of God.

- 1. Christ and His Church - The Historical Christ (Faith and Creed)  
The Living Christ (The Church)

##### 2. Membership in the Mystical Body of Christ.

Baptism - Confirmation  
Fountains of Faith - Scripture and sermons  
Dangers of Faith  
Errors of the times  
The Priest - parish - Mass and Sacrifice - Missal Liturgy.

### 3. The Member of the Parish

The parish family - unit - history - rules - parish life.

Parish support and service

Parish organizations everyone studied

Parish as part of diocese - diocese as part of universal church.

### 4. Youth at the end of life.

1. The Catholic in sickness and death

Last Sacraments - Christian burial etc.

2. The suffering Church - prayer - indulgences - All Lord's Day.

3. The Church triumphant - Mary - Saints - Devotions.

### Third Year

Sound duties of family and society.

1. God the Father of mankind

Man - Providence - Sanctification - Redemption - the Great Commandment - Confidence.

2. The Community of the Children of God.

Charity - the soul of real community life.

Protection of property, honour, justice, trust and life.

Community spirit and false theories - Christianizing nations.

Community Prayer - Our Father

Community Sacrifice - Holy Mass

Community Banquet - Holy Communion

The Early Church.

3. The Family as the smallest unit of Society.

Young men and young women

Object of matrimony

Demoralization of modern married and family life.

Preparation for matrimony as a Sacrament - Liturgy of Sacrament and Mass.

Parental obligations, joys and sorrows, - divorce - virginity in the world and in the cloister.

### AMERICAN CONTRIBUTIONS

The need of a new approach to the minds of Catholic High School students in Religious Instruction has for some time exercised the minds of those who have them in their

charge. Those who actually meet youth and endeavour to teach them should be recognized as having some conception of the problem. A resetting of religious text-books has taken place. Catholic truth and practice expressed in different form but with the self-same appeal to the individual to know love and serve his Creator have appeared.

Among the best produced are those by (1) Rev. Father Campion of the Cathedral College, Brooklyn, N.Y. called Religion BK. I - BK II and BK III (Catholic Action). 2. "Libica" by Rev. Henry Borgmann C.S.S.R. 3. "A Course in Religion for High Schools" Parts I - II - III - IV by Rev. John Laux, M.A. to which may be added his "Church History". 4. Christian Apologetics by Archbishop Sheehan. Comments on these appear following St. Michael's Plan.

If, however, school directors of religion in our High Schools wished to use the catechism type which is so familiar to us then such compendiums as the following would be in order, but instructors must not be satisfied because knowledge is being given by these texts. The Catholic religion is a life to be lived by adolescent youth and not something just to be talked about. These texts alone will produce little fruit. Our aim is not to make them theologians.

- (a) The Catholic Catechism - Part III - Pro Adultis by Cardinal Gasparri.
- (b) The Christian Brother's Text on Dogma & Moral.
- (c) Deharbe's Catechism (late edition).

If, it was decided to develop a special type of course for a High School without the use of any text then the

following might be considered as a base.

(a) The Sunday or Daily Missal - There is no doubt that a weekly study by pupils of the doctrine of Christ together with practice and virtue can be developed by its use at Mass and in class.

(b) The New Testament could be used exclusively as a text-book for study. Besides it would be teaching from original sources for doctrine and moral.

However, one must recognize that the last decade has witnessed the appearance of several splendid modern text-books on Religion for High School use, as well as many carefully planned systems and outlines for Religious Instruction in the secondary schools. Without analysing their respective merits it may be said that they all display several characteristics in common, such as the abandoning of the time-honoured question and answer form for a narrative style of development; the emphasis attached to the practical element in the instruction, that is, an increased effort to have the pupils appreciate how the truths studied in class may be incorporated in a personal way in their lives; and the appeal to the use of reason in the exposition of Catholic truths, conforming to the awakening of the reasoning faculty in the adolescent mind. The use of these universally recognized principles in the new text-books on religion has had a tendency to cause the study of religion to be regarded as any other classroom subject, with the same method of treatment, the same status of a mental exercise, the same atmosphere

as any or all of the secular subjects found in the curriculum. Herein lies a danger which can be avoided, however. In some quarters this was considered as an undesirable attitude in regard to this most important of all studies and at the same time a distinct departure from the traditional Catholic treatment which regarded religious knowledge not as an academic subject, but rather as a way of living and a formulation of the Catholic viewpoint on all things needful or useful in life to fulfil one's destiny and to save one's soul. It was thought that Religious Instruction should be treated in such a way that its essential difference from the common high school subjects be emphasized. At the same time it was recognized that the truths of Christian Doctrine should impregnate the secular studies and the spirit of Catholicity permeate the daily activities of teacher and pupils alike in the classroom.

Before commenting on any of these modern texts it would be well worth while stating the plan developed at St. Michael's College, Toronto, Canada. The Secondary School enrolment, not including any University classes, is approximately 500, all Catholic boys between 12 and 18 years of age. They devised a system which has been tested for three years and which the author is able to present, through the cooperation of Rev. H. Belisle C.S.B. the superior and of Rev. Father Thompson C.S.B. It is outlined here for what it may be worth to other High

Schools.

The St. Michael's College Plan

Each class has assigned to it, as Instructor in Religion, a priest of the staff who has the majority of teaching periods in that class. The reason for this is, that this priest will be well acquainted with the pupils through frequent contacts during the day and so will be able to more effectively influence their religious formation. The function of the instructor in religion is to be as a spiritual adviser to his pupils, to direct them in their religious studies, to stimulate them in the growth of virtue. He acts as a complement to the work of the pastor in the Catholic parish. In fact he is urged to regard himself as a pro tem pastor with his little group, and his charges as his parish. However, there is no effort made to withdraw the student from his home parish. On the contrary, the student is urged to remain closely identified with it, to take part in Church organizations such as the Sanctuary Society, the Holy Name Society, and other parish societies, for it is recognized that the parish must always remain the true unit in Catholic activity.

