

A STUDY OF CATHOLIC YOUTH ACTIVITIES IN BUFFALO, NEW YORK

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INTRODUCTION

Why have Catholic Youth activities? Why write a thesis about Catholic Youth activities in Buffalo, New York?

Catholic Youth activities form a definite and important part of Catholic Action. The present era is undeniably one of great religious **strife** and general unrest. The watchful eye of the Vicar of Christ quickly detected the feverish action of inimical elements menacing the Church and Her teachings. Pius XI sounded the call for Catholic Action, and that call has been heard throughout the world.

One of the main purposes of Catholic Action is to guard all Catholics, both young and old, against any and all attacks of the enemy. In the written and spoken statements of Pope Pius XI on Catholic Action, it will be noted that his chief concern was for the education and safeguarding of youth. He was concerned not merely with the development of the mind given through the formal education of the school, but also with the whole aggregate of the human being, spiritually, physically, morally and socially. He deemed this essential if a firm foundation is to be maintained for the Church of tomorrow.

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In his Encyclical on Christian Education of Youth,¹ he clearly states:

"It is no less necessary to direct and watch the education of the adolescent 'soft as wax to be moulded into vice', in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for 'evil communications corrupt good manners'. More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth".

Organized Catholic effort in behalf of youth was strongly urged in a decree of the Holy Office issued in Rome on November 5, 1920. This decree reads in part as follows;

"The Holy Office calls attention of Ordinaries of places to the fact that certain associations of non-Catholics are doing great harm to Catholic youth by drawing them away from the faith under the pretext of affording them opportunities for physical culture and education. The inexperienced can be deceived by the facts that these associations have the financial and moral support of very respectable citizens, and do very effective work in various fields of beneficence. Their real nature, however, is no longer doubtful, as it has been openly declared in magazines which are their organs. They aim, as they say, to cultivate the characters and

(1) Pope Pius XI, - Divini illius magistri, (Christian Education of Youth), 1929.

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improve the morals of youth. This culture which is their religion, they define as 'perfect freedom of thought, dissociated from the control of any religious creed'."

"These youth ... who are endangered are first shaken in their traditional faith ... and finally induced to acquiesce in a vague sort of general religion ... The greatest injury occurs in the case of those whose home training in religion has been wanting through negligence or ignorance."²

It is well known that there are certain associations that attack the faith of youth under the pretense of purifying it and of giving to youth a better knowledge of the way of life that is above all churches and apart from any religious creed.

Catholic bishops have been asked by the Sacred Congregation to guard young people carefully from the contagion of these societies. Catholics are urged to build up strongly in the spirit of Christ such societies as we have among us; to organize others of the same kind; and to call upon the wealthy of our faith to aid us so that we may have the means to combat the enemy.

Catholics who are able to do so are urged to publish information and writings that will check the errors being broadcast and to assist those seeking truth.

(2) Ibid.

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Progressive leaders of the Church see more and more that man's spiritual life cannot be separated from his physical, mental and social life. Since, in the realm of physical, mental and social activities, recreation, play and wholesome use of leisure time are essential to constructive living, it follows that recreational activities also hold a major part in the development of the spiritual life.

Youth has an instinct for play and this may become a most effective tool by which high standards of Catholic living can be inculcated in youth. The youthful members of God's kingdom are the seedlings which will grow into the Catholic laity of tomorrow. The future of the Church depends in a large measure upon the quality and excellence of her sons and daughters in the all-important present. For this reason the Church regards with favor organizations dedicated to the development of the young members of her flock.

Recreational activities may be the media by which youth acquires standards and ideals of thought and conduct in the actual process of experiencing them in operation. The depth to which these values take root in the youth's character will depend upon how pleasant and how extensive his learning experience is.

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Catholic leaders well know that whoever wins youth, wins the future. The youth of today are the leaders of tomorrow. Theirs will be the responsibility of carrying on our traditions, our civilization, of creating and developing Catholic culture.

The problem does not seem to revolve about whether or not to have Catholic youth activities, but rather about the best ways of organizing and conducting youth programs. Leaders of the Church have accepted the need for Catholic activities for all Catholic youth.

The Catholic youth program in Buffalo is considered by many as the standard by which other diocesan programs are formed. The reason for this may possibly be found in the fact that the Youth Department of the National Catholic Welfare Conference was headed by the late Bishop of Buffalo, Most Reverend John A. Duffy. Bishop Duffy was most anxious to have a youth program that could be studied by all Catholic youth directors with a view to strengthening their own services in various parts of the United States and Canada. The excellent leadership given Buffalo's program by its director, Very Rev. Msgr. Leo R. Smith D.D. and the executive secretary, Mr. William Lang, also have had much to do with Buffalo's success.

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The lack of good literature or of literature of any kind on Catholic Youth activities is noted by leaders in this field. As various dioceses send in their samples of printed literature especially prepared for their own local communities, there usually comes with these samples a request or an order for a copy of this completed study. This is done in the hope that we may have something of value that they can use. Catholic Youth leaders use manuals prepared for other uses. They take these manuals, such as the Boy Scout Handbook, and adopt the parts of these that they can use in their own groups. There is a definite need for more writings of scientific nature in the field of Catholic Youth work.

This particular study aims at offering a detailed and evaluative survey of Catholic Youth activities in the City of Buffalo, New York.

The need for such a study became apparent during the years the writer was working on his master's thesis which dealt with a local recreational study.

At that time it was observed that few churches really knew the size of their youth population; of the needs of young people, or had done any reading on the subject at all.

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This study should be a definite addition to the present scant literature on Catholic Youth. Extended searching has produced no city in United States that has made an accurate study of its own Catholic Youth activities and presented this material in printed form. This study will enable Buffalo readers to "look at the Record" as the late Alfred Smith was wont to say. From this record it can then be ascertained which agencies are thriving and which need aid. This study should form the basis for discussion groups that will swing into action for even better youth activities.

A brief discussion of the principles of Catholic youth work flavored with direct quotations from the leaders in the Church will open this study. Following this will come an overview of what is being done in a national way in the United States. The main survey follows with a detailed study of the organization, program and physical facilities of the Catholic Youth Units in Buffalo.

An evaluation of Buffalo's efforts in reaching its objectives comes after the survey, concluding with a summary of the entire work and suggestions for improving the program in the city. An appendix with several important charts, tables and maps closes the study.

INTRODUCTION

It is the hope of the writer that the following pages may in some way be helpful to those who are doing so much to lead Catholic youth in the ways of truth and righteousness. If this study improves the program of only one parish so that the children of the parish will be a little better, a little finer than they would be without this help, then the labor poured into these pages has not been in vain.

CHAPTER 1

THE APOSTOLATE OF YOUTH

The Catholic Church's aim in the youth field is identical with its aim in every other field; it is to carry on the Apostolate received from Christ to make disciples of all mankind. It is hoped that every man will be given the opportunity to know God, and to love and serve Him as He wishes to be known, loved and served.

Christ gave the original charter of the Catholic Church to His first apostles to teach His doctrines, and to govern and sanctify His disciples. This charter and mandate was given only to the eleven, but they in turn passed it on to many others and today it remains in the hands of the Holy Father and the bishops of the Catholic Church in communion with Him.

The National Catholic Welfare Conference defines the objectives of Catholic Youth work as follows: 3

"The ultimate objectives of the Catholic Youth Movement, as with all other Catholic works, are the glory of God, the sanctification of souls and the spread of Christ's kingdom. These objectives are principally achieved through the elevation of the natural activities of leisure time, intellectual, social and physical, to a positive Christian way of life which antidotes secularism of modern living especially as it affects Youth's leisure time.

(3) Youth Department of N.C.W.C., Bulletin No.6,
Washington D. C., (N.C.W.C.), P. 3.

THE APOSTOLATE OF YOUTH

The Apostolate of the Catholic Church has a threefold nature; there is the Apostolate of Conversion; the Apostolate of Sanctification; and the Apostolate of Social Institution. ⁴

Under the phase of conversion the aim is to bring to all men a knowledge of God. Generally this phase has been given the most stress and history is replete with accounts of missionaries accompanying explorers upon their dangerous journeys so that as soon as new lands were opened the Catholic Faith was offered to the inhabitants of the newly discovered lands. The very discovery of America itself was a part of this constant effort of the Church to bring knowledge and love of Christ to all men. Columbus brought missionaries with him and his purpose was to bring the Faith to the people of the Indies. Always, history shows us, the missionaries are among the first on the scene after any discovery.

Down through the centuries, however, rebellion and other religions have separated many people, who were once Catholics, from the Church. Here again is work for the Apostolate, among the separated peoples of Europe and other countries. This phase of the Apostolate then has as its aim the bringing of the whole human race into the Catholic Church.

(4) Diocese of Buffalo, Youth Department Manual, Buffalo, New York. Diocese of Buffalo. 1945 - 46.

THE APOSTOLATE OF YOUTH

It is not enough merely to bring the human race into the Catholic Church, for mere membership does not insure salvation. So the second phase is to make all Catholics good Catholics. There are those who say they believe in God, but act as though they do not believe in Him, while there are others who say they don't believe Him, but live as though they do. Even in the days of St. Paul there were those who had become Catholics, but whose lives did not reflect the glory of the doctrines they professed to believe, and thus St. Paul many times had to rebuke his converts.

In the days of the martyrs multitudes of Christians gave up their lives for their Faith, yet there were those who yielded under threat of torture and denied their Faith. For these an elaborate system of public penance was instituted. There has always been, and there are today many Catholics of whom the Church is not proud Catholics whose lives are far from Christ and what His Church teaches.

So the aim of the second phase of the Apostolate is to convert Catholics themselves from a life of sin to a life of virtue. In the Act of Consecration to the Sacred Heart we find these words:

"Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger."

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Ordinarily, the means of reaching this phase of the Apostolate is through the written and spoken word, and by appeals to those who are backward to frequently receive the Sacraments.

In exercising the first and second phases of the Apostolate one comes in contact with the characteristics of human nature which explains the third phase of the Apostolate, and this is the formation of a pattern in facing the problems of human beings as a group. Groups of people in their search for food, clothing and shelter will form certain customs, and these customs become habits in the lives of individuals and these habits influence the lives of people tremendously.

These habits can be powerful aids in making every person in the community good, and they can also be huge obstacles in the path of a person who wishes to be good. But whether they are good or bad, they are difficult to change because the whole community takes them for granted. The excuse given by people who do wrong is often, "I am not the only one doing this or that; everyone is doing it".

The Church, in its early days, had the problem of eliminating slavery and polygamy, both of which were rather taken for granted in the early days.

THE APOSTOLATE OF YOUTH

The aim of the Church in this third phase of the Apostolate then is to encourage everything that will help people to live better lives, and to eliminate those things which foster bad living. In our own day there are many patterns which make it easier for a Catholic to be good; there are also some things which make it harder to be good. The Church by exercise of the first and second phases of the Apostolate contributes in a large measure to the third, because individuals when they are converted to the Faith or raised from a life of sin to one of virtue realize that certain things are not in line with the teachings of the Church so they start out to correct these things themselves. However, much more is accomplished by a conscious, united effort to improve social institutions:

The Church is divided into two categories; the clergy and the laity, and the ordinary instrument the Church uses for exercising her triple Apostolate is the clergy. The proper field of the clergy is the spiritual while the proper field of the laity is the temporal, with the clergy looking after life hereafter and the laity handling those things that concern life here. The work of the laity is most important if social patterns are to be changed, and not much can be done without its help.

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Hence, if the social order is to be truly Christian, it appears that it is up to the Catholic laity to do it. The Holy Father has called upon the laity to share in the work of the Apostolate. But there are two reasons why the laity should share in this work. The first is the general lack of priests to attend to the work of the Apostolate, so laymen are called upon to do what work they can; and, second, there are sections of communities entirely cut off from the services of a priest. For some of these persons it is ignorance while for others it is prejudice. In many cases the laity is in constant contact with the very persons the priest cannot reach and thus are in a position to carry on the work of the Apostolate in a very important way.

In order to exercise the Apostolate one needs a commission that must come ultimately from Christ, the Son of God. This commission is now in the hands of the Holy Father and his bishops, who, however, may share parts of this Apostolate with the laity. An adult who aids in this work becomes a Lay Apostle with all the dignity and duty attached to that high calling. This study is interested in the work of the Lay Apostle who work with Youth. Generally adults work with groups within their own parish so their work deals with boys and girls from about twelve to twenty five years of age, and the breadth of their field covers those young people in their own parish.

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The Holy Father has laid down as a fundamental principle of the Apostolate that the apostles should belong to the group which they are commissioned to convey. Doctors, lawyers, teachers, factory workers all belong to a community of their own. The person who can do the best work with such a group in the way of any social reform should belong to the group itself. A person who does not belong to the group in which he works labors under a real handicap. A missionary who labors in China but cannot speak Chinese has trouble indeed. Better still it would be advisable for missionaries in China to be Chinese people themselves. This follows through to all groups including youth groups. So it is plain to see that the Apostles to a youth group should be youth themselves. The Youth Apostolate really becomes an organization of youth, by youth, for Christ. When the word "youth" is used it usually refers to young people between the ages of twelve to twenty five. The Youth Apostolate should not be a program of adults doing something for youth; rather it should be youth working with and for youth, for Christ. Adult sponsors are needed to keep the ship steady, but they should only appear in an advisory capacity. So the youth program should represent the efforts of youth to do something for themselves, and this is much different than a program where youth is just on the receiving end of good turns by adults.

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Youth should work for Christ and this is the causa finalis seu principalis of the Youth Apostolate. ⁵ Youth work should be not self-centered but Christo-centric. If it is not an instrument[†] that will effect the salvation of souls and ~~sanctification~~ of the members it is a fraud and does not reach or achieve its aims or objectives.

Another principle in youth work to be remembered is that much more is accomplished by the united efforts of several apostles than by the sporadic efforts of a few individuals working as individuals.

In the Youth Movement this organization is the Youth Council whose duty it is to plan and execute plans aiming at the conversion of non-Catholics and the reforming of bad Catholics so they reach a higher standard of spiritual life. The Youth Council aims at united efforts so that every young person in the parish may live a happy and good life.

In making any plans the Youth Council must always keep the above ideas in mind. It must also take into account the phases of youth life and among the various phases are the religious, social, civic, cultural, hobby and athletic phases.

(5) Tanner, Rev. Paul, The Catholic Youth Apostolate,
Washington, D. C. (N. C. W. C.), 1942, p. 22.

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The Buffalo Youth Department Manual states:

"The aim for the Youth Council is to help a boy or girl to become the ideal Catholic youth, unshakably loyal to God and God's cause, physically strong, mentally alert, knowing the better things of life, loyal to country and community, associating gladly with others, and with a variety of healthy interests in life".⁶

The Youth Council carries the full responsibility for the Apostolate of youth to youth of the parish, but adult sponsors can give two things to youth; encouragement and specialized information. Psychologists tell us that it is the nature of youth to demand encouragement in the way of approval from older people. This may be called a part of their "mirror self" to let them know just how they are doing. In some fields of youth work technical information is needed so adults are correctly placed in their field when they render service of the types listed.

The Apostolate supplies the only sufficient motive for work in the youth field. Natural motives may keep the movement going for a time, but when the magnitude of the task is realized they must yield.

(6) Diocese of Buffalo, Youth Department Manual,
Buffalo, N. Y., Diocese of Buffalo, 1946, p. 10.

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The hope for thanks and gratitude is something that does not give lasting happiness, and it is seldom realized anyway. Only the knowledge that one is doing God's work and that God is there to supply any defect, can give the needed courage and the perseverance necessary for real achievement.

Organization

The National Catholic Youth Council is the parent organization of all Catholic Youth activities in the United States. It was started by the administrative board of the National Catholic Welfare Conference in April, 1937 and was approved at the General Meeting of the Bishops in November of the same year.

The purpose of this Council is to provide a basis for the federation of all existing, approved Catholic Youth groups in the United States. It also makes possible the interchange of information and services, and gives a united and cooperative spirit to all Catholic youth groups.

The Youth Department, N. C. W. C. has three main objectives: ⁷

1. To facilitate the exchange of information regarding the philosophy, organization, program content and methods of Catholic youth work.

(7) Youth Department N. C. W. C., Series No. 1, Washington, D. C., (N. C. W. C.), 1942, p. 3.

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2. To promote the National Catholic Youth Council as the federating agency for all approved Catholic Youth groups.
3. To contact and evaluate all national, governmental and non-governmental youth organizations and youth service agencies.

In writing to the Diocesan Youth Directors on the National Catholic Youth Council, His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, says in part:

"The mission entrusted to you, dear Diocesan Youth Directors, is great and delicate; making youth active soldiers of Christ. I am sure that many of them will be true champions-in the combat for the restoration of Christ in the family, the school and in the world of business, industry and professional life; in the combat against everything that is anti-Christian; in the defense of the rights of God, of the Church, and of souls One must never forget or even partially neglect the fact that the characteristic note of all your groups, whether they be organized for youth or for workers, regardless of their specific activities, is that they are Catholic, and that they are banded together to perform, with the grace of God, some good work and to give at all times good example - the duty of every Christian soldier. This good example must be mutual. The young are ready. They have trust in you, and they will follow you with filial devotion. As you deal with them, direct them, teach them, converse with them, let your conduct be ever characterized by dignified friendliness and ever present model of good example.

I am happy to inform you that, as a sign of his high regard for the work you are doing, and in order to encourage you in your labors, Our Holy Father has deigned to impart to you his special Apostolic Blessing as a token of divine graces..."⁸

(8) Cicognani, Most Rev. A. G. Letter to Diocesan Youth Directors, Washington, D.C. (N.C.W.C.) Aug. 25, 1941; p. 11.

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It has been indicated that the work of the Catholic Youth Movement, when properly done, is really doing Christ's work here on earth. To be a true soldier of Christ is the surest way of obtaining eternal salvation. Youth has been honored by being allowed to share in the work of the Apostolate. The particular task for youth is to act as apostles to youth itself, first making certain that each apostle is in spiritual condition to render such services. Youth is able to do some things in the way of Apostolic work that no one else can.

Youth is willing to try to do its best. Our particular task in this study is to examine in some detail the organization, program and facilities of the Catholic youth work being done in Buffalo, New York, and to evaluate this work in terms of the objectives set up by the Buffalo Youth Council itself, which, however, are patterned after those established by the Youth Department of the National Catholic Welfare Conference.

This study will proceed then with a national overview of youth work in the United States. This will help us obtain a picture of the size of some of our Catholic Youth Units operating on a national scale.

CHAPTER II

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

1. Organization

The United States has a Catholic population of 23,963,671, including 38,451 members of the clergy. To take care of this group there are 18,627 parish churches, including 5,164 missions. To handle the education of the young people of this Catholic population the various parishes and Catholic institutions maintain 7,493 elementary schools, 2,361 high schools, 210 colleges and universities, 311 seminaries and 373 orphan asylums. (9)

The Catholic population lives for the most part in urban territory, with 80.6 percent living in cities and 19.4 per cent of the Catholics living in rural territory (10)

Reverend Paul Tanner, Director, Youth Department, National Catholic Welfare Conference, states that youthful religious social leadership is being developed in most of the Catholic parishes of the United States.

(9) Franciscans of Holy Name College, National Catholic Almanac, 1946 edition, Washington D.C., St. Anthony's Guild, Patterson, N. J., 1946, p. 167.

(10) U. S. Govt. Printing Office, Bulletin No. 23, Roman Catholic Church, Washington, D. C., 1940, p. 1.

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He says that the emphasis now being placed on the Apostolate in Catholic youth work is an effort to develop that necessary human cooperation with the divine plan. ¹¹

The Youth activities of Catholic parishes in the United States come under the jurisdiction of the Youth Department of the National Catholic Welfare Conference. This department of the National Catholic Welfare Conference is the newest department of the Conference and was created by the Administrative Board of the N. C. W. C. at its regular meeting on November 15, 1940. Like all departments within the conference it operates as an agency created by Archbishops and Bishops to serve them in the national field. It executes under the direction of its chairman, who is always at least a Bishop, the policies agreed upon by the Bishops.

The Youth Department has three main objectives:

- 1) To facilitate the exchange of information regarding the philosophy, organization, program content and methods of Catholic Youth work.

(11) Tanner, Rev. Paul, Catholic Youth Apostolate, art. in Religious Education, March-April 1943, pp. 67 -70.

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2. To promote the National Catholic Youth Council as a federating agency for all approved Catholic Youth groups.
3. To contact and evaluate all national, governmental and non-governmental youth organizations and youth serving agencies.

For many years there have been youth organizations but today there is a trend in the youth field that is assuming a new direction toward greater co-ordination of youth work and the unification of youth forces. There are more than 400 youth serving agencies in the United States and the Church must deal methodically with these new trends and organizations, evaluate them, oppose them when necessary, and collaborate with them when it appears desirable to do so. The Youth Department of the N. C. W. C. is the group that does all of these things.

The Youth Department is a servicing agency and must not be looked upon as a super-authority imposed on existing youth groups. It makes no effort to dominate or control agencies set up by Bishops in individual dioceses, nor does it wish to divert the interests of youth from local or diocesan projects to works of national significance. Rather, the aim is to provide a framework in which all Catholic groups can operate with fine coordination. It helps Catholic young people and Catholic youth leaders to better understand the problems of youth, and it furnishes information for the

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

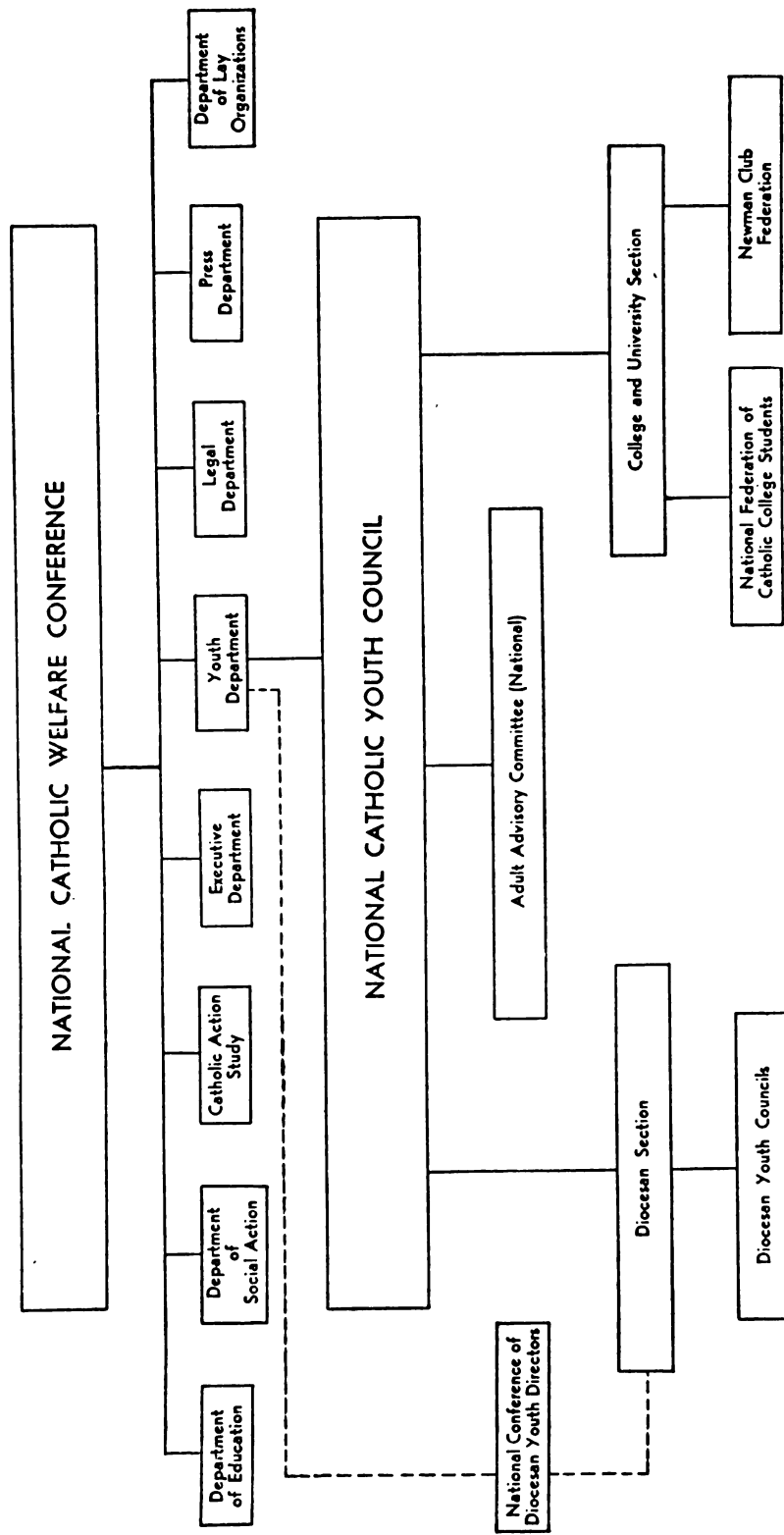
proper interpretation of youth work, both Catholic and non-Catholic, private and governmental, domestic and foreign, youth-led and adult sponsored. Finally it develops under the Hierarchy, the National Catholic Youth Council.

The National Catholic Youth Council works directly under, and as a part of, the Youth Department of the National Catholic Welfare Conference. The National Catholic Youth Council (commonly referred to as the N. C. Y. C.) is a federation of all existing approved Catholic youth groups in the United States. This council was started in order to exchange information and to secure unity and cooperation of all Catholic Youth organizations.

The National Catholic Youth Council is so constituted that it does not interfere with the operation of the individual organizations within its federation. It also leaves to each Ordinary full authority over the youth of his diocese. Its underlying principle is to secure orderly and united action, the opposite of more individualist and separatist action in things that concern the common good of Church and country.

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The Youth Department and the National Catholic Youth Council are separate entities yet each one is the complement of the other. The Bishops' committee sponsored both groups. The Youth Department is the official agency of the Hierarchy in the field of youth work, while the N. C. Y. C. is the federation of all existing approved Catholic Youth groups. The following chart graphically depicts the organization plan of the National Catholic Welfare Conference and clearly shows the relation of the N. C. Y. C. to other departments of the Conference, and also the relationship of the Youth Council to Diocesan groups.



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The National Catholic Youth Council has its offices in the Youth Department and is subject to the direct control of the Hierarchy as represented by the Bishop that is the chairman of the Youth Department.

There are two divisions in the N. C. Y. C., the first being the Diocesan Section; the second is the College and University Section. This study is more interested in the work of the Diocesan Section for most of its research deals with work on the diocesan and parish level, leaving the work of the colleges and universities to another investigator. It will suffice to mention that the college and university section makes provision for two national student federations, the National Federation of Catholic College Students and the Newman Club Federation.

The diocesan youth council is a federation of approved Catholic youth groups that meet within the confines of a diocese. ¹² Its principal purpose is to place youth's forces under the sponsorship of the Ordinary.

(12) Youth Department N. C. W. C., What is a Diocesan Youth Council?, Washington, D. C., N. C. W. C., 1942, p. 2.

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It is not a separate, distinct or competitive organization designed to injure or absorb existing organizations, but is rather a federation of all approved Catholic youth groups within a diocese regardless of the names of these groups or their particular objectives.

The Ordinary of the diocese is the head of the diocesan youth council, and has representing him a diocesan youth director. Working directly under the diocesan youth director is the diocesan central office or sometimes called the diocesan youth bureau. This group is staffed as diocesan circumstances will allow. This bureau contacts the Youth Bureau of the N. C. W. C. and relays materials to deaneries and parishes. It also contacts various youth serving organizations or agencies in the diocese. The diocesan youth bureau organizes and develops the deanery youth council, the parish youth councils and assists whenever and wherever it can with the organization of parish youth groups. It also trains the lay adult leaders, organizes advisory boards, arranges for conferences as needed, conducts training courses and gives inspiration to program.

The Diocesan plan of youth organization is indicated in chart on the following page. While parishes are allowed much room for flexibility, the master plan as shown on the chart is suggested to parish youth directors.