Every morning the first ten minutes of the school day is devoted to a prepared short instruction or spiritual conference delivered by the Religious Instructor to his class. Like a pastor who plans his year's Sunday in-

structions to be faithful according to a definite plan the priest in his classroom follows a definite outline of topics, to avoid repetition and to insure the presentation to his students, at least once a year, of the chief doctrinal matter of the Faith. The Libican scheme of arrangement and order of topics has been found satisfactory because of its concordance of doctrinal matter with the liturgical seasons of the Church year. The Catechism of the Council of Trent is recommended as the most suitable handbook or basic text for the instructor. The daily instructions are prefaced by a reference to the feast of the day or of the season as they occur. The second and third nocturn of the Festal Office is used as a basis for a brief homily and the Mass of the Feast is referred to, to point out the virtue of the Saint or season which the pupils are urged to emulate. Because of the limited time the instruction usually takes the form of an uninterrupted discourse, although questioning on the pupils' part is not discouraged and a question box is reserved in the classroom for the purpose.

A religious bulletin board in the classroom is kept up to date with clippings, newspaper articles or current events which may either be of interest to Catholics or may need an interpretation from the Catholic viewpoint.

So much for the actual classroom period in religion which is considered less indispensable than the outside

class activities of the religious instructor in the spiritual interests of his charges.

The entire student body is divided into two groups, those under fifteen years of age and those of fifteen years and over. The former are formed into the Sodality of the Holy Angels and the latter into the Sodality of the Blessed Virgin. Meetings are held in the College Chapel during a class period once a week, at which the Sodality director delivers a conference, followed by Benediction of the Blessed Sacrament.

At the end of each week, during the last school period, the whole school assembles again in the chapel where the Superior concludes the week's work by an address on a timely spiritual subject.

It is the constant effort of the Religious Instructor to foster among the members of his class, visits to the Blessed Sacrament in the adjoining Church, at recess and noon hour, practise of the Way of the Cross and other Catholic devotions. The system calls for the priest in charge of each class to spend as much time as possible during recreation periods with his own students, with the object of becoming well acquainted with each individual boy. He is urged to familiarize himself with the spiritual state of each student, to ascertain his attendance at the Sacraments, his fidelity to morning and night prayers, application to studies and difficulties encountered therein, the type of companionship he chooses away

from the school and home, his ambitions and ideals, interest in sport or other healthful recreations. If his spiritual direction is to be of any assistance, the instructor must discreetly discover from private conversation with the student, any factors in the home life or outside surroundings which might affect the boy's progress in studies and in the practise of his Faith, as well as any other circumstances which may influence the student's life, such as the necessity of part-time work after school hours to supplement the family budget, etc. By thus becoming intimately acquainted with the pupil's background, the priest can not only better direct the spiritual life of the student, but also be of more assistance in supervising his welfare from an academic point of view, since not infrequently, obstacles to the student's progress in class are hereby discovered which would otherwise remain disregarded in attempting to account for a pupil's lack of success in his studies.

This is the general outline of a plan for religious instruction. The dominant idea running through the scheme is that the teacher has entrusted to his care and direction, not so much a certain number of impersonal students in quest of secondary school knowledge, but rather a certain number of young Christian souls, redeemed by Christ's Blood and sanctified by Baptism, fortified by the infused gifts of the Holy Ghost in Confirmation. It is the constant task of the religious instructor to assist in the

development of these Christian souls, to aid in the growth of supernatural virtues, to point out supernatural motives for the acquisition of habits of obedience and training of the will. Very little importance is attached to the ideal of preparing the students for worldly success, "to make good" in the world. It is rather neglected for the more vital ideal of preparing the students to live a full Catholic life after leaving school. The entire aim may be best explained in the Scriptural admonition, "Seek ye first the Kingdom of God and His Justice and all these things shall be added unto you." To give the student body the opportunity of visiting Christ in the Eucharist daily in a special manner the Blessed Sacrament is exposed daily in the Church from 12:15 to 1:15. There is no compulsion. Those who wish to appear in the sanctuary robed for one half hour, list their names for such office and wait their turn. The response has more than exceeded expectations.

Such is the plan. It is worth considering.

It must be kept in mind that the development of mental power and knowledge must be accompanied by growth and development in self-control and morality or society will suffer as well as the individual. It is easy to see the mistakes made by others in this regard. The courses in our school should be critically analysed on the same point. It must be remembered too that the cooperation of the pupils and their voluntary activities in knowledge, practice and virtue must be obtained or the course will produce little effect.

## RELIGION IN THE SECONDARY SCHOOL

Father Campion issued three books in this series for High School use. The manner of presentation is new. Book I commences with the parish church and takes up a study of the Church, man, the Redeemer, God our Father and His commands, Grace, Mass, Sacraments, home life, charity, and daily duties. Book II - specializes on the Mass, and the Commandments with very practical and interesting application to conduct in modern life. The texts are well-illustrated and well-planned. A series of questions are listed at the end of each chapter together with a series of study topics which could be divided over a class. Suggestions for supplementary reading from Scripture and other books follow these study topics. These books would be most valuable and attractive in any Catholic home. The schools using these texts consider them most suitable.

Book III is named Catholic Action and is deserving of high commendation. It would form an admirable text for the fourth year of High School and for reading in the Catholic home. It is attractively written and illustrated. The Encyclical of Pius XI on Catholic Action prompted its preparation. All Catholic religious practice and virtue enters its pages under the new plan of Catholic Action. The study questions and problems provide excellent motivation. It is an inspiring text which could be used to advantage in first year College

as well. Every Catholic High School teacher would benefit by a study of its pages. The titles of its eleven chapters are as follows:-

- I Catholic Action and Catholic Life
- II Training for Catholic Action
- III Catholic Action in the Home
- IV Catholic Education
- V Catholic Action and Your Life Work
- VI Social Service
- VII Catholic Action and Citizenship
- VIII Catholic Action and the Industrial Problem
- IX The Economic Organization of Society and the Mystical Body of Christ
- X Catholic Action and Leisure
- XI Catholic United Action

#### A CATHOLIC ACTION PLAN

In the Journal of Religious Instruction of February 1933 appears the following plan to cover a 4 years' course in religion along the lines of Catholic Action.