CHART SUGGESTING ORGANIZATION, PROGRAM AND SPONSORSHIP OF A DIOCESAN YOUTH APOSTOLATE

ORDINARY OF THE DIOCESE

DIOCESAN YOUTH DIRECTOR

DIOCESAN CENTRAL OFFICE or DIOCESAN YOUTH BUREAU

Contacts various youth organizations and youth serving agencies in the Diocese

Contacts Youth Bureau of N.C.W.C. and relays materials to Deaneries and Parishes

ARRANGES AND DIRECTS

PROGRAMS

- GENERAL
- RELIGIOUS (Activities)
- CULTURAL (Activities)
- GUIDANCE (Activities)
- SOCIAL (Activities)
- RECREATIONAL (Activities)
- SERVICE (Activities)
- ATHLETIC (Activities)

CONFERENCES

Annual Conference or Congress of Diocesan Youth Council

COURSES

Leadership Training Courses: 1 for adult leaders 2 for youth leaders

ORGANIZES AND DEVELOPS

DIOCESAN YOUTH COUNCIL

DEANERY YOUTH COUNCIL

PARISH YOUTH COUNCIL

PARISH YOUTH GROUPS

- SODALITY
- HOLY NAME
- SCOUTS
- 4-H CLUB
- ET CETERA

YOUTH OF THE PARISH

TRAINS LAY ADULT MEMBERS

ADVISORY BOARDS

	Diocesan	Deanery	Parish
CLERGY	Diocesan Youth Director	Deanery Youth Director	Parish Youth Director
MEN	Chairman of the Youth Committee of the Diocesan Council of Catholic Men (or its equivalent)	Chairman of the Youth Committee of the Deanery Council of Catholic Men (or its equivalent)	Chairman of the Youth Committee of the Parish Council of Catholic Men (or its equivalent)
WOMEN	Chairman of the Youth Committee of the Diocesan Council of Catholic Women	Chairman of the Youth Committee of the Deanery Council of Catholic Women	Chairman of the Youth Committee of the Parish Council of Catholic Women
YOUTH	Executive Officers of the Diocesan Youth Council	Executive Officers of the Deanery Youth Council	Executive Officers of the Parish Youth Council

N.C.Y.C.

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

A parish youth council is a federation of the approved Catholic groups within a parish. ¹³ It is a coordinating device whose primary purpose is to unify and strengthen youth's forces within a parish. It makes no effort to absorb or destroy groups already functioning within the parish. The parish youth council, therefore, makes no provision for membership of individuals, but rather its membership is the total of the memberships of the various youth groups that are alive in the parish. The only way a young person can become a member of the parish youth council is to become a member of one of the parish groups.

The objective of the parish council is to provide a medium of collaboration with the youth of other parishes in the city or the diocese. The parish youth council does all it can to help the Junior Holy Name Society have a better Junior Holy Name Society; to aid the Boy Scout Troop in having a better Boy Scout Troop; to aid the Girls Sodality in having a better Sodality, and the council acts thusly with each of the parish youth clubs or units.

(13) N. C. Y. C., What is a Parish Youth Council?, Washington, D. C., N. C. W. C., 1944, p. 2.

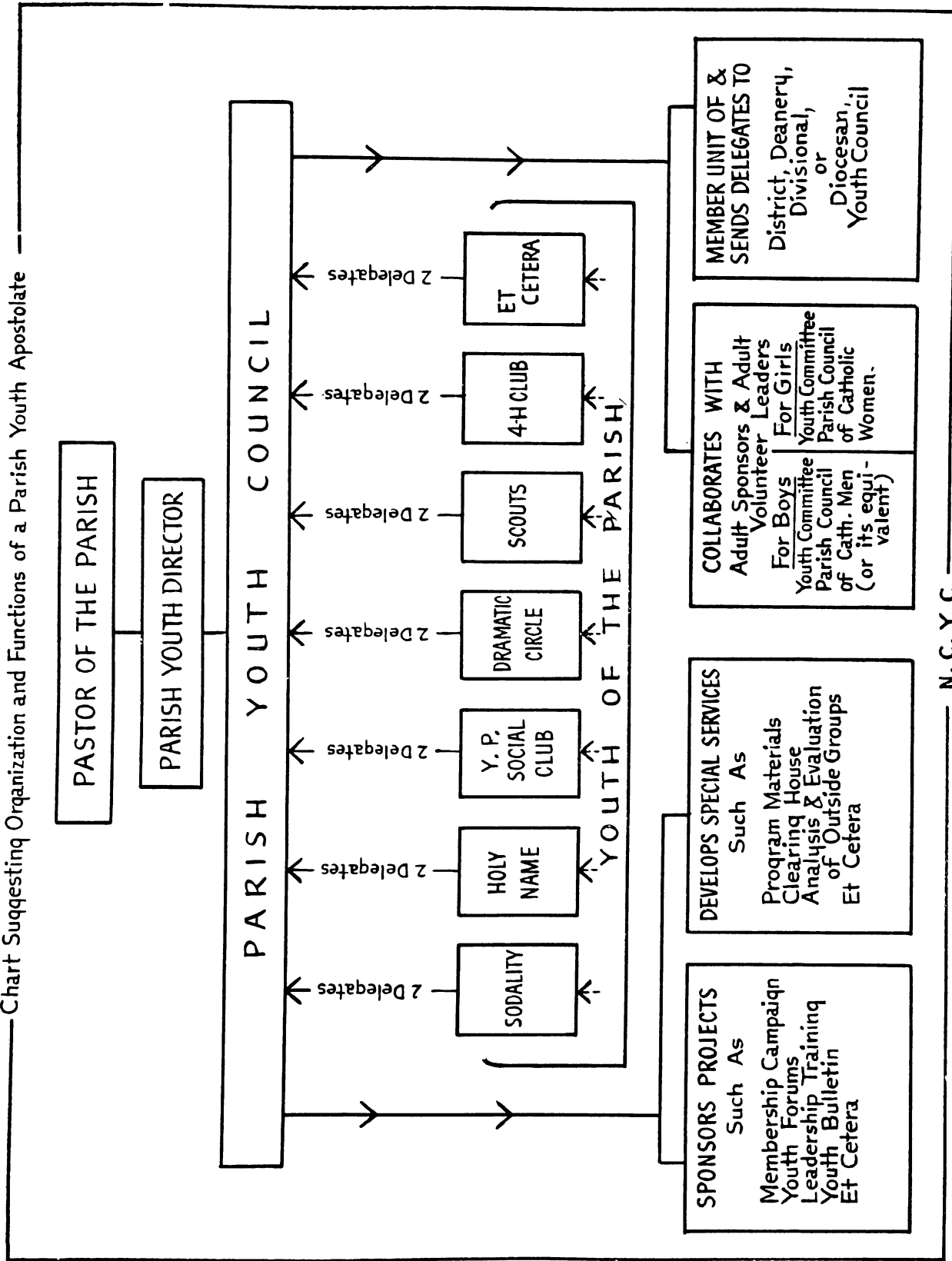
CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

The activities of any particular parish council may differ because of the needs and circumstances under which each parish operates. Listed below, however, are some useful fields in which the parish youth council aids in nearly every parish:

1. Membership campaign: The youth council can make a real effort to have every boy and girl in the parish belong to some youth group in the parish.
2. Providing program material: Youth leaders thirst for program ideas and there are many ideas that would be well received by all groups. The council can provide such materials as libraries, games, motion picture projectors and the like which can be used by all.
3. Organizing youth forums: The council can organize and make available to groups youth forums on various topics.
4. The parish youth council can do much to analyze and evaluate other youth groups that function within the boundaries of the parish or that attract parish children to them.
5. The youth council is best setup to act as the official representative of all of the youth of the parish.
6. The parish youth council is best equipt to publish a parish youth newspaper or magazine.

A chart showing the details of parish organization is shown on the following page. The chart explains how sponsors, volunteer leaders, and parish groups are all represented on the parish youth council which is a federation of all parish youth serving groups.

Chart Suggesting Organization and Functions of a Parish Youth Apostolate



CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

2. Overview

In obtaining a clear view of the youth work in Catholic parishes in the United States today the difference between life today and life a generation ago must be kept in mind. Life used to be more simple than it is now. Most of the leisure time of people both young and old alike was spent in or around the house. There were no radios, no movies, no automobiles. Men worked long hours and children helped in the performance of the chores; everyone was tired at night and went to bed early. The modern labor saving devices have added to the hours of spare time that the average person now has on his hands. Modern living conditions have produced a condition whereby people spend more time out of their home than in it. For some home is just a place to go when there is no place else to go. One "modern" defines a home as a garage with bedrooms. Breakfast in many homes in Buffalo is not a family institution as in days gone by, but rather many be known as the great American relay.

Because of these facts it became evident long ago that people needed something not only to occupy their leisure time but to influence its expenditure; so people began to form themselves into clubs, organizations and societies. They made by-laws and constitutions, and they

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

set out programs that would be followed to attain the ends for which the club was formed. Gradually this work was extended to work with youth and there has evolved a new science known as the science of group study. It is highly developed, and much thought has been put into it largely, however, by people not of the Catholic faith. Such programs like the Boy Scouts and Girl Scouts have long been in existence, but one of the reasons why Catholics were at first quite slow to realize the great good in Boy Scout work was because the local councils at the beginning were staffed by leaders from non-Catholic groups. Now National headquarters maintains a man on the national staff, (Kenneth Cook) in order to look out for Catholic interests in the field of Scouting. Buffalo at present has the best Catholic Boy Scout program in the United States according to opinions of national officials.

The aim of any Catholic group work program is to influence members on a four fold basis; religious, cultural-educational, social and recreational. This objective is carried out according to the needs and interests of the group. As an example in a certain high school group the religious needs might be many, the social needs few, the interests, athletic. A good group leader will seize on that interest and gradually introduce a program which will feature strongly the natural interest of the group,

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

but which will at the same time serve to bring out the other aims of the Catholic Youth program in the measure in which it can be done with available facilities, volunteer personnel and finances. Next to the Church and the school, group work is the best complement to the home that there is. A good group program will influence boys and girls for life.

The Catholic Church knows that whoever wins youth wins the future; and while it may be true that the Church in the United States was a bit slow getting started in the field of youth with the vim and vigor that it is showing today, yet much lost time has been made up and the program for youth in the United States now compares favorably with the youth program being maintained by any other religion. It must be remembered that the organized youth program in Catholic Dioceses is now about six to seven years old. The youth program is a healthy youngster indeed because it came from a fine stock, the Church, and is based on a real foundation that will insure permanency and growth.

The following table lists some of the Catholic organizations in the United States that are engaged in serving youth. The groups mentioned are national groups that are strictly Catholic in organization, administration

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

and membership. It by no means, however, is to be construed that the total given on the list of 2,478,700 represents the size of the Catholic youth groups in the United States. It probably represents only about one half of the total of organized Catholic youth today. The source of the figures used in the tables was "Youth Serving Organizations".¹⁴

(14) Chambers, M. M. Youth Serving Organizations, Washington, D. C. American Council on Education, 1941, p. 54.

TABLE No. I

Catholic Organizations serving Youth

Name of Organization	National Membership
Cath. Students' Mission Crusade	600,000
Catholic Boys' Brigade	42,000
Legion of Mary	10,000
Archconfraternity of the Divine Child	21,000
Pontifical Assoc. of Holy Childhood	750,000
Sodality of Our Lady	806,000
Junior Alumnae, Int. Fed. of Cath. alumnae	110,000
Newman Clubs	50,000
Columbian Squires	23,300
Boy Rangers, Cath. Order of Foresters	26,400
Youth Movement, Gen. Cath. Verein of America	25,000
Jr. Cath. Daughters of America	<u>15,000</u>
Total	2,478,700

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

Groups that have a high Catholic membership and operate in Catholic parishes, but are not under Catholic National leadership are not included in the foregoing table, yet there is no more a Catholic group in a parish than a good Catholic Boy Scout troop and the members in Catholic parishes number at present about 372,400 boys.

In Girl Scouting, 29 per cent of the Girls in the Movement are Catholic meeting in parish centers giving a national total of 332,135. The combined total of boys and girls in Scouting meeting under Catholic auspices is 704,530 which brings the youth total to 3,183,230.

Such groups as the Junior Holy Name, Youth Council Executive Boards, mixed social groups, Catholic Athletic clubs and countless others totaling at least two million have not been mentioned to date because of the difficulty of obtaining an accurate count.

There is still a scant literature on the subjects relating to Catholic Youth work, but in almost every diocese mimeographs are rolling daily giving new and important additional information about this rapidly growing field. There is a need for the best minds in the United States to give freely of their time and effort to produce the best of literature in this important field.

CATHOLIC YOUTH WORK IN THE UNITED STATES OF AMERICA

There are one hundred and seventeen Archdioceses and Dioceses in the United States, including the Diocese of the Army and Navy, and of the one hundred and seventeen, nineteen Archdioceses; and eighty-two dioceses already have well-formed Diocesan Youth Councils and are operating according to the recommended plan as set up by the Youth Department of the National Catholic Welfare Conference.

Youth work is showing continued growth under the able leadership of Most Reverend James H. Ryan, S. T. D., Bishop of Omaha, Episcopal Chairman, Youth Department, N. C. W. C.

In each of the one hundred and one Dioceses in which youth groups are operating, diocesan offices are already established and a diocesan youth director is appointed. Nearly all of the diocesan units have a manual or handbook that was written especially for their own particular diocese. Boston, San Francisco, Chicago, Brooklyn, Buffalo and Fort Wayne, have especially well made manuals.

Bishop Ryan states that the present Catholic Youth Movement has a membership of more than 5,000,000 young men and women. The Catholic Youth foundations are firmly laid but there is much yet to be done. Only Youth can do the job; it is a job of Youth and for Youth. ¹⁵

(15) op. cit.. Catholic Youth Directory. p. 10.

CHAPTER III

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

1. Organization

Before launching into a detailed study of the Catholic Youth program of Buffalo, New York, it is felt that a brief panoramic view of the city's past and the present situation may serve to set the stage for the material that will be presented later in the chapter.

Buffalo is located on the southeastern tip of lake Erie at the headwaters of the Niagara River. The city covers an area of approximately forty two square miles and may be classed as both highly industrial and highly residential.

The earliest mention of "Buffalo" as a community was found on a map dated 1764 and located in the British Museum.¹⁶ Names of great explorers like Father Marquette, Father Hennepin, La Salle and others are closely connected with Buffalo's early history. The Johnsons of Mohawk Valley came to Buffalo as the first permanent white settlers, buying a tract of land from the Indians. The Holland Land Company purchased four tracts of land in 1790

(16) Retter, Otto, Guide Book of Buffalo, Buffalo, N. Y., Buffalo News Co., (1945), p. 7.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

and their surveyor, Joseph Ellicott drew a plan for a town to be called "New Amsterdam", later Buffalo. In 1812 the population of Buffalo was about 1500. Buffalo was burned by the British in 1813, but the following year rapid growth of Buffalo set in.

Buffalo was incorporated as a village in 1816, and the opening of the Erie Canal in 1825 made Buffalo a transfer point for immigration and commerce west. It reduced the cost of transportation from Buffalo to the Hudson River from \$100.00 to \$10.00 a ton.

The first city charter was received in 1832 with Ebenezer Johnson as first mayor. In that year there were listed sixteen public and private schools, forty manufacturing companies and the first Catholic Church is mentioned as being on the present site of St. Louis' Church on Main Street at Edward. The population was then about 10,000.

A great era of prosperity started in 1845 with old streets extended, new ones laid out, new and better buildings being erected, transportation expanded, and in general a great case of growing pains had Buffalo in its throes.

With the city growing so rapidly and with few regulations at the time controlling immigration, peoples of various countries, especially Germany, Italy, Poland and Ireland settled in Buffalo.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

And so the city grew and with it came institutions of various kinds, churches of nearly all religions, and all the good things and things not so good that come with a big city.

The most recent accurate figures concerning Buffalo's population and housing are found in the records of the 16th Census taken in 1940. ¹⁷

This record shows that Buffalo in 1940 had a population of 575,901; the 14th city in the United States in population and 8th in industry; 2nd in New York State. With an area of 42 square miles the city has 700 miles of paved streets, 96,000 dwellings, 106,000 buildings, with more than 40% of the homes owned by Buffalo people. The majority of the people of United States and Canada, 60 and 80 per cent respectively live within a radius of 500 miles of Buffalo.

A further breakdown on population figures shows:

Total population.....	575,901
Total white.....	557,618
Native white.....	465,829
Foreign born (white).....	91,789
Total (non-white).....	18,283

(17) U. S. Dept. of Commerce, Population and Housing, Buffalo, N. Y., From the 16th Census of the U. S. Govt. Printing Office, Washington, D. C. (1942).

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Per cent of native white.....	80.9
Per cent of foreign born (white).	15.9
Per cent non-white.....	3.2
Occupied dwelling units.....	151,937
Population per dwelling unit	3.79

Included in the 80.9 native whites are many second generation of Polish and Italians, some of whom still cling to all of the traditions of their parents' former countries, and it is not rare to find persons, born in this country, over thirty years of age who cannot speak English.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

EDUCATION OF BUFFALO PEOPLE

A study of the census records shows the following facts given by the people of Buffalo about their own education:

(given only for those over 25 years of age)

No grades completed	11,607
1 to 4 years.....	25,118
5 or 6 years.....	35,784
7 or 8 years.....	140,176

(High School)

1 to 3 years.....	63,163
4 years.....	43,042

(College)

1 to 3 years.....	11,878
4 years or more.....	14,756
Not reported.....	4,198
Median school years completed...	8.4

Of the 91,789 persons in Buffalo listed as foreign born the following countries contributed the numbers shown:

England and Wales	5,233
Scotland.....	2,772
Ireland.....	3,620
Germany.....	12,483
Poland.....	20,545
Austria.....	2,374
Russia.....	4,090
Italy.....	17,847
Canada.....	12,947

Other countries claimed by the foreign born Buffalonians made up the difference between the sum of countries shown and the total foreign born.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

There are 157,780 dwelling units listed in Buffalo with owners occupying 48,871 of them while tenants reside in 103,066 with 473 not for sale or rent. The value of the average home was listed as \$4,605.

For those who rent homes the estimated average monthly rent is \$38.15.

The homes in which children live have much to do with their afterschool activities and a study of Buffalo homes reveals the following:

Total number of dwelling units.	157,780
1 family detached	45,846
1 family attached	2,641
2 family side-by-side	2,960
2 family other.	68,804
3 family.	10,719
4 family.	6,100
1-4 family with business.	9,887
5-9 family.	6,282
10-19 family.	3,015
20 family or more	3,121
Other dwelling places	405

The median number of persons living in dwelling units is 3.35. Radios are owned by 97.5 percent of families in Buffalo, and all except about 1000 dwelling units have refrigeration units of one type or another.

This foregoing information will be translated into figures concerning Catholic youth work as the need arises. The best estimates give Catholics as having about 60 percent of the population of Buffalo, so it will not be difficult to give a fairly accurate picture of Catholic children of various ages in Buffalo.¹⁸

(18) The estimate of 60% Catholic is given by Joseph Driscoll, managing editor, Union and Echo, official newspaper of the diocese of Buffalo. The estimate is based on parish records, birth statistics and other studies made by members of the Buffalo diocese.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Age Group	Total in City	Probable Catholic*
Under 5 years	37,336	22,388
5 to 9 years	39,489	23,688
10 to 14 years	46,568	27,936
15 to 19 years	50,879	30,522
20 to 24 years	51,907	<u>31,140</u>
Total.		137,684

Because the Catholic youth work usually includes youth from about 12 to 25 years (Cub Scouts start at nine years; Girl Scouts at ten years) the following will show as accurately as possible the youth group that concerns Catholic Youth Leaders.

10 to 14 years.	27,936
15 to 19 years.	30,522
20 to 24 years.	<u>31,140</u>
Total Catholic Youth.	89,598

* See footnote No.18 for explanation of the manner in which 60 percent is arrived at.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The City of Buffalo is included in the Diocese of Buffalo. The Diocese was established April 23, 1847 and was incorporated under the laws of the State of New York October 30, 1897. The Corporate title is "The Diocese of Buffalo". The diocese comprises the counties of Erie, Niagara, Orleans, Genesee, Chautauqua, Wyoming, Cattaraugus and Allegany in the State of New York. The total area covered by the diocese is 6,357 square miles having a Catholic population of 462,993.

The present Bishop of Buffalo is the Most Reverend John Francis O'Hara, C.S.C.D.D. He was ordained September 9, 1916, consecrated Titular Bishop of Milasa and Military Delegate January 15, 1940; appointed Bishop of Buffalo, March 16, 1945; installed as Bishop of Buffalo May 8, 1945. Office 50 Franklin Street. Buffalo 2, New York.

The Chancellor and Diocesan Youth Director is Very Rev. Msgr. Leo R. Smith, D. D., 50 Franklin Street, Buffalo, 2 New York. Youth Department office is located at 604 Lafayette Building, Buffalo, New York. Telephone WA 4460. Mr. William Lang is executive Secretary

Before the formation of the Diocesan Youth Council, Catholic Youth activities were for the most part sporadic and individual. The Boy Scouts and possibly the Girl Scouts were about the only groups that could give an accurate picture of the membership in Buffalo.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

This does not mean that parishes did not have youth activities. They did have them, but on a somewhat limited scale and on a strictly parish basis. The life of the average youth groups was also limited and groups were constantly being reorganized. There were several obstacles in the way of those who wished to carry on youth work in parishes before the Diocese itself gave its blessing and encouragement officially to youth work. The complaints of janitors discouraged many leaders from continuing, and the demands from some pastors for rent, light, heat and other items were too high to be met by the youth themselves so they just disbanded.

The National Catholic Youth Council became a reality in November 1937 with the then Bishop of Buffalo, Most Reverent John A. Duffy, as National Chairman. He appointed Very Rev. Msgr. Leo R. Smith as Diocesan Youth Director. Dr. Smith studied the program for some months, reading the scant literature on the subject, interviewing pastors and laymen alike, formulating plans for many activities, preparing printed literature and working out details for the first training course of the Diocesan Youth Department. In the summer of 1941 Dr. Smith was a speaker at Niagara University, Niagara Falls, N. Y. and outlined at that time his plans for the coming season.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The first training course was held in September 1941 and this may be regarded as the real starting month of Catholic Youth Activities on a Diocesan basis in Buffalo. A faculty of eleven trained youth leaders conducted the course under the leadership of Dr. Smith. The course was conducted in three parts; One part for the priests who were to become directors of the parish youth groups; one part for the adult sponsors; and the third part for the youth leaders themselves.

The parish leaders, after a graduation ceremony in which diplomas were awarded by Bishop Duffy, returned to their parishes with a clear picture of the aims and purposes of Catholic youth work, program ideas, sources of materials, methods of operation and of the promised rewards of those who do their best in this worthy field of Catholic Action.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

In most cases organization meetings were held within a week and the youth program for Catholic young people was under way on a diocesan scale.

Each parish found itself a member of a division containing about seven to nine parishes. In this way various eliminations could be easily worked so that champions in different activities could be established. The divisional setup also made the whole program much easier to handle. In order to remind the young people of the great statesmen with whom the United States was blessed in years gone by, the divisions were named after the presidents.

TABLE No. 2

The divisional organization plan which still is in operation in Buffalo's diocese is shown in the following table:

DIVISIONAL ORGANIZATION PLAN OF PARISHES IN BUFFALO		
Parish	No. of Families	Division
St. Bartholomew	900	Geo. Washington
Blessed Trinity	1100	
St. Boniface	1300	
St. Francis de Sales	800	
St. Mary Magdalene	1000	
St. Mary of Sorrows	1500	
St. Matthew	1400	
St. Nicholas	900	
Our Lady of Lourdes	400	
St. Ann	1600	Thomas Jefferson
St. Mary	250	
St. Monica	600	
St. Patrick	412	
St. Rita	75	
Sacred Heart	600	
St. Stephen	350	
St. Anthony	1652	Andrew Jackson
St. Comumba	900	
Holy Angels	1500	
Holy Cross	2119	
Immaculate Conception	425	
St. Louis	800	
St. Lucy	507	
St. Michael	250	
Our Lady of Loretto	1251	

TABLE No. 2 (cont.)

DIVISIONAL ORGANIZATION PLAN OF PARISHES IN BUFFALO (cont.)

Parish	No. of Families	Division
St. Agnes	1015	Zachary Taylor
St. Bernard	425	
St. Casimir	1400	
St. Francis of Assisi	650	
Holy Name	1000	
St. Joachim	725	
Queen of Peace	450	
Visitation	428	
New Cathedral	1200	Abraham Lincoln
Holy Spirit	600	
St. Joseph	800	
St. Margaret	1200	
St. Marks	750	
St. Rose of Lima	468	
St. Vincent de Paul	1100	
All Saints	1200	Ulysses Grant
Assumption	1700	
Annunciation	2100	
St. Elizabeth	300	
St. Florian	450	
St. Francis Xavier	800	
St. John the Baptist	450	
Nativity	1700	
St. Aloysius	500	Grover Cleveland
St. Gerard	1500	
St. James	1750	
St. John Gualbert	1000	
St. Lawrence	900	
Most Holy Redeemer	800	

TABLE No. 2 (Cont)

DIVISIONAL ORGANIZATION PLAN OF PARISHES IN BUFFALO (cont.)

Parish	No. of families	Division
St. Agatha	500	Wm. McKinley
St. Ambrose	350	
St. Brigid	1150	
Holy Family	1800	
St. John the Evang	550	
O. L. of Perpetual Help	650	
St. Teresa	1500	
St. Thomas	980	
St. Adelbert	1000	Woodrow Wilson
Corpus Christi	1700	
Holy Apostles	800	
St. John Kanty	2000	
Precious Blood	320	
Queen of M. H. Rosary	520	
St. Stanislaus	2000	
Transfiguration	1200	
St. Valentine	410 (19)	

Total number of families in Buffalo parishes in youth Council: 68,833. Average members per family of youth group age in registered parishes: 1.31 (20)

(19) The number of families listed after each parish is taken from the Official Directory, Diocese of Buffalo, 1946 Edition. Pastors are known to be conservative in giving numbers of families in their parishes so the number listed is probably fewer than the actual number. There is no plan now in operation at present that gives exact population of parishes.

(20) The number 1.31 is obtained by dividing the total youth number (89,598) by number of families, (68,833).

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The first unit of organization in the plan for Catholic youth in the Buffalo Diocese is the Parish Youth Council. This is a federating unit of approved youth groups within a parish, so, therefore, does not provide for individual memberships as such. In order to become a member of the Parish Youth Council one must be a member of at least one of the parish youth groups. Each parish group is allowed to send two representatives to the Parish Youth Council to act as delegates. These two members represent their group on the Parish Council. The delegates (two from each group) elect a President, Vice-President, Secretary and Treasurer. In general practice the Parish Youth Council serves as a co-ordinator and clearing house for all of the approved youth activity of the parish. The Council receives suggestions from delegates as to future activities that will involve the entire membership, (such as a parish Youth retreat); it passes on these suggestions to the members of the council; it appoints committees to carry out approved plans; it receives progress reports of working committees from time to time; it sets the date and place for all joint activities; and it reports to the general parish youth assembly on the results of each joint activity after it has been completed.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The Youth Department Manual urges Parish Youth Councils to be guided by two general principles:

1. Sponsor only occasional activities for all of the Youth of the parish, so that there will remain ample opportunity for established youth organizations to develop their own full and varied programs.
2. Do not assume responsibility for a cooperative activity for all the youth if said activity was previously sponsored by a pre-existing parish youth organization, unless, of course, the sponsorship is willingly relinquished.²¹

Experience has shown that the Parish Youth Council can also render service as a clearing house by receiving requests from parish groups for exclusive use of parish property on specified dates; to pass on these requests so that each parish group will make equitable use of facilities; to set the dates and clear arrangements for use of such facilities, thus saving confusion and tensions; to act as a liaison unit between adult societies and youth groups within the parish itself.

It is suggested that various Buffalo parishes hold one business meeting of its youth council each month. The purpose of this monthly meeting is to carry out previously outlined responsibilities. When the program for the month is planned and approved for most parish groups post a typed copy of this on the bulletin board so that all parish groups may see it and be guided accordingly.

(21) Op. Cit., Youth Dept. Manual. p. 14.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Parishes in Buffalo are given the choice of holding either closed meetings with only members of the Council present or open meetings to which the general youth of the parish are invited. Generally the size of the parish will determine the method used. When the youth of the parish are invited members of the Council receive suggestions from the non-delegates and pass the information to the chairman and the Council through those channels.

The Youth Department Manual gives encouragement to the idea of having a general meeting once a month for the purpose of discovering leadership among the youth of the parish and to carry democratic principles into practice.

Each officer in the Parish Youth Council has certain duties as outlined in the Department Manual. The President shall:

1. Represent the parish at divisional meetings.
2. Preside at meetings of the parish council.
3. Use the following order of business;
 - a. Ask Parish Director to lead opening prayer.
 - b. Request minutes of last meeting to be read.
 - c. Have chairman give reports.
 - d. Open under old business.
 - e. Open under new business.
 - f. Have treasurer's report.
 - g. Discussion on good and welfare.
 - h. Ask Director to lead closing prayer.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The Vice-President shall:

- a. Assist the president.
- b. Substitute for him in the president's absence.
- c. Act as Secretary if the regular Secretary is absent.