1. Pursuit of Personal Christian Perfection

A - First Year: Preparing for Catholic Action.

This preparation is accomplished by studying the Divine Plan of Redemption which includes the Church, the Life of Christ, and the Sacraments.

B - Second Year: The Inspiration of Catholic Action.

The inspiration of Catholic Action comes from the Mass and the Great Law of Charity as expressed for us

in the Commandments, the Beatitudes, the Works of Mercy, and the Counsels of Perfection.

2. Lay Participation in the Apostolate of the Hierarchy

A - Third Year: Engaging in Catholic Action.

Catholic Action is intensively studied with all its implications.... The topics in such a course would be: Catholic Action and Catholic life, that is, living our lives as real active members of the Mystical Body of Christ; Training Ourselves for Catholic Action; Catholic Action in the Home; Catholic Education; Catholic Action and Vocation; Social Service; Citizenship; The Industrial Problem; Economic Organization of Society and the Mystical Body of Christ (exceedingly important because this brings out the declaration of Catholic social doctrine as applied to modern conditions by Pope Pius XI); Use of Leisure; and Organizations Actively Engaged in Catholic Action.

B - Fourth Year; Propagating and Defending Catholic Action.

The various objections and difficulties raised against the Church and her doctrines should be examined and rejected. The existence of God should be definitely proved. The life of Christ should be brought out as the surest answer to the modern world. Christ should be developed as our intimate and consoler, brother to us and head of the Mystical Body of which we are members.

LIBICA

Rev. Henry Borgmann C.S.S.R. planned a study-reading course for High School pupils which correlated Liturgy,

Bible and Catechism. The first two letters of these words gave the word "Libica" by which name the has called his plan. The Liturgical year is followed in the treatment of Scripture and Catechism. In the reading assignments, pupils are referred definitely to the Catholic Encyclopedia, to the Roman Missal and to the Old and New Testaments. These references are so numerous and so detailed that they form a valuable contribution for High School pupils' study in Religious Instruction. The text is published by John Murphy & Co., Baltimore and the price is very reasonable. It could be used in High Schools and prove as valuable a course as any on the market. Teachers of Grades VII and VIII would find it very helpful.

This plan harmonizes Christian Doctrine with the Liturgical seasons and feast days. This was the way used by the Church previous to the invention of printing. The faithful followed the church year; intelligent understanding of the Faith resulted. In this plan the whole of Christian Doctrine is presented at the season of the Church year to which it evidently belongs.

"Libica is also intended as a book for the general reader as well as a text-book for use in the class room. The general reader should first read Part 3 of each chapter. When he will do well to take the Holy Bible and look up the texts referred to in each chapter of Part 2. He will thus acquaint himself with the Biblical foundation of the catechetical part. The use of the liturgical books is then to be taken up, as shown in Part

I of the respective chapters. The Missal, the Breviary, and the Ritual are the liturgical books which contain the doctrine explained catechetically in Part 3.

A COURSE IN RELIGION FOR  
CATHOLIC HIGH SCHOOLS

Rev. John Laux M.A. of the Covington Latin School issued his four texts to suit the growing minds of adolescent youth. In language expression he takes a midway course between the technical and too simple. The texts are low priced. The Course is divided as follows, one could be used for each year of the High School Course. Benziger Brothers, the publishers have issued a manual to accompany it.

Book I - Chief Truths of Faith, the Works of Creation, Redemption and Sanctification.

Book II - The Means of Grace - Sacraments, Mass, Indulgences, Sacramentals

Book III - Christian Moral

Book IV - Apologetics.

The pupils would also need to be supplied with New Testaments.

It is a complete course in religion. There are no questions nor study questions as guides in the reading. The teacher would have to provide these. For school principals desirous of having pupils read and study their religion in a logical intellectual manner these texts would be found useful. The knowledge is presented for the intelligence to grasp. Appeal to the heart and imagination is left to the teacher of Religion.

## COLLEGE RELIGION COURSE

Much discussion centres to-day on plans for Religion Courses in Catholic Colleges and Universities. A forum for the expression of these views will be found in the Journal of Religious Instruction. However, no matter what may be the courses determined upon and studies in religion attempted, it is essential that the means of spiritual growth be offered to the student body. It is this that should characterize the Catholic College. Notre Dame University as is evidenced by its daily religion bulletins is noted for this.

First: as to Formal Courses in Religion, consider these:-

- (a) Religion Outlines for Colleges by Dr. John M. Cooper, Catholic University Press.
  - (b) Science & Culture Series by the Jesuit Fathers, Ellard, Daniel Lord & Morrison (Bruce Pub. Co.)
  - (c) Catholic Action of Rev. Father Campion.
  - (d) "Libica", could be used. (Rev. H. Borgmann, C.S.S.R.)
- There is little need of going beyond these for formal courses.

Secondly: As to the spiritual growth of students:-

- (a) The College Chapel should be a real centre of religious activity for Mass and the Sacraments and daily visits.
- (b) Student guidance - The student body must be allowed to consider their priest professors as fosterers of talent as well as lecturers. Conference with individuals are educative, intellectually and morally.
- (c) Reflective reading should be encouraged using such books as the "Imitation"; The New Testament; and Dr.

Karl Adams "Spirit of Catholicism". A Catholic Truth pamphlet rack should be kept filled.

(d) The Daily Religious Bulletin as issued by Notre Dame University has an appeal and an influence which must be conceded.

(e) The Annual Retreat and Novenas should form a regular part of the student's life.

Thirdly: - as to Method.

Formal Religion classes should be small (no group larger than 30) for the aim must be individual work; students must be challenged; thought provoked and judgments expressed.

(a) Accurate knowledge is to be acquired.

(b) Appreciation of the Catholic Faith must be in evidence.

(c) Religion and daily life must be recognized as one.

(d) Militant Catholicism should result expressing itself in spiritual life and in the performance of the spiritual and corporal works of mercy.