The Secretary shall:

- a. Keep adequate records of meetings of the Council.
- b. Shall prepare official communications at the request of the president.
- c. Answer the mail when he deems it necessary.

The Treasurer shall:

- a. Keep an accurate account of all monies received and disbursed by the Council.
- b. Pay bills on hand when approved by the Council.
- c. Make a monthly report on the state of the treasury.

The program of the group members of the various parish youth councils will be covered in detail after an overview of the second and third units of organization in the plan for Catholic youth in the Buffalo Diocese. The second unit is the Divisional Youth Council, the third being the Diocesan Youth Council.

DIVISIONAL YOUTH COUNCIL

The second unit in the organization plan for Buffalo's Catholic Youth is the Divisional Youth Council. As previously shown the various divisions are named after Presidents of the United States and each division comprises a number of parishes, usually about eight.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Like the Parish Youth Council, the Divisional Youth Council is a federation, but is composed of delegates from the parish youth councils within the division.

The membership of this council is restricted to elected delegates of the parish youth councils. Each parish is allowed to select one of its members on its parish youth council to serve on the Divisional Youth Council as the parish representative, who along with the president of the parish youth council, who automatically by virtue of his office becomes a member of the Divisional Youth Council, represents the youth of the parish at any divisional meetings. Thus, if a division has eight parishes, it will have sixteen regular members in the Divisional Youth Council. The Divisional Youth Councils elects a president, vice-president, secretary and treasurer as did the members of the parish.

In practice the Divisional Council serves as a clearing house for all activities that concern the parishes that are federated to it. The Council plans and carries out all types of inter-parish activity. An example of this would be a Divisional High School Retreat. The Divisional Youth Council does much in the way of arranging athletic schedules for divisional play in basket-ball, softball and tennis

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

It is recommended that the Divisional Youth Council meet at least four times a year. The first meeting should be in September soon after the opening of school, the second to plan for the Winter season, the third to plan for Spring events, and the last to plan for summer.

Most Divisions conduct their work through committees. In Buffalo it has been found that this method allows for more efficient planning and operation of youth activities. The executive committee of the Divisional Youth Council should prepare reports that may be carried back to the Parish Youth Councils. The place of the Divisional Youth Council in the Diocesan organization may be seen by referring to the chart on page 32 of this study.

DIOCESAN YOUTH COUNCIL

The Diocesan Youth Council is the third and last unit of organization for Catholic Youth within the Diocese of Buffalo. Membership in the Diocesan Youth Council is secured through the Divisional Youth Council, each Division being permitted to elect two of its members to represent the Division on the Diocesan Council.

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DIOCESAN YOUTH COUNCIL

The City of Buffalo has eighteen out of 32 members on the present Diocesan Youth Council. The Diocesan Council elects from its membership an executive committee composed of a President, Vice-President, Secretary and Treasurer.

This Council is concerned with matters that are Diocesan wide and in practice becomes the official voice of Catholic youth in the Diocese of Buffalo on matters of local or national interest.

The organization plan with a picture of some of the duties of the Diocesan Youth Council may be seen on page 32 of this study.

Adult Sponsors

In each parish in Buffalo a priest has been appointed to act as director of the Parish Youth Council. Usually this is one of the younger assistants, and the quality of the work being done by these leaders is appreciated by youth and adults alike in Buffalo.

To assist the parish director, he selects ten adults, five men and five women, to aid him in his work. Each adult must be approved by the pastor of the parish.

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These members of the laity are selected on the basis of experience with youth and their willingness to serve.

The general duties of the sponsors are to:

1. Assist the Parish Director in any way that he suggests in order to carry out the youth program.
2. Learn as much as possible about their assigned duties.
3. Attend monthly meetings of the Parish Council.
4. Help secure special activity leaders.
5. Be present at Parish Youth Activities.
6. Attend special meetings that may be called by the parish director.

In Buffalo the program of youth activities has been separated into six divisions as follows:

- | | |
|--------------|-------------|
| 1. Religious | 4. Social |
| 2. Cultural | 5. Hobby |
| 3. Civic | 6. Athletic |

In each parish the youth director (always a priest) is in charge of the religious division. The other groups have two adult sponsors each, usually one man and one woman.

Each of the last five divisions of the program have equal weight and no one part is to be emphasized over the other. In this way the youth of the parish will have a well rounded program of activities that will help develop

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leadership. Much of the work of the sponsor is of an educative nature exploring with youth the possibilities offered in each of the divisions named. The five divisions to which adult sponsors are assigned are not to be considered organized or separate functions. It will not be uncommon to find several parts of the six divisions all used in one evening. As an example of this a parish may have Rosary and Benediction for the youth of the parish, followed by a basket-ball league game, with the evening concluding with a short social hour of dancing and refreshments. This would include the Religious, Athletic and Social Divisions of the program.

Because of the great changes in youth between the ages of 12 to 25 careful consideration was given to the type of program that would appeal to various groups. At different age levels youth has different interests, abilities, skills and needs. These differences are clearly recognized in Buffalo's efforts to reach the youth of each parish.

The Youth Department Manual urges affiliation of the youth of the parish with accepted national programs approved by the Hierarchy. The operation of such units in a parish carries with it many advantages including a definite method of organization and operation clearly outlined in literature supplied by national offices to secure

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

trained leadership for parish units.²²

The Buffalo C. Y. C. would like to have at least one activity for boys and at least one activity for girls in each of the following age brackets: 12 to 14 year old group; 14 to 18 year old group; 18 to 21 year old group; 21 to 25 year old group.

It is suggested to parish youth directors that for each age group there should be at least one parish youth activity open to boys in that level and at least one open to girls on the same age level.

When the Catholic Youth Council for the Diocese planned its program it urged that parishes use some of the organizations already set up which have programs for youth of specified age groups. If these organizations were approved by the Hierarchy they could be put into immediate operation in the parish. New Organizations were urged to meet special needs in the parishes. The following approved organizations are given as suggestions of what groups parishes could use:

Boys - 12 years and up	... Boy Scouts of America
14 to 18 years	... Columbian Squires
18 to 21 years	... Junior Holy Name Society
21 to 25 years	... Young Peoples' Club

(22) Op. cit. Youth Dept. Manual, p. 22

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Girls - 12 years and up ... Girl Scouts and
Camp Fire Girls

14 to 18 years High School Sodality

18 to 21 years Young Ladies Sodality

21 to 25 years Young Peoples' Club

The above does not by any means exhaust the possibilities in program work but merely shows some of the already nationally accepted groups that a parish could use to advantage.

Each member of the Buffalo Diocese C. Y. C. receives a membership card and also a card showing the pledge of sportsmanship. This pledge was composed by Bishop O'Hara, whose sound policies on Catholic recreation have won the admiration of thousands of Catholic youth. Probably the fact that His Excellency was one time president of Notre Dame, home of great athletes and good sportsmanship, has much to do with the success of his policies in Buffalo.

The following page shows some of the membership cards available to youth in the C. Y. C. These cards are printed in brilliant colors and are highly cherished by the members.

Upon more than one occasion the mere showing of the membership card allowed the holder to see special events such as professional baseball games in Offerman stadium.

Diocese of Buffalo--Catholic Youth Council

YOUTH MEMBERSHIP CARD

This is to certify that

is a member in good standing of the

PARISH YOUTH COUNCIL

Parish Youth Director
President
This Card Expires September 1, 1947

Pledge of Sportsmanship

(By BISHOP O'HARA)

I pledge myself upon my honor to be loyal to my God, to my Church and to my country. I pledge myself to clean living and clean speech. I shall work and pray to be in all things, in the words of our Holy Father, "a generous victor and a gracious loser."

Diocese of Buffalo--Catholic Youth Council

This is to certify that



DIVISIONAL YOUTH COUNCIL

Divisional Moderator

Diocesan Youth Director

9

This Card Expires November 1, 1947

Diocese of Buffalo--Catholic Youth Council

This is to certify that

is a member of the

DIOCESAN YOUTH COUNCIL

Diocesan Youth Director

9

This Card Expires December 1, 1947

Diocese of Buffalo--Catholic Youth Council

This is to certify that



DIVISIONAL ATHLETIC DIRECTOR

Diocesan Director

9

This Card Expires September 1, 1947

UNIVERSITY OF OTTAWA

Some membership cards and the "Pledge of Sportsmanship" used by members of the Youth Councils, City of Buffalo, Diocese of Buffalo, 1947.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Usually a special night is reserved for the giving out of the membership cards. With due ceremony these are awarded with pomp and circumstance, and then the meeting is usually followed by a social hour.

"The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God".²³

When Lord Baden-Powell wrote the first draft of "Scouting for Boys" which marked the origin of Scouting, he submitted his program to the Benedictine Fathers and to Cardinal Bourne, and asked them to consider its content and advise him in the light of the historic tenets of the Roman Catholic Church.

The 12th part of the Scout Law reads:

"A SCOUT IS REVERENT. HE IS REVERENT TOWARD GOD. HE IS FAITHFUL IN HIS RELIGIOUS DUTIES, AND RESPECTS THE CONVICTIONS OF OTHERS IN MATTERS OF CUSTOM AND RELIGION".

A Scout also promises to do his best to keep himself physically strong, mentally awake and morally straight.

(23) Boy Scouts of America, Second Annual Report 1912, now incorporated as part of Constitution of the Boy Scouts of America, Article III.

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It is of the genius of the Boy Scout Movement that in order to save its life it must lose it; that is, in order to render service to boys, it submerges itself in the parent institution which administers its program with boy groups.

Buffalo Scouting in Catholic parishes, like other Scout units throughout the Country, is organized so that boys may enjoy the fun of Scout work from the age of nine years upwards. There are several classes of Scout units as follows:

Cub Scouting: This is a program for boys from the age of nine to twelve. It includes boys who are nine, ten and eleven years old. It is essentially a home centered program with a monthly meeting in the parish hall. Boys who enter Cubbing are called "Bobcats" if they just join; "Wolf" for boys nine years old; "Bear" for boys ten years of age; "Lion" for eleven year old boys. There is one more Cub rank "Webelos" which is a special designation for eleven year old Cubs who have completed their Wolf, Bear and Lion requirements and are ready to become Boy Scouts.

Cub packs are sponsored generally by parishes or schools. A Pack is made up of several small groups living in the same immediate neighborhood. Each group is called a Den. A Pack committee of three or more men represent

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

the sponsoring institution. A leader, male and over 21, is called a Cubmaster and is the executive officer of the group. There are also Den Mothers, in direct charge of each Den, who meet with their Dens once a week, usually in the Mother's home. She keeps in the background allowing the Den Chief to do the actual leading.

The Den Chief is a Scout who serves as the actual leader of the Den. His Cubmaster helps him to prepare the weekly meeting, and he is supported in carrying on his program by the Den Mother.

The Den is the neighborhood unit of the Pack, and it usually meets one afternoon a week in the Den Mothers' home with the Den Chief in charge. All Dens and Cub parents come together in the Church Hall once a month for a general meeting of the Pack. Simple tests within the range of each boy's ability are required for advancement, the Den Chief or the Cub's father being allowed to pass the Cub Scout. Camping has no place in the program for it is felt that they are too young at this age to go camping. Rather it is a backyard centered program with the Den Backyard often containing a shack, play equipment and the like.

The advantages of Cubbing is that boys are taught to get along with each^{other} in their own neighborhood; that they learn to work as a team; that they have an older and a

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

good boy as a leader; and that their parents have a chance to take an active part in the program with the boys themselves.

There were but three Cub Packs in Catholic Parishes in Buffalo at the start of the Buffalo Diocese Catholic Youth Program. At present there are seventeen with about twenty more parishes planning to add this fine program to the list of parish activities during the coming winter season of 1946-47.

TABLE No.3

Parishes in Buffalo having Cub Packs			
PACK No.	PARISH	BOYS	MEN
4	St. Stanislaus	46	10
22	St. Lawrence	35	6
25	Holy Angels (O.M.I.)	22	6
27	St. Anthony	17	4
43	Holy Name of Jesus	17	4
73	All Saints	29	6
75	Transfiguration	5	6
107	St. John Kanty	28	10
109	St. Luke	25	7
125	St. Margaret	31	6
129	St. Brigid	14	6
140	Our Lady of Loretto	32	5
142	Assumption	18	8
155	St. Vincent de Paul	44	9
163	St. Joseph's (Main St.)	19	5
176	St. Brigid	25	6
13	St. Francis de Sales	26	5
Total number of packs,17		428	101

Six packs meet on Tuesday; four on Monday; four on Wednesday; two on Thursday; one on Friday.

In Catholic Cub Packs in the City of Buffalo, there is a registered leader for every 4.23 boys.

The total number of boys and leaders registered in parishes on August 1, 1946, including Cubs, Den Chiefs, Den Mothers, Committeemen and Cub Master, was 529 members.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The preceeding chart shows that there are seventeen Cub Packs in sixteen parishes in Buffalo leaving fifty six parishes without this worthwhile youth organization. Of the 17 packs only four have membership of standard size, which usually means at least thirty two boys and six leaders. There is one registered leader for every 4.23 boys and this indicates that some man power is being wasted for the average leader can handle eight boys just about as well as he can four boys.

The Cub program is one of the easiest to sell to boys of Cub age for at that time they keenly enjoy wearing a uniform, having secret signals, playing games, building things and in general taking part in the carefully planned program that awaits boys in such a unit. Further comments on Cubbing will be made under the chapters dealing with the evaluation of the Catholic Youth Program and the chapter giving suggestions for improving the program. The next unit of Scouting that flourishes in Buffalo Catholic parishes is the backbone of the Scouting Movement, the Scout Troop itself.

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The Buffalo Scout Troop in Catholic Parishes

The second unit of Scouting Organizations in Catholic parishes in Buffalo is the Scout Troop, the first unit being the Cub Pack, already discussed.

A boy must be twelve years of age before he can join a Scout Troop. Troops are usually for boys in the 12 to 15 year age range. The aim of Scout Troop is to develop character and citizenship through a game of fun, adventure and service for boys who learn arts, crafts and skills at home and outdoors.

Scout troops are sponsored by parishes in the Catholic set up in Buffalo with one exception, i. e. The German Roman Catholic Orphan Asylum. Before a troop may be started there must be at least three adult men on the committee, have the pastor's approval and have at least eight boys trained in the first requirements for Scouting, the tenderfoot tests. Other tests include second class tests, first class tests, test for Star, Life and Eagle ranks.

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A Scout troop normally has four patrols of eight boys each making thirty two boys, plus a senior patrol leader and a scribe. The adults include a Scoutmaster, three committeemen, an assistant Scoutmaster and a Chaplain, who is also a member of the committee.

Buffalo has 61 Scout Troops in 58 parishes, St. Brigid's parish having three troops. This leaves fourteen parishes in Buffalo without Scout Troops but information from Buffalo Scout headquarters gives encouragement along this line and it is hoped that before the year is out each Buffalo Catholic Parish will have its own Scout Troop. The following table gives statistics on Buffalo Catholic Scouting.

TABLE No. 4

 Boy Scout Troops in Catholic Parishes in Buffalo, New York

TROOP No.	PARISH	BOYS	MEN
1	St. Stanislaus	66	22
3	St. Thomas	26	8
8	St. Joseph's Cathedral	30	9
9	Corpus Christi (O.F.M.C.)	42	15
13	St. Francis de Sales	18	8
17	St. Joachim	16	5
22	St. Lawrence	57	10
25	Holy Angels (O.M.I.)	54	6
27	St. Anthony	24	9
29	Holy Cross	15	6
30	Nativity	24	6
31	Queen of Peace	18	6
36	Queen of M.H. Rosary	23	18
39	St. Bartholomew	34	12
42	St. Mark	35	10
43	Holy Name of Jesus	18	6
45	Annunciation	82	10
56	St. Mary	15	8
59	Precious Blood	26	10
73	All Saints	41	11
75	Transfiguration	32	7
80	St. Francis Xavier	22	6
88	St. Gerard	40	12
93	St. Boniface	31	10
95	St. Adalbert	35	7
97	St. Elizabeth	33	21
100	St. Mary of Sorrows	32	11
107	St. John Kanty	34	29
109	St. Luke	32	15
114	St. Matthew	23	8
118	St. Ann (S. J.)	54	20
120	Holy Family	31	11
122	St. Patrick (O.F.M.)	21	4
123	Visitation	20	6
125	St. Margaret	38	6
126	Our Lady of Perpet. Help	12	12
128	St. Bernard	28	6

(continued on next page)

TABLE No. 4 (Cont.)

TROOP No.	PARISH	BOYS	MEN
129	St. Brigid	8	4
130	St. Mary Magdalene	35	7
131	St. Agnes	22	8
132	St. Agatha	37	6
140	Our Lady of Loretto	21	10
141	St. Valentine	40	5
142	Assumption	54	26
149	St. Columba	28	7
153	St. Louis	43	6
155	St. Vincent de Paul	32	13
157	St. Rose	26	4
162	St. Michael (S. J.)	12	5
163	St. Joseph (Main St.)	28	7
171	St. Columba	8	6
172	St. Lucy	14	6
175	St. Brigid	14	8
176	St. Brigid	21	3
178	Holy Spirit	19	7
188	Immaculate Conception	10	4
193	Our Lady of Perpetual Help	14	10
196	Our Lady of Lourdes	23	8
216	St. Francis of Assisi	15	4
250	St. Casimir	41	11
66	German R. C. Orphan Asylum	28	9

Summary: Total Troops.....61
 Total Scouts...1768
 Total leaders...578

Total Boys and Men in Buffalo
 Scouting in Catholic parish
 Troops.....2342

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A further study of the table of troops reveals that twenty four of the sixty one troops are fully manned with the approved number of Scouts per troop, that number being at least thirty two. A comparison of the number of families per parish with the number of boys taking advantage of the Scout program indicates that there is much work to be done in this branch of the Catholic youth field in Buffalo. St. John Kanty parish as an example has 2000 families yet has but 34 boys registered in its only Scout Troop. Other parishes show a similar ratio. Those who do belong to Scout troops, however, are very active and promise to be the leaders of the Church in years to come.

In one parish the Scout Troop had about one-tenth of the boys in the parish eligible for membership, yet a survey showed that three quarters of the boys who attended colleges were also Scouts in that troop. ²⁵

The Buffalo Catholic Committee on Scouting with the fine and wholehearted cooperation of the Buffalo Scout Headquarters arranges several affairs each year

(25) This study was made in All Saints Parish, 205 Easer Avenue, October 1941. Because very few boys of the parish at that time were attending college it was not difficult to make a complete survey. Study was made by officers, Troop 73, All Saints Parish.

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for the benefit of Catholic Scouts. Once each year, usually in the Fall a Scout and Scouters' (a Scouter is an officer) retreat is held in Toad Hollow, one of Buffalo's Scout Camps. This retreat usually attracts up to 450 boys and leaders for a weekend retreat in camp.

All Buffalo Scouts have the opportunity to work for the Ad Altare Dei award. This is a finely made Cross with ribbon attached presented by the Bishop once each year to boys who have completed certain spiritual requirements. ²⁶ These are presented at an annual meeting of Buffalo's Catholic Scouts held in St. Joseph's Old Cathedral. The service consists of units marching in with flags and banners flying, opening prayer, sermon by a nationally known youth expert, presentation of Ad Altare Dei awards by the Bishop, rededication of Scouts to the Blessed Virgin, Benediction of the Blessed Sacrament.

Buffalo Scouts have contributed more than \$6000 to a fund to be used as soon as building materials are available for a chapel at Toad Hollow, to be called the Chapel of Our Lady of the Way

(26)See appendix for Ad Altare Dei requirements.

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Mass is always said on Sundays and Holydays for boys and leaders in Buffalo's non-sectarian Scout Camps. Buffalo Scoutheadquarters is always careful never to hold a citywide meeting of any kind, no matter how small in any building to which a Catholic might object. For that reason not even the Y. M. C. A. has ever been used for any meeting conducted by the Buffalo Council, Boy Scouts of America.

When the University of Buffalo decided to put a course in its curriculum that would train leaders to handle Scout troops, a Catholic was selected to teach the course.

The work and the program of the Boy Scouts are too well known to need any repetition in this study, the main features of this study being concerned with the Catholic picture of Buffalo Scouting.

On a show of hands at a meeting of Buffalo Catholic Scoutmasters it appeared that about one half of the troops have regular Communion Sundays. Practically all troops go to Communion in a body on Scout Sunday, the second Sunday of February. In many cases three to five parishes join forces and go in a body one year to one Church, and then rotate, visiting a different Church each year. Breakfast, served by adult sponsors in the youth council, follows the Mass and Communion.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The Boy Scout troops are probably the best organized of any Diocesan Youth Group and appear to be on a more firm foundation and have constantly shown a steady growth in numbers of both boys and leaders. The Movement is now attracting the highest type of boys and men in Buffalo parishes.

The third unit of Catholic Boy Scout organizations in Buffalo is called the Senior Unit. Senior units may be Sea Scout Ships, Explorer Units, or Air Scout Squadrons. They are older boy groups open to young men who have reached their fifteenth birthday. A boy does not have to be a Scout before he joins a senior unit, but most of the boys who do enter these groups come from well organized Scout Troops.

The first Air Scout Squadron in Western New York was formed in a Catholic Parish (All Saints) and was, in a sense, so successful that it lost its membership because all of the boys became members of the U. S. Army Air Forces or saw service in Naval Aviation. Six of the boys paid the supreme sacrifice.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

At the present time (August, 1946) official records show but three senior units in Catholic parishes in Buffalo, two Sea Scout Ships and one Air Scout Squadron. The total membership of the boys is only 26 while the number of leaders also happens to total 26. This gives one leader for each boy.

The Senior Scout field will be expanded during the Fall of 1946 and the Spring of 1947 for the Buffalo headquarters has assigned a special man to do this work, and training courses will be run, more leaders recruited from various parishes so with the opening of new units registration will certainly grow. Being near the water and being a great aviation center Buffalo is ideally suited for both Sea Scouting and Air Scouting.

TABLE No. 5

Table showing Senior Units of Boy Scouts of America in
Catholic Parishes, Buffalo, N. Y.

UNIT	PARISH	BOYS	MEN
Sea Scout Ship 1	St. Stanislaus	16	11
Sea Scout Ship 118	St. Ann	5	7
Total Ships..... 2		21	18
Air Scouts Squ. 142 Assumption		5	8
Total Squadrons..... 1		5	8
Total Senior Units 3		26	26

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

SUMMARY OF BOY SCOUTING

With seventeen Cub Packs, sixty-one troops and three senior units, Buffalo Scouting in Catholic Parishes is reaching a total of 2222 boys and 705 men for a total registration in Catholic units of 2927.

Percentages show the Cubs are available in 23.4 percent of the parishes; troops in 84.7 per cent, while Senior Units reached only .041 per cent of the Buffalo parishes.

Many more Catholic boys and men belong to Scouting than are shown on these tables for there are cases on record where the majority of the boys who attend Scout meetings in non-Catholic meeting places are Catholic boys.

There are also some troops that meet under sponsorship of the American Legion, Public Schools, Hospitals, etc. and naturally have a large Catholic membership. This study covered only troops that are under Catholic auspices in Buffalo.

The average boy in Buffalo stays in Scouting about three years and there is no reason to believe that boys in Catholic troops have a different tenure than boys in other troops.

TABLE No. 6

REGISTRATION IN BUFFALO COUNCIL BOY SCOUTS OF AMERICA					
CATHOLIC PARISHES					
UNITS	TOTAL	BOYS	MEN	TOTAL MEMBERS	BOYS/LEADER
Cub Packs	17	428	101	529	4.23
Troops	61	1768	578	2342	3.09
Sea Scout Shs.	2	21	18	39	1.10
Air Scouts	1	5	8	13	.625
Total Units	81	2222	705	2927	

N.B. All figures used in Scout tables were secured from information contained in official files and records Buffalo Council of the Boy Scouts of America. Information was current on August 1, 1946.

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GIRL SCOUTS IN BUFFALO'S PARISHES

The Girl Scouts carry out a similar program for girls to that of Boy Scouts. Catholic girls in the Scouts are given a recreational program under Catholic auspices. The National Catholic Almanac states that 29 percent of all the Girl Scouts are Catholic.²⁶

The principles, philosophy and program of this national movement are too well known or readily obtainable to need repetition in this study.

Buffalo's records show that there are forty five Girl Scout Troops being operated in Buffalo under Catholic auspices with a total of 1125 girls and 98 leaders for a grand registered total membership of 1223.

Although Buffalo has forty five troops, they reach but thirty three parishes for several parishes have more than one troop. In percentages, a further study of Girl Scout records reveals that Girl Scouting is available in 45.8 percent of the parishes and that there is one leader for every 11.4 girls.

Buffalo Girl Scouts of the Catholic faith use the special pamphlet prepared for them in their investiture ceremony.²⁷

(26) Op.cit., Catholic Almanac, p.429.

(27) Girl Scouts, Investiture Ceremony for Girl Scouts in the Catholic Church, Girl Scouts, N.Y. (1944)

TABLE No. 7

GIRL SCOUT TROOPS IN CATHOLIC PARISHES, BUFFALO, NEW YORK

TROOP No.	PARISH	GIRLS	LEADERS
2	Holy Cross	22	2
7	St. Francis of Assisi	27	2
11	St. Rose	28	2
17	St. John Gualbert	48	4
24	St. Mary's Sch. for Deaf	19	2
29	St. Francis de Sales	26	3
30	Holy Cross School	23	3
36	St. Bartholomew	36	3
41	St. Elizabeth	19	2
42	Holy Name of Jesus	39	3
44	Transfiguration	21	2
50	All Saints	37	3
54	St. Mary	19	2
57	St. Mark	53	4
59	Holy Spirit	52	3
63	St. Vincent	40	3
64	St. Mary's Sch. for Deaf	15	3
68	St. Margaret	21	2
69	St. Michael	22	2
72	St. Ann	16	2
76	Assumption	17	2
82	St. John Gualbert	12	2
84	Lady of Lourdes	39	2
105	St. Mar's Sch. for Deaf	25	2
131	I. Heart of Mary Home	24	2
139	St. Mary Magdalene	24	2
152	St. Francis Xavier	17	2
202	G.R.C. Orphan Asylum	15	1
209	Blessed Trinity	24	2
218	Lady of Perpetual Help	22	2
228	St. Luke	37	3
235	Holy Angels	18	2
236	Holy Angels	14	2
252	St. Thomas Aquinas	13	2
262	St. Stephen	35	3
264	St. Thomas Aquinas	15	2
273	Assumption	27	3
295	St. Mary's Sch. for Deaf	15	2
319	Lady of Loretto	20	2
350	St. Rose	24	2
352	St. Luke	25	2
385	St. Joachim	20	2
397	St. Michael	27	1
405	Im. Heart of Mary Home	16	1

Total number of Troops, 44

1125

98

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

CAMP FIRE GIRLS IN CATHOLIC PARISHES

In becoming a Camp Fire Girl, the member states:

"It is my desire to become a Camp Fire Girl, to serve God and my country, and to follow the law of the Camp Fire which is 'Worship God, Seek Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy'".

This recognition of the spiritual influence in the lives of young girls is basic in the philosophy of Camp Fire and makes it readily adaptable as an integral part of the Catholic Youth Movement.

Camp Fire Girls are urged to do everything for the glory of God.

Official Catholic approval was given to the Camp Fire Girls by Bishop John A. Duffy, Episcopal chairman of the N.C.W.C., Youth Department, in a letter to Mr. Lester F. Scott, National executive, Camp Fire Girls, Inc., 88 Lexington Avenue, New York, in 1943.

At the present time Buffalo Catholic Parishes have a total of ten units with 194 active girls, 33 leaders. There are 5.27 girls per leader. Only four parishes are represented for a percentage of .055 of the parishes registered in the Buffalo Catholic Youth Council.

The Buffalo Executive Secretary, Mrs. Gladys Carr, plans an important expansion program in Catholic parishes within the next twelve months.²⁸

(28) Information contained in a letter to Joseph Deluhery dated Aug. 14, 1946, from Mrs. Gladys Carr, 110 Pearl Street, Buffalo 2, N.Y.