With this in view the immense educational value of the Ritual and Liturgy should be considered as the method. Doctrine and practice are intimately bound together and some feel they must not be separated. Spiritual growth is absolutely dependent upon Grace; Public and private devotion, Mass prayer and the Sacraments are the means. "The Liturgy is living Christianity" and can be made an "instrument of immense educational value" as Pius XI says. In the April and May issues 1933 of the Journal

of Religious Instruction Rev. G. Ellard S.J. has a constructive program along liturgical lines. It would seem that all the writings of various authors of the last few years point to a return of the worship of Christians as a body. "In all functions and acts of public worship, Christians become at once the Ecclesia Orans, the Church praying, the whole Church, with its Head, the great High Priest, voicing at the eternal throne of the Godhead the prayers and homage of His members, of His body."

Consequently the College Course needs to reflect the close relationship of worship and doctrine. In "Christian Life and Worship" of the Science and Culture Series, Father Ellard builds up "the social implications of membership in the Mystical Body of Christ." The text is too valuable to be overlooked. Discussion topics, documents, and aids in study make it very valuable.

In the Journal referred to above he sets out an outline on Page 786 as follows:-

- A. We worship God as Sons
- B. We worship God as members of Christ
- C. We worship God as body
- D. We worship God chiefly by sacrifice.
- E. We worship God also through the Sacraments.
- F. We worship God also through Sacramentals.
- G. We supplement worship by work.
- H. All this we call the Christian life.

This illustrates the correlation of Christian Doctrine and Christian life. By centering the course on the dogma of the Mystical Body the student is imbued with a sense of Christian fellowship that will reflect itself in his everyday life. Thus will Christ reign as King in the hearts of men.

## A P P E N D I X

### THE CATECHISM LESSON

#### Revised Munich Plan

#### Formal Type

Knowing how interested so many Catechists would be in the contribution made to the movement by the late Dr. John J. O'Gorman, the author felt that his lesson suggestions would form a welcome appendix to this text. This formal type would not naturally be used daily. No teacher would teach in a formal manner continuously. The intention of Dr. O'Gorman was to use this plan for first lessons on important topics. It is good teaching procedure.

Permission to print this was obtained from Rev. John R. O'Gorman, D.D. of the Church of the Nativity, Timmins, Ontario, legatee.

#### THE GOAL

The method of teaching religion is determined by the nature of religion and by the nature of those taught religion. The first question then is: What is the nature and goal of the Christian religion? The nature and goal of the Christian religion are evident from the concluding sentence of St. Matthew's Gospel, the commission given by Christ to His Church. The Christian religion is Christian knowledge accepted by faith; Christian, that is, supernatural life and activity received principally through the Sacraments and prayer, and Christian conduct governed by charity.

#### THE CATECHIST

The Lay Catechist, whether Brother, Sister or Secular Lay Teacher, is commissioned by the Church, in cases of necessity where a sufficient number of priests are not available, to help the priests to make the children disciples, followers and members of Christ. Great, therefore is the dignity of the Catechist. As proofs of the

above doctrine may be cited the Code of Canon Law (Canon 1333), the Constitution *Supernae Dispositionis* of Leo X (1514), the Encyclical Letter of Benedict XIV, *Etsi Minime* (1742), the Encyclical Letter of Pius X, *Acerbo Nimis* (1905), the Plenary Council of Quebec (Canon 314), and the Catechism of the Council of Trent.

#### THE CATECHIST'S IMMEDIATE PREPARATION.

It is taken for granted that the catechist, in each individual lesson, will bear in mind the ultimate triple goal of all catechetical education: (1) To help the pupil to become a disciple of Christ, that is, one who believes Christ's doctrine, and, in the measure possible, has the mind of Christ; (2) To help the pupil to become a follower of Christ, that is, one whose conduct is based on the commandments, counsels and examples of Christ, and who hence shares Christ's charity; (3) To help the pupil to become a member of Christ, possessing actual and sanctifying grace through the Mass, the Sacraments and prayer; that is, one who shares Christ's life.

With this ultimate goal ever before his eyes, the catechist, after invoking God's assistance by prayer, especially in the morning Mass and Communion, finds out or decides what is to be the topic of the lesson. This topic may be clearly outlined for him in the official programme; or it may be the next lesson in the Bible History or School Bible; or the next question, or two or three questions, in the Catechism that will form one methodic unit; or it may be a saint's biography or a liturgical feast or ceremony; or, finally, it may be a point suggested by some accidental occurrence. Having clearly defined his subject, the teacher next turns to his Bible, Missal and Catechism of the Council of Trent; or to his scriptural and theological handbooks; or to his Catechism Commentary or Bible History Commentary; or to his collection of Complete Catecheses, whether published by others or previously prepared by himself. This study should give him a vivid realization of, and deep practical insight into, the truth to be taught. The catechist next asks himself; "What do the pupils already know about this?" "How has it influenced their conduct up to the present; what do they require to know about it; and how best can they be taught how to utilize it?" Hence the catechist prepares, in writing if time permit, a plan which he gradually evolves by considering in turn each of the five steps already enumerated. Likewise he prepares a suitable assignment for the pupil's supervised study or homework.

After the lesson is over, it is advisable for the

catechist to note just where he felt that he succeeded and where he felt that he failed. This pedagogical self-criticism will be helpful in many ways. He may further supplement this self-criticism the following day when he has questioned the pupils concerning the lesson which had been taught and studied.

#### PUPIL'S PREPARATION AND LESSON AIM

Since the teaching of religion is a supernatural act in which God plays the principal role, and for which God's grace is absolutely necessary, the Catechism lesson begins with an earnest prayer. To avoid the danger of routine the prayer should be short, and, if possible, especially appropriate to the subject matter. For example, the hymn, Come Holy Ghost, would make an excellent opening prayer for a lesson on Pentecost. The prayer also helps to get the children into a reverential mood. They may sometimes be allowed to suggest what opening prayer will be said.

The preparation, in addition to being a prayer for grace, serves two other purposes. It helps to arouse in the minds of the pupils the ideas that require to be in the foreground for a fruitful participation in the coming lesson, and it helps to get the pupils into the proper emotional and volitional attitude for an eager, sympathetic and reverential study of the matter to be taught. The pupil comes to school with a thousand extraneous thoughts and desires in his soul. It is important to win his attention and interest from the very

beginning of the lesson. Sometimes a problem arises or an event happens which provides a perfect starting point. It is well, whenever it be possible, to seize this opportunity at once and teach the lesson, whatever it may be.