TABLE No. 8

CAMPFIRE GIRLS IN CATHOLIC PARISHES IN BUFFALO			
BLUE BIRDS (For Girls 7-9 years of age)	LEADERS	SPONSORS	GIRLS
St. Joseph	2	2	24
St. Thomas Aquinas	2	1	31
Total Units 2	4	3	55
Total Membership 2 units with 62 members			
CAMP FIRE GIRLS (For Girls 10 - 14 years)			
Blessed Trinity	2	1	18
St. John the Evangelist	2	1	8
St. John the Evangelist	1	2	21
St. John the Evangelist	2	2	19
St. John the Evangelist	3	1	21
St. Joseph	1	2	22
St. Joseph	3	1	12
St. Thomas Aquinas	1	1	18
Total number of units of Camp Fire Girls 8			
Total number of units of Blue Birds 2			
Total number of Blue Birds and Camp Fire 10			
Total number of sponsors (both groups) 14			
Total number of leaders (both groups) 19			
Total number of girls (both groups) 194			
Total membership 227			
in 10 units.			
Parishes represented 4			
Percentage of parishes with units055			
Number of girls per leader 5.27			

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The development of Holy Name work among Catholic youth is one of the pleasant and gratifying phases of Holy Name growth in recent years. The Society has exerted considerable influence in the religious and recreational life of the Catholic adolescent. The Holy Name idea has spread among youth and has done much to give youth the ideals of clean and reverent speech, personal sanctification and cooperation with the clergy.

The Junior Holy Name is a source of recruits for the adult branches of the senior parish Society. National headquarters has issued a manual that gives to directors plans for a varied and balanced program for the youthful members of the Society.

The Senior Holy Name Society and the Junior Holy Name Society are basic organizations for the initiation and continuance of activities in Catholic Youth work. In Buffalo boys from the eighth grade and up are usually admitted to the Junior Society, while boys in the junior or senior year in high school are often admitted into the Senior group.

The new constitution and by-laws of the Buffalo Holy Name Societies provides for the "...promoting of the welfare of the Catholic Youth Council".²⁹

(29) Diocese of Buffalo, Constitution and By-Laws for Diocesan Union, Holy Name Societies, Buffalo, Diocese of Buffalo, 1945, p. 3

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When the Senior groups have Communion breakfasts, the Junior group is usually invited. A speaker or other attraction is scheduled so that there will be an appeal to both groups. Of course, there is some overlapping of youth groups and many times it works out so that the membership list of the Boy Scout troop is almost identical with that of the Junior Holy Name Society.

In a study of the Junior Holy Name groups in Buffalo it was found that 60 parishes claim Junior Holy Name Societies for a total membership of 2800. This gives 83.3 per cent of the Buffalo parishes having Junior Societies with an average membership of 47.

The activities of the Society will be discussed under the six headings that comprise the Catholic Youth program.

No great pressure is urged upon boys to become members of the Junior Holy Name Society. It is felt by senior members of the Society that young boys will do well by being active in the C. Y. C. activity of their choice and by so doing when the proper time comes these young men will naturally become members in the most logical parish group, this being the Senior Holy Name Society. The Senior Society realizes that some young lads eligible for the Junior Society are still wanted at the children's Mass.

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Sometimes the terms concerning the correct titles for the correct age groups of the Sodality of the Blessed Virgin Mary and the Children of Mary are misunderstood. It may be well to point out that generally speaking the Sodality of the Blessed Virgin consists of those who have reached an age equal to that when the average person receives a high school diploma, while the Children of Mary is composed of young girls from the seventh grade age group through the high school years. Both the Sodality and the Children of Mary really constitute the basic group from which most of the girls' activities in the Catholic Youth Council should spring. The policy of making the older members of the Sodality responsible for the operation of the Children of Mary activities should meet with success. The Sodality and the Children of Mary constitute an association approved by the Holy See. The principal purpose of the group is to promote love and filial reverence toward the Blessed Virgin Mary. In Buffalo sixty six parishes claim either a Sodality of the Blessed Virgin Mary or a Children of Mary Society. The average membership of this group is listed as 45.3.

Special activities of this group are similar to those listed under the Religious Heading of the program outline which follows later in this chapter.

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Dramatics

Dramatics constitute a rich culture, teaching valuable lessons in social cooperation, developing poise and confidence, and incidently may be used to provide revenue for other parts of the Catholic Youth program.

Essentially a seasonal activity the dramatic groups in the Catholic parishes of Buffalo usually start their program around the first of the year, with all their efforts and talents pointed toward the one act play contests that will eventually decide the diocesan championship.

The winner for 1946 was the dramatic club from All Saints parish with the Blessed Trinity parish winning second honors.

Thirty parishes claim dramatic clubs and enter their clubs in the C. Y. C. one act play contests. The average number of members in the thirty clubs was sixteen.

Parishes usually have their one act plays on Sunday evening in the parish hall. These dramatic presentations have grown in popularity and the coming year promises to see more plays produced by groups of young Catholic people in Buffalo than ever before.

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Rev. Joseph Schieder, who received his Doctorate in Philosophy from the University of Ottawa, formed a most interesting group of young Catholics in Buffalo in 1942. The name of the group is the "Scroll and Cross Club" and contains representatives from all of the public academic and vocational high schools in Buffalo. There is a threefold aim established by the group:

First: to promote membership in the Confraternity of Christian Doctrine.

Second: to promote membership in Catholic Youth Councils and parish organizations.

Third: To promote Catholic leadership among the members of the Club.

Events staged by this group are numerous, the outstanding one being the All-High Social held each Thanksgiving night in honor of the football team that wins the Harvard Cup, title cups among the public high schools of Buffalo. All of the members of the winning team are the guests of the club that night as are captains of all of the other teams in the city. It is a highlight in the social life of teen-age Buffalo.

Other activities of the club include regular Communion Sundays, annual retreat, picnic, hayrides, Mothers' Day breakfast, Easter Prom, and production of a fine annual yearbook.

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The first indication received by the clergy of the plans to be later effected with relation to the development of a program for youth in the Buffalo diocese came in the summer of 1941. At that time Msgr. Leo R. Smith selected a number of parishes to be organized as an experiment on the plan that was later to be used in the Diocese of Buffalo.

Assistant priests from these few parishes were given a week's training course in Nardin Academy, the course being conducted by Rev. Paul Tanner, then director of the N. C. W. C. Youth Department.

The course contained the fundamental material of the philosophy, principles, programs techniques and methods of Catholic Youth work. Father Tanner also added material that he gained first hand as director of the C.Y.O in Milwaukee.

From that time to the present the parish youth directors have attended the annual training course for sponsors. Virtually every priest now associated with the youth of his parish has attended one of these courses. When the second training course for sponsors was held in 1942 the youth directors of the new parishes to be added to the program, attended this sponsors course.

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From time to time new youth directors have been added to the growing list and these young priests also attended the sponsor's course. In addition to the course, the new youth directors are given some help in the form of a seminar conducted by the diocesan youth director.

All diocesan parish youth directors meet twice each year for luncheon followed by an intensive session at which times plans are formulated, questions answered, ideas exchanged and inspiration given.

The Seminarians receive training in both Niagara University and St. Bonaventure's Seminary. Formerly courses were given by Father Paul Tanner, and later by the current director of the N. C. W. C. Youth Department, Rev. Charles T. Birmingham, but this year a five session course will be given under the leadership of Rev. Joseph McPherson, present Buffalo director of the C. Y. C.

A Sponsors Course has been held each fall since 1941. Many adults have attended all of the courses because of the new material available each year. Emphasis is placed, however, on the attendance of new sponsors. The Course includes background material on the objectives of the program, the psychology of youth, and development of the six phases of the C. Y. C. program.

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Other meetings of sponsors are held during the year to give new information, to provide for an interchange of ideas and experiences and to receive training in any new material or methods that may have come into use since the last meeting. The Diocesan C. Y. C. will also send a member of its faculty to any parish that requests it either for one night or to conduct a short intensive course there.

Following the Sponsors' Course each year the training of the youthful members of the parish C. Y. C. takes place under able leadership. The course held in October 1946 contained major headings as follows: Spiritual Aspects of the program; Plan of Organization; Duties of Parish Youth Council Officers; The Parish Youth Council; Divisional Relationships; Conducting Meetings; Program Planning; Relationships with the Youth Director; Sponsors, Pastor and other parish organizations.

These courses are usually conducted in the fine new Canisius High School, a Jesuit preparatory School. This school is centrally located in Buffalo, being on Delaware Avenue, the main connecting street to several outlying suburbs. Because of the ease in reaching the school not only from Buffalo parishes but also from suburban ones this past year's attendance was gratifying indeed.

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A fine parking lot adjoins the school which is another reason why people readily agree to come. For many it was also their first opportunity to visit the fine new school building.

This chapter has indicated activity groups claimed by various Catholic parishes in Buffalo. Many youth groups fail because of the complaint that "there is nothing to do". In Buffalo parishes the reverse may almost be said to be true because there are so many activities planned that often disappointment comes to a particular group because it cannot take part in all of the services offered.

It is true that nationally recognized groups such as the Boy Scouts, Girl Scouts and the like have plenty of program material available to them from national and local headquarters, but this material is such as will suffice for a group in any type of meeting place. The Buffalo diocese provides additional and special material so that the Supernatural may be added to a natural program.

These special program suggestions come under six main headings in the Buffalo Diocese; Religious Division, Cultural Division, Civic Program, Social Division, Athletic Division and Hobbies Division.

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The purpose of the religious division is to make for real Catholic Action among the youth of the Diocese. Effort is really made to put action into the Catholic Action program. Among the major duties and practices that are suggested by the Youth Department are the following:

Make the Nine First Fridays as a project.

Have private Memorial Services on All Souls Day.

Make a Triduum to St. Joseph.

Attend Lenten Devotions.

Organize a weekly Youth Holy Hour.

Make individual daily visits to the Blessed Sacrament during Lent.

Take part in monthly Communion and Breakfasts.

Have special occasion Communion breakfasts - Mothers' Day Fathers' Day, etc.

Make a Pilgrimage to a nearby Shrine.

Make a private week-end retreat for success in school examinations.

Make a Triduum to the Blessed Mother.

Make individual visits to the Blessed Sacrament before each meeting of the club, troop or society.

Take an active part in the annual October Youth Retreats.

Attend the annual Youth Leaders' day of Recollection.

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Include religious quizzes of various kinds in the program.
 Secure able Catholic leaders to give talks before the group
 Have the priest give demonstration-use of missal, Mass vestments, Sacrament of Extreme Unction, etc.
 Have debates on and discussions of topics such as "Do Patriotism and Catholicism mix?".

Many activities are listed for those young people who enjoy taking part in parochial service. Some activities that have been reported by Buffalo parishes include:

Aiding in conducting a Junior Holy Name membership Drive.

Maintaining the pamphlet rack for the parish. In one parish (St. Luke's) those who do this work are called pamphleteers.

Assist in the work of the St. Vincent de Paul Society.

Print and distribute the parish weekly bulletin.

Sponsor a parish Catholic Press display during Catholic Press Month which is February.

Assist in the Catholic Charities campaign.

Collect funds and religious articles for missions. Caution must be used, however, in allowing children to handle money because of the temptation involved.

Help keep up the parish property. Clean church before Christmas and Easter, mow lawn in the summer, shovel snow in the winter, etc.

It will be noticed that all of the religious activities mentioned can be performed by any of the groups that belong to the Catholic Youth Council.

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In the Scout troops patrols can take on any or several of the above mentioned activities as patrol projects. In the Junior Holy Name Society individuals can do their bit to aid in doing good for their parish and incidently for themselves.

The aim of the whole Catholic Youth Program is primarily religious as explained in the first chapter of this thesis so leaders must ask themselves, no matter what the activity, "in what way does this special activity further the apostolate".

The cultural division of the program offers many opportunities for members of youth groups to enrich their lives by taking active part in public speaking, music, dramatics, quiz programs, and journalism.

Among the discussion topics used in Buffalo in 1945-46 were such topics as:

How can our organization be improved?

The value of newspaper and radio publicity.

Strikes in industry.

Why attend a Catholic College?

Various parishes imported speakers from many sources and there was scarcely a leading Catholic layman who was not called upon sometime during the year to take part in a C.Y.C. program in some city parish.

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Members of the parish federation arranged a variety of cultural entertainment for their own groups during the year, and in some exceptional cases repeat performances were given by request for some other parish C. Y. C. groups. Glee clubs, one act plays, minstrel shows, amateur hours and mock radio programs all came in for their share of glory and fun.

Another cultural project of interest in Buffalo includes tours to well known places. Visits were made to many places this past year by youth groups and the following seem to be the favorite places; Museum of Science, Historical Building, Buffalo Zoo, Buffalo Airport, Hotel Statler, Broadcasting studios, New York State Park, and the large airplane factories.

The civic division of the program adds much to the lives of those who take an active part in it. Joining with community groups to celebrate or commemorate famous days teaches the value of community cooperation and the value of working together as a team.

Aiding in programs of value to the National health also forms a part of the work of the members of the civic group. The St. Vincent de Paul Society, the March of Dimes, the Red Cross, Catholic Charities, have all been aided by the efforts in their behalf given by Buffalo members of the C. Y. C.

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Other activities of a civic nature in which members take part include debates on civic topics, guest speakers with civic interest as their subject, quiz programs, and training in the correct use of Parliamentary law.

The social division of the C.Y.C. program is, of course, one of the most popular among the youthful members for it really consists of fun for fun's sake. Social activities run the whole gamut of entertainment but is kept on a high moral level. Socials, parties, picnics, excursions and hayrides head the list in order of popularity. The highlights of Buffalo's C. Y. C. social program are the annual C. Y. C. picnic at Crystal Beach and the Scroll and Cross All High Dance in Buffalo's finest dance hall. All youth groups give about one fifth of their time to social activities.

The Hobbies Division of the C. Y. C. concerns itself with craft work of various kinds, collecting clubs (such as stamp clubs) artistic works including drawing and photography, and special clubs (such as operating an amateur radio station). Boy Scouts and Girl Scouts spend much of their time on such hobbies and enjoy the activity very much. Older members of the C. Y. C. carry on such

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activities in their own homes where they have more privately owned equipment.

Many Scout troops have their own workshop for the use of their members. Five parishes indicated that they have workshops available to all groups of the C. Y. C.

The Athletic Division of the program is apt to be one that receives too much attention especially if the director of the parish activities is a former athlete himself and this is the case many times. Adolescence is a period of purposeful, skillful physical activity and is a time of great energy and of notable bodily development. The C. Y. C. believes like other groups in the world that a "sound mind in a sound body" should apply to C. Y. C. members so team games and competitive sports form an integral part of the program. Nearly a thousand teams of all kinds including table tennis, softball, basketball and other team sports engaged in the well conducted C. Y. C. program during 1945-46. The winners of the various final contests are listed in the appendix of this study.