As the Catechism lesson is usually preceded by the recitation of the previous Catechism lesson, this recitation frequently serves as a convenient stepping stone to the new matter. Preparatory activity on the part of pupil is another means that can be utilized. For example, let the children be invited to make the Way of the Cross prior to the lesson on the Crucifixion. Or, again, the assignment of homework of the pupil might be on the lesson which is to be taught. This, of course, presupposes that the pupils have already some knowledge of the matter, which is usually the case in lessons taught in the higher grades of the elementary schools. An essay of this type on the subject matter to be taught will help to show the limits of the pupil's present knowledge of the truth and the nature of his present attitude towards it. It will, therefore, serve as an exploration. A preliminary test or exploration of this type may be made orally. It is not always necessary.

A secondary purpose which the preparation sometimes serves is a negative one. It is to remove an obstacle to thought by giving an explanation of some word or custom, the preliminary understanding of which is necessary if the pupil is to understand the presentation. For

example, a description of the Jewish methods of burying the dead before a lesson on the raising of Lazarus.

The preparation culminates in a statement of the aim. The lesson aim states briefly what the lesson will be about. This awakens interest and acts as a guiding star on the journey. It serves as a guide for the pupil's intellect and a motive for his will. The lesson aim should usually be concrete, definite, simple, short and attractive. It may be either a declaration, a question or a problem. It fails in its purpose unless it actually becomes the pupil's aim. It then becomes at once a motive for work and a standard by means of which to measure achievement. By making the pupil's aim in each lesson one capable of achievement, we accustom him to success and help to strengthen his will by increasing his self-confidence.

#### THE PRESENTATION

The presentation consists in an objective illustration of the new truth to be learned by the pupil; in its visualization or concrete representation. It is an application of the law that one must proceed from the concrete to the abstract, for our intellect obtains its ideas by utilizing material supplied by the senses, and our will is moved into activity more by individual persons and things than by abstract principles.

If the lesson deals with a dogmatic fact recorded in Holy Writ, the account of that fact given in the

Bible forms a God-given presentation.

If the lesson deals with a moral doctrine, one usually relates a story from Holy Scripture or from the Lives of the Saints, or some other incident in the history of the Church, in which the virtue or vice is pictured in an individual person or thing. The children's own experiences can here also be utilized as material for a presentation. The supreme example of virtue is, of course, Jesus Christ Himself. He has proposed Himself as the model to be studied. "Learn of Me, for I am meek and humble of heart." One of the main efforts of the catechist, therefore, must be to give a vivid and intimate picture of the various acts of Our Lord's life. It is only as members of Christ's Mystic Body that the saints are our models. "One is your teacher, Christ."

If the lesson deals with a liturgical truth, then obviously the liturgy of the Church is the Church's own way of presenting it. Sometimes the object may be produced in class, or the act to be taught may be performed in class.

Pictures, chalk sketches, models, maps and similar aids, whether readymade or made by the pupils, all help to make the presentation, whatever be its subject, a real religious experience for the pupil. More than one object lesson may be used in the preparation if this be found necessary.

If the presentation be in the form of a story, the story must not be too short. It must be so told that it

will present a real picture to the imagination; that it will stir up religious emotions and thus incite the will to an appropriate decision. The education of the will should be aimed at throughout the entire lesson. It is not necessary to wait till the end of the lesson to induce the pupils to take an appropriate resolution. .

When a story from the Bible is used, it may be reverently amplified by describing in detail the external surroundings of the incidents of the story and the internal feelings and motives of the actors in the event, inasmuch as these can be known with certainty.

In the first sketch of the Munich Method given by Dr. Stieglitz, and followed by his American disciple, Dr. Baierl, the presentation was exclusively the work of the catechist. The pupil remained in a receptive state. It is wrong to imagine, as some critics of the Munich Method do, that because a pupil is receiving instead of producing he is inactive. The conscious reception of sense impressions, mental images and abstract ideas, is impossible without real activity in the pupil. He is selecting and assimilating the material presented and emotionally and volitionally reacting to it.

However, the pupil also can contribute towards making the presentation in various ways. First, he can help make pictures, sketches or models. Secondly, he can help to select appropriate illustrative material from the Bible History and other sources. For example, if the

lesson happens to be on the Eighth Commandment, the pupils might be asked to suggest incidents recorded in the Bible History which illustrate the Commandment. If a story is to be used and one of the pupils knows it well enough, he can relate it, and the teacher supplement his version of it. Thirdly, the pupil can relate some of his own experiences, which might serve as suitable material for the presentation. For example, if the lesson should deal with the ceremonies of Solemn Mass, the pupil might be asked to describe a Solemn Mass which he had witnessed. The teacher will then correct and supplement the pupil's presentation.

Here is another example. A pupil of the school was seriously injured by being run over by a motor car. A fellow-pupil who was a witness of the accident might describe it vividly. What an impressive preparation for any one of several appropriate religious lessons!

It is quite obvious that the presentation must be carefully prepared in advance by the teacher. To leave the preparation to the improvisation of the moment is to court disaster. The teacher, therefore, should have at his disposal sufficient apparatus and sufficient teachers' manuals and handbooks for this work. The form of the presentation will vary very considerably according to the nature of the lesson to taught. There should, therefore, be no danger of routine in this part of the lesson.

The presentation may be followed by a test. Pupils will be asked to reproduce the story or relate the event or describe the object. It is necessary to find out how many pupils have been attentive and interested during the presentation, and how many have remembered at least its main outlines. Perhaps the catechist has used words or phrases which the pupil failed to understand. The test will make this known.

#### THE EXPLANATION.

The purpose of the explanation is to understand the presentation, and, as a consequence, to understand the catechetical formula which (at least in the case of a Catechism lesson) states the law or truth which is embodied in the matter of the presentation. Hence the explanation never begins with the formula of the Catechism, but with a concrete case or thing mentioned or produced in the presentation.

The explanation may be chiefly the work of the teacher or chiefly the work of the pupil. Naturally, here as everywhere else in the lesson, the pupil should, under the guidance of the teacher, do as much of the work as he can.

The explanation may take any one of several quite distinct forms, all of which are subject to certain general laws. It is usually the form of an induction passing from individual concrete persons or things to the general law or truth which they embody or illustrate.

This induction is not for the purpose of discovering the truth, but for the purpose of understanding it. Hence, all the steps of a scientific induction are not required in this didactic induction, although in some cases they may be found.

The real purpose of the explanation is to help the child to acquire, in the measure he can, the mind of Christ. The phrase of St. Paul: "We have the mind of Christ," describes an ideal towards which every Christian must aim, namely, to look upon the things of time and eternity with some of the understanding comprehension of Christ. The Christian is required not merely to know the doctrine of Christ, but to think, to reason, to judge men and matters as Christ would judge. Just as the purpose of the presentation was to help the pupils to see Christ, and by seeing Him to love Him, and just as the purpose of the application will be to help the pupils to live in Christ, similarly the purpose of the explanation is to help our pupils to think and judge as Christ would.

The pupil probably already began the work of understanding the presentation as soon as it was presented. For his mind naturally sought the meaning of what was said or done. However, he may have failed to grasp the meaning or have only partially succeeded. Now, with the help of the teacher, the meaning is made plain to him.

If the presentation be in the form of a story, the

teacher or the pupils, or both combined, will pass judgment on each incident of the story; award praise or blame, according to the circumstances in the case; and evolve from the particular example given the general truth or general law. Sometimes all the points contained in the Catechism answer are not illustrated in the story. A story on the Seventh Commandment would hardly illustrate all the various ways of violating justice. If, for example, cheating was not mentioned, it would be a simple matter to introduce it by means of a hypothetical question: "If this boy were to do so-and-so, what would you think of him? What sin would he commit?"

If the presentation consists of one typical example of a general truth, then the explanation consists in abstraction and generalization. It is important to seize on the salient or characteristic features of the narrative. For example, the early life of Moses can teach the nature of Divine Providence; or the career of Judas the evil consequence of avarice.

It helps the pupils to generalize if this typical example be followed by others. The pupils, for example, might be asked to relate other examples in Bible history, in Church history, and in their own experience of God's ever-watching care. The children's own experiences should not be neglected.

To explain, it is usually necessary to invoke certain general principles already known to the children. In

the light of these general principles the material presented becomes intelligible. The suffering of Christ, interpreted in the light of truths which the children already know concerning grace; the fall of man and the need of a Saviour, explains the nature of the redemption. An explanation of this type best takes the form of a conversation between pupils and teacher. The teacher must be careful, however, not to word his questions in such a way that the pupils can get the correct answer without thinking. Such a method would be little better than a parrot method.

Cometimes presentation and explanation can be combined into one step. This is often the case when this whole part of the lesson consists of the development of a comparison. For example, in a lesson on the Church, the combined presentation and explanation might develop the comparison between the human body and the mystic body of Christ, or between the State as a sovereign society having legislative, executive and judicial authority, and the Church as a sovereign society possessing similar powers.

In a Bible lesson there is frequently needed a double explanation. The first explanation deals with the meaning of the story, the second evolves from the story the religious truth that it contains. The first may be called an exegetical explanation, the second a religious commentary. In the parable of the Ten Virgins, the exegetical explanation would explain the marriage customs of the Jews and the nature of the lamps, or rather torches, used in

the procession. The religious commentary would make plain the spiritual meaning of the story.

If the lesson deals with the biography of a personage in Bible history or Church history, no attempt should be made to boil down the whole historical material to some one or two formulas. A real picture of a great character would be weakened by an attempt to sum up his life as an illustration of some one individual virtue. There is a difference, therefore, in the manner of treating an incident in the life of a saint used as an illustration in a Catechism lesson, and in the manner of presenting and explaining the saint's life in a Bible history lesson or a Church history lesson.

In a Catechism lesson, the explanation culminates in the official formula of the Catechism text-book. As the various clauses of the formula are reached in the course of the explanation, they are written on the black-board. When the explanation is complete, the whole formula of the Catechism has been thus evolved.

If the Catechism formula be a difficult one, there is need now of an exegetical explanation, that is, a word for word explanation of the formula.

The Catechism text-book may be now opened and the formula, if sufficiently important, be assigned for memory work.

An important part of the explanation, especially with older pupils, is to show the relationship which

exists between the truth just explained and the other truths of the Christian religion. Just as the religious truths combine to form one harmonious whole, coherent in every part, so also they should form one harmonious whole in the mind of the pupil.

#### RECAPITULATION

Just as there was a test after the presentation, so also there is a recapitulation after the explanation. The teacher, by careful questioning, sees that the pupils thoroughly understand the doctrine which has been evolved from the object lesson, and which is now stated in the words of the Catechism. In a Bible history or Church history lesson, even though there is no summarizing formula, a test is required to see if the pupils understand what has been explained.

#### BELIEF

Various names have been suggested for the step in a lesson which follows the explanation and precedes the application. In this step the religious truth is proved and professed. Some, therefore, call it proof. Belief seems to be the best word, because it describes the most characteristic activity of the step. It is true that the whole religious lesson is an exercise in faith. But just as the predominant activity in the presentation is to understand the truth, and just as the predominant

activity in the application is to live the truth, so the predominant activity in this step is to believe the truth with all one's heart and soul. All four activities should coexist throughout the lesson. Nevertheless, it is permissible to designate each step by its predominant activity.

Calling this step Belief has this additional advantage. It prevents the omission of a formal confession of faith in the specific religious truth taught in the lesson. Unfortunately, many teachers have in the past failed to realize that such an act of faith should form part of the lesson.

In this step the truth is first proved and then professed. The truth is proved by showing that it is revealed by God, and proposed to our belief by the Church. With very young children the lesson is usually based on a Scriptural incident. A very brief proof suffices, such as "God tells us this." With older pupils a Scriptural proof should always be given, if the doctrine admits of a direct Scriptural proof. The truths for which a direct Scriptural proof are not available are few and secondary. The pupils should be encouraged to find these proofs from their Bible history or New Testament, if time and other circumstances permit.

After the Scriptural proof we invoke the authority of the teaching Church. With younger pupils it should be enough to say: "The Catechism teaches this." It should be made clear to them that their Catechism was given to them by the Bishop, and tells us what the Church teaches. With

older pupils the proof from tradition may be stated more fully. The Catechism of the Council of Trent is here, as always, the great storehouse for the teacher.

While less important than the proof from Scripture and tradition, the proof from reason must not be neglected. This proof may be two-fold, positive and negative. The positive proof, which is not available for all revealed doctrines, shows that the doctrine may be known and proved by the light of reason. The negative proof, which is always available, shows that the doctrine is reasonable and that the objections raised against it are unreasonable. It is a mistake to suppose that children do not at times have real difficulties in accepting a doctrine taught them in a Catechism class. It may be that the dogma to be believed seems to them unreasonable. For example, the teacher might so state, or rather misstate, the doctrine of original sin, that a boy or girl might consider the doctrine to be unreasonable. When the doctrine is proved, both teacher and pupils get a deeper insight into its real meaning and the difficulties against it disappear. There are also certain moral laws that are difficult. Unless these be very carefully explained and proved, there is danger that some pupil may form a false conscience, and thus excuse himself from observing the law. This, unfortunately, is frequently done by Catholic adults. One must remember that children to-day, even of an elementary school age, hear or read many accusations and

sneers at Catholic morality. These objections may cause the children difficulties even when they cause no doubts. If the difficulty is allowed to remain in the child's mind, in later life it may germinate a doubt. Therefore, even in the elementary school, there is frequently need of a popular form of apologetics.

The proof that the doctrine is divinely revealed, and therefore infallibly true, is followed by an explicit act of faith in it on the part of the children. For an explicit act of faith, three things are required: (1) A knowledge of the meaning of the doctrine and of the fact that it has been revealed by God. (2) Acceptance of the doctrine as divinely revealed by a free act of the will. (3) Divine grace to guide and assist both intellect and will. The meaning of the doctrine was explained in the step called explanation. The fact that the doctrine was divinely revealed has also been proved. The next step is to help the children to say, by a free act of the will: "I believe this." For it is with the free concurrence of the will that the intellect of man accepts the revealed truth on the testimony of God, both intellect and will being helped by divine grace. The children, therefore, must acquire as a second nature the attitude of mind which is profoundly convinced of God's Almighty power, of His fatherly providence, of His infinite wisdom, of His boundless love. They must likewise be convinced that the Catholic Church, God's organism for teaching and guiding and sanctifying men, is their Spiritual Mother,

given them by God for their instruction and sanctification. Therefore, they should be taught to have an enthusiastic love of God and God's Church, and a loving eagerness to accept from the Church the treasures of truth and holiness which are hers to dispense.

The pupils should be encouraged to make frequent acts of faith, in which the voluntary adhesion of the will is stressed. For example: "I heartily believe that God the Son became man." "I do believe and will believe that it is better to lose my money, health and life, rather than commit a mortal sin." An explicit act of faith in the specific doctrine taught in the lesson should be considered as an essential part of every Catechism lesson. This might be followed by a prayer which contains the doctrine and asks for the appropriate grace. For example: "O my God, since You give me Your real Body and Blood in Holy Communion, may I receive you with all the love my heart can hold." The children should be encouraged to compose prayers both in prose and verse.

Helpful, also, for the production of enthusiastic acts of faith, is the knowledge that the doctrine is of great value to one. But as value is principally a motive inducing the will to use the truth, the normal place for dealing with it is in the application. Some would prefer thus to utilize this value-motive when we are preparing the children to make their act of faith in the doctrine. It is largely immaterial in what particular part of the lesson we motivate the truth and show its great practical

utility. This may be done incidentally in any part of the lesson. It is important, however, that it should be done systematically in the final section, or step, usually known as application.

#### THE APPLICATION

The purpose of the application is to make the truth just presented, explained and professed, the lasting possession of a child's intellect and the permanent and active guiding principle of the child's will. Truth is made the permanent possession of the child's mind by a many-sided association of ideas, by linking it up in the most various and practical ways with the child's present and future life. The application, however, not merely contents itself with impressing the truth more fully upon the child's mind. Its main purpose is to influence the child's will, to train his conscience, to stimulate acts of religious worship, to form habits of virtue, to build up a Christian character. All Christian conduct should be shown to be based on Divine love or charity, and all religious life should be made to centre in Christ. We can here insert further examples and give additional motives, calling attention especially to the great value of the truth to the pupil. We must apply the lessons to the actual life of the child, and suggest or even command some particular and immediate way of putting the truth into practice. The children should make some particular resolution and periodically examine themselves as to how they are keeping it.

It is important that the social side of Christian life

should not be neglected. All the petitions in the Our Father are in the plural. All men are brothers; all men are neighbours whom we must love; all Catholics are members of the same family, whom we must help according to their needs and our ability. The pupil, therefore, must be taught to look not merely to his own personal sanctification, but also to the welfare of the whole Church. The social aspect of Christianity can and should be stressed in explaining the various articles of the Creed, in explaining the Commandments and also in explaining the Liturgy. Zeal for the spread of the faith at home and abroad should be fostered.

Much of the training of the will consists in implanting the right motives. For the will cannot act without a motive. The motive which moves the will is in the last analysis something which is, or appears to be, good. The will desires something because it considers it good or valuable. By value we mean simply the measure of good a person or object possesses. By relative value we mean the measure in which a thing is good for us. In estimating the relative value of any object we may err, either involuntarily through culpable ignorance, or voluntarily through perversity of will. A large part of education consists, therefore, in guiding the will by convincing it to accept and use the values that are really worth while; by showing that it is to its own interest and advantage to do God's will. Our Lord adopted this method when He said: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

Doing the right thing is advantageous even in this world, as St. Paul expressly states. "Piety is useful for all things, having the promise of the life that now is and of that which is to come." Piety is the best policy even in this world. "Seek ye first the Kingdom of God and his justice, and all these things shall be added unto you." In every single case, whether it be a dogma, a commandment, a counsel or a religious ceremony, the great personal advantage to be obtained therefrom should be brought home to the pupils. This method is not infallible. For the will has the power of magnifying the values, real or imaginary, that it likes, and of minimizing or refusing to consider the values which in its heart of hearts it knows are the only ones worth while. Usually, however, sanity prevails, and the pupil, unless already a slave to some evil habit, will act in accordance with his own real interests, and hence in accordance with the will of God.

As it is essential that the pupils remember these truths in later life, when they will be tempted to act against them, it is most important to store the pupil's memory not merely with definitions, but also with motives, resolutions, prayers, hymns, poems, proverbs, Scriptural texts and stories and liturgical knowledge. As a defence against sin, all worthy motives, whether natural or supernatural, can and should be applied.

In the application, as, indeed, throughout the Catechism lesson, the Catechist must build supernatural conduct

on the natural. Hence the deepest tendencies of human nature, such as love of pleasure, love of liberty, the desire of achievement, the wish to excel, will not be ignored or opposed, but supernaturalized.

Each virtue must be motivated and practised separately; and all must be linked together in an all-embracing life ideal.

The application is the part of the Catechism lesson that is most personal. Printed Catechism lessons can give only a secondary help. Their presentations and explanations can frequently be used with but minor changes, but the application depends so much on the state of each individual pupil, that the teacher, while utilizing printed material, must accommodate it to the circumstances of his class.

The morning meditation should provide great help in providing material for the preparation of the Catechism lesson. It would be an advantage if there were some correlation between the series of topics followed in the morning meditation and in the religion lesson. It has been said that a good Catechism lesson resembles a good sermon in aim and contents. It is likewise true to say that a good Catechism lesson resembles a good meditation. In fact, the Ignatian method of meditating is based on the same general principles and follows the same general steps as the Munich Method of Catechising.

The lesson should end, as it began, with an appropriate prayer or hymn. The pupils should be taught how

to compose little prayers which embody some truth taught during the lesson. It would be well for the teacher to prepare in advance at least one such concluding prayer.

Rev. Dr. John J. O'Gorman then adds additional educational suggestions under the title of "The Assignment."

#### THE ASSIGNMENT

After the Catechism or Bible history lesson comes the assignment which may take the form either of work in school or of homework. The assignment has a triple purpose. (1) To test the pupil's reaction to what has been explained and suggested. (2) To urge and guide the activity of the pupil that he may acquire greater knowledge and love of the truth and greater ease and mastery in practising it. (3) To explore the pupil's knowledge of and attitude towards the subject matter of a forthcoming lesson. It is important that the pupil should find this home-work or supervised study interesting. Therefore, the teacher must see to it that it does not become merely a monotonous drudgery. The assignment should be as carefully planned in advance as the rest of the lesson. The following are distinct kinds of assignments:

(a) Supervised reading. The school should own, buy or borrow a sufficient number of good Catholic books for supplementary reading. These should be graded to meet the capacity of the pupils, so that even seven-year-old children are not neglected. There is no lack of beautifully written and beautifully illustrated books for Catholic children. The teacher should teach the pupils how to use them to advantage. A definite reading may

be set by the teacher and the pupils required to write an essay on it or reproduce it orally. Or the pupils may be given the task of searching in the school library or in their home library for material illustrative of some point in a lesson just studied or in the lesson about to be studied.

(b) Problems. There is a form of theology known as casuistry. This consists in solving cases. To solve a case one must reflect, get a good grasp of the facts and then search for the principles which govern them. This tests one's memory, one's understanding and one's judgment. The Catholic School Journal carried in 1930 a series of lessons on the Commandments which contained scores of problems. Difficult problems should be discussed in class. After a little preliminary discussion they may be given as written work.

(c) Projects. "Teaching by projects" is a newcomer among educational phrases and is enjoying at present quite a fashionable vogue. The term project is given a very wide range of meaning, and at times a magic-like efficiency is attached to the carrying out of projects.

One type of project is the pupil's Religion Note Book. Bishop Dupanloup, the famous advocate of the Sul-pician catechetical method, urged that the pupils should write after each lesson a summary or analysis of the instruction and add thereto resolutions and prayers of their own composition, and then eventually bind together

these religious essays into a book. The idea is excellent and may be carried out in various ways. Each pupil should have each year a religious note book into which he inserts his own summaries of and reactions to the religious lessons taught. The greatest freedom, consonant with dogmatic correctness, should be allowed each pupil in the making of his own note book. Originality should be encouraged, not frowned upon. Each pupil might insert his own summary of the lesson and his own collection of material dealing with the lesson, such as prayers, resolutions, poems, or pen sketches of his own composition, or prayers, poems, pictures, scriptural texts, pious paragraphs and such like, which have been collected, selected and arranged by him. The children will also be expected to beautify and bind their book.

Religious Note Books can be produced in every grade. Even in the first grade, the children can be given or asked to collect religious pictures which they will then paste in a book. Underneath or opposite the picture they will write down something about it. There should be a unity of subject matter in each religious note book. The pupil might have two or even three under construction at the same time, one for the Catechism, one for the Bible History, and one for the Liturgy, each covering the matter taken up in class during a month, semester or year. One such booklet might be an illustrated life of Our Lord, another an illustrated home-made Missal of a simple type

(composed of pictures and prayers), another the Apostles' Creed, illustrated and explained, another a Catholic Calendar, another My Character Book. This last, composed when the commandments are studied and supplemented by the incorporation of notes, resolutions, and self-criticism throughout the year, can be a great help indeed.

There are also manual projects. From the kindergarten to the graduating class the teacher should encourage the children to undertake religious projects along material lines also. The more ambitious the project the better. The following are some objects which might be constructed: A Christmas Crib, A Map of Palestine, A Month of May Altar. The Making of Altar Linens for the Missions would be even more useful.

If the meaning of the word project be stretched, one might include under that title active co-operation in religious dramatics and in religious societies. In all these cases, the project is spread over a reasonably long period and the pupil, without realizing it perhaps, is summarizing, reviewing, assimilating, memorizing, utilizing, and supplementing what he has learned in his religious lesson.