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3. Equipment

Judged by standards set up by the National Recreation no group in Buffalo has sufficient equipment to properly care for the number of persons who wish to use it. This is also true of Catholic parishes where often schools have been built without any regard for playspace for those who attend the school. The program that a C. Y. C. group can maintain depends to a great extent upon the facilities available for use.

In questioning leaders in C. Y. C. work this investigator found that practically all pastors are quite ready to allow the youth of the parish to use the equipment there. Seldom is any charge made for light, heat or cleaning. With the C. Y. C. now on a firm footing in Buffalo these matters are considered as part of the parish expense.

In this study a check was made on the following fundamental items of equipment and facilities of the Buffalo parishes that are in the Youth Council:

1. Auditorium
2. Stage
3. Smaller meeting rooms available to C. Y. C.
4. Kitchen

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5. Bowling alleys

6. Piano

7. Motion picture machine, equipt for sound.

8. Outdoor play space.

This research revealed that seventy out of seventy two parishes in the C. Y. C. have an auditorium of one kind or another that may be used for mixed socials, parties, breakfasts, dramatics and the like. The combined capacity of the halls or auditoriums in the C. Y. C. parishes is 24,575 giving a total floor space of 245,750 square feet. The median auditorium has a capacity of 270, allowing ten square feet per person. 30

For the most part the halls are clean and well aired, and are furnished with modern lighting systems. Only a few of the parishes still use halls in the basements. Some parishes have fine modern lyceums completely furnished with almost every device that youthful groups could wish for. St. Gerard's parish is outstanding in this respect.

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- (30) Each auditorium in Buffalo is required to have a permit issued by the City of Buffalo. Before the permit is issued a floor plan must be submitted and the capacity is marked on the permit based on one person for every ten square feet of space. This capacity is then checked by the Fire Department at large affairs for safety's sake.

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It was found that 58 of the seventy two auditoriums have stages that are suitable for guest speakers, dramatics and the like. This gives auditoriums to 97.9 per cent of the C.Y.C. parishes, and of those who have the auditoriums, 80.9 per cent have good stages.

In nearly all cases the rectory keeps a schedule of clubs that use the auditorium in order to prevent a group that have a right to it being denied the use of its regularly scheduled night and also to know the proper group to contact in case damage is done, doors left unlocked, or because of failure to turn off lamps.

Just as the army travels on its stomach, it may also be noted that often the mere mention of food means a banner turn out in youth activities. Senior Holy Name Society presidents all know that when a breakfast following the Communion Mass is announced the turn out for Communion is almost fifty per cent better than when no breakfast is served. It doesn't seem to be the actual food that causes the attraction but rather the opportunity for social intercourse with friends and neighbours.

Buffalo parishes are well equipt with fine kitchens, complete with coffee makers, silverware, trays, dishes and linens. Seventy out of seventy two parishes have kitchens for a percentage of 97.9. Two parishes reported more than one kitchen. In most cases the kitchen is adjacent to the main hall or auditorium so large groups may be served efficiently.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

Small meeting rooms are almost a must for the successful carrying out of a good C. Y. C. program because executive board meetings, Scout officers' meetings, leaders' training courses, sponsors' meetings, discussion groups and others can often do better work in a small room than in a large one. This, too, leaves the large hall for large units like the Scout troop which may be meeting on that particular night. There is also a saving in light and heat, and a smaller room lends courage to the meek to speak and take an active part in the meeting.

Sixty four of the seventy two parishes have at least one smaller meeting room while several parishes have four, five or more rooms that may be used for Catholic Youth purposes. The figures shown in this study do not include any classrooms in parochial schools. As a matter of principle this writer does not favor the use of classrooms for C. Y. C. work for several reasons:

1. the meetings are likely to seem too much like school and hence lose some of their pleasantness;
2. The day school teacher doesn't like to have her room upset, complaints from teachers and students alike are almost certain to follow a C. Y. C. meeting in a classroom
3. The seats rarely fit so much attention to the work at hand is lost.

There are 149 small meeting rooms in Catholic parishes in Buffalo for an average of 2.06 per parish, eight parishes not having any small meeting rooms.

Twenty four parishes have bowling alleys with the total number of slides being sixty three. These parishes are most considerate of those neighboring parishes which do not have alleys and in many cases C. Y. C. bowling leagues furnish much fun and friendly competition for members.

A piano is considered a necessary adjunct to an auditorium and is important in planning nearly all civic and social programs. It was found that seventy out of seventy two parishes have pianos available for youth use while several parishes have as high as three or four pianos that are ready for service.

A few parishes indicated that they had special equipment such as pool tables, special card rooms, but the number of such parishes having this type of equipment was considered too small to have any great effect on activities of the Buffalo youth as a group.

Many parishes divide the time allotted to meetings by scheduling a mothers' club meeting to take place in the parish hall as soon as the Cub meeting has been dismissed.

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Only twenty one parishes own motion picture projectors and screens for the showing of sound pictures. Many of the other parishes, however, stated that they knew where they could obtain one whenever one was needed. There are fine educational and entertaining pictures now available and the parishes which own machines use them frequently much to the enjoyment of the youth groups.

Outdoor space available to youth is needed if an outdoor program on church property is planned. Many youth groups wish to stage contests, games, festivals, lawn fetes and other athletic and social activities out of doors.

Forty five parishes have outdoor space available in various size parcels, the average being about 100 feet by 200 feet or 20,000 square feet for each of 45 parishes. This would give a total for the Catholic parishes in the city of about 900,000 square feet or about 90 square feet of play space for each member of the youth group in Buffalo.

An overall picture of facilities in Catholic parishes in Buffalo indicates that they are as well equipt as any building of other religions in Buffalo and compare favorably with those of any diocese in the United States according to priests and laymen alike who have in the

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

past been active in other dioceses. So with few exceptions if the Catholic Youth Program should fail it won't be because of the lack of physical facilities available to those who sponsor or make up the groups.

Available for use by Catholic Youth groups is a great array of facilities owned by the City of Buffalo. Many of the C. Y. C. athletic activities take place on city owned ball diamonds, basketball courts and buildings.

The City of Buffalo owns 10 large parks with an area of 1060.29 acres exclusive of playground space, and in addition to these are thirty one playgrounds, six wading pools and nine swimming pools. One large bathing beach is owned by Buffalo.

In addition to the large centrally located Buffalo Public Library there are fifteen branch libraries open at convenient hours for the use of the public.

Several public buildings provide special exhibitions and demonstrations from time to time and are often given a definite place in the schedule of the program makers in the C. Y. C. These include the Historical Building, the Albright Art Gallery, the Museum of Science, Kleinhans Music Hall and others.

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The County of Erie and the State of New York also provide county and state parks and other educational and recreational facilities that are readily accessible to Catholic groups as well as to others.

Nearby Crystal Beach (Ontario) is the best known summer resort near Buffalo and each year the annual C.Y.C. outing is held there. In 1946 it was estimated that nearly 20,000 Catholic youths took part in this annual outing at Crystal Beach.

Summary of Chapter Three.

The Buffalo Catholic Youth Council follows as nearly as possible the principles and program as suggested by the Youth Department of the National Catholic Welfare Conference. In organization and operation the national plan is followed with much success.

With every neighborhood parish taking part in the youth program Catholic Youth activities are available within easy walking distance to the 90,000 members that make up the youth population of the parishes of Buffalo. At present about one third of the group or 30,000 are taking advantage of the activities offered. Activities are planned for various age groups so that no age group has been neglected.

A DETAILED STUDY OF CATHOLIC YOUTH WORK IN BUFFALO

The physical facilities of the Buffalo parishes compare favorably with those available in non-Catholic churches of Buffalo and with Catholic parishes in other dioceses besides Buffalo.

A study of the organization, program and facilities of the youth work in Buffalo indicates that it is on a firm foundation and gives good promise of continuing to flourish.

CHAPTER IV

THE ATTAINMENT OF YOUTH COUNCIL AIMS

Just as retreats are planned so that people can backup a bit from their everyday work, survey the purposes for which God made them and ask themselves if they are doing everything to the best of their abilities to know God, to love Him and to serve Him in order to be happy with Him in the next world, youth leaders, too, should periodically make a pause in work, ask themselves to restate the purpose and aims of Catholic Youth Activities, and to examine their own programs to see to what extent these aims and objectives are being kept in mind and to what degree they are being achieved.

The triple Apostolate; the Apostolate of Conversion; of Sanctification; and of Social Institutions must ever be kept in mind when talking of aims and objectives of Catholic Youth Activities.

Frequent checks on relationship of program to objectives and purposes are of value to youth leaders. They act somewhat like blinders do on a horse; they help to keep youth programs from straying off the highway into the fields that are forbidden.

THE ATTAINMENT OF YOUTH COUNCIL AIMS

Essentially the Catholic Youth Program is a spiritual program. Without its spiritual objectives there can be found but little reason for people spending thousands of hours and dollars in just giving youth a good time for a goodtime's sake.

No matter how varied be the groups to which Buffalo Catholic Youth belong all should show as the firm and ever present common basis of their varied programs, one essential bond of union; namely, the Apostolate. This must be the main source of inspiration for organized Catholic youth. The main purpose of any group is not to win a basketball title, a Diocesan dramatic award, or to produce more Eagle Scouts than the neighboring troops. Indeed, they should not give the impression of being primarily such. The spiritual purposes of these different parish groups must always be kept in mind, so that the youth do everything in their power to enable their fellow youth to know, love and serve God as He wishes to be known, loved and served; to reach the highest state of personal sanctification possible; and to work hard for the improvement of present social institutions.

THE ATTAINMENT OF YOUTH COUNCIL AIMS

Because the Catholic Youth Movement is essentially a spiritual one, the task of finding a suitable measuring stick is not an easy one. It is not a simple matter to measure the degree of spiritual advance that a group of young people makes from the time that a particular youth group is formed, over the advance that they would have made if there were no youth group services available.

Probably but very few members of youth groups can say: "I am now twenty per cent better than I would have been if I had not joined the parish youth group". Such a condition could be possible only if the person could live over the same period of life twice; one in the youth group, and one as a non-member.

However, if a young person feels that he is better for having taken an active part in a particular program, then there is every indication that he is better. People judge the value of a sermon or a retreat by what they feel they get out of it.

There are certain elements that should be found in every worthwhile Catholic Youth program. If anyone of these elements is lacking, it is safe to say that the program is lacking something that is vital to it.

THE ATTAINMENT OF YOUTH COUNCIL AIMS

The elements are ten in number:

1. IS THE PROGRAM CATHOLIC? Does any particular youth program that is being carried on in a parish tend to make the members of that group better Catholics, and does the program help other people understand things Catholic?
2. IS THE PROGRAM SOUND? Does this program answer the needs of youth? Is it a program such as they want? Does it have the interest of youth? Interest is the basis of nearly all learning so without youth's interest the program bids well to fail from the beginning.
3. IS THIS PROGRAM REASONABLE? Is the program "over the heads" of the members? Is the program of such a nature that the youthful members can handle it themselves? Do they have the ability to handle the planning and operation of their own program?
4. IS THE PROGRAM FEASIBLE? Is the program practicable from the standpoint of physical equipment and adult sponsorship? Examples: It would not be wise to teach twelve year olds how to drive a car, for the law forbids any under 17 from driving in New York State. A small parish should not bring in some attraction that would charge so much that the group could not meet the expenses involved.

THE ATTAINMENT OF YOUTH COUNCIL AIMS

5. IS THE ACTIVITY ATTRACTIVE? Does the activity under observation catch and maintain the interest of youth?

Is it something that youth themselves want to do?

6. IS THE PROGRAM CONSTRUCTIVE? Will the activity work a wholesome influence for good in those who take part in it? Will it help train for intelligent fellowship and leadership?

7. IS THE PROGRAM INCLUSIVE? Are there enough organizations in the parish so that there is an attractive place for each young person in the parish? Is the program planned in such a way that it will afford maximum participation for all youth of the parish, thus avoiding the danger of creating just a few stars?

8. IS THE PROGRAM BALANCED? The parish youth council must keep in mind that there are six divisions of activity, religious, cultural, civic, social, hobby and athletic, and that all must be given their proper emphasis in the program. Too many priests would like to have just the religious side stressed, while too many young people would like to lean more toward the athletic or social side of the program.

9. IS THE PROGRAM FLEXIBLE? Experienced youth leaders and teachers who make lesson plans say to always make a written plan of the work ahead, but do not hesitate

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to put it aside if something more important appears at the last moment. If a sleigh ride is planned, and alternate program should be mapped in case there is no snow.

10. IS THE PROGRAM SEASONAL? Everything in its place is a good rule to follow. The time to run a football clinic is just before the start of the football season. The time to run a youth's retreat is that time of the year (usually the late Fall) when it is nicer to be inside than out, yet nice enough outside so that it will not keep people at home.

The C. Y. C. program may be checked against the ten points listed as requisite to a worthwhile Catholic youth program with the following results: The first question asks if the program is Catholic, and if the program of activities helps to make members better Catholic and does it aid other people in having a better understanding of things Catholic? The answer to this question may be found in the activities of the groups themselves. The Sodality of the Blessed Virgin, the Children of Mary, the Junior Holy Name are primarily spiritual groups with their avowed first purpose that of carrying out the work of the apostolate. While at times the above mentioned groups do have a social, civic or

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athletic program yet the warp and woof of their program is spiritual in purpose, and activity. There can be no question about the Catholicity of these groups.

In Scouting (both for boys and girls) the meetings are usually opened with a prayer and closed with the following benediction: "May the Great Master of all good Scouts be with us until we meet again". Members of Boy Scout troops aid in performing many parochial good turns like cleaning the snow from walks, raking leaves, cleaning the church and school, etc. Both groups usually have a monthly Communion day, and for boys the "Ad Altare Dei" is a goal that is sought for by all Scouts. The requirements for this award are listed in the appendix of this study, but it may be well to mention that this award is a very well made Cross on a ribbon that is presented to the Scout by the Bishop of the Diocese for successfully performing certain religious duties.

The athletic teams are usually made up of young men and women who are known to be doing their best to maintain high standards of personal living. In basketball, no game is started without a prayer by members of the teams. This custom of starting baseball and football games with prayer has now spread so that practically all public school teams made up of boys of various religions,

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and in some cases boys who do not even know what church they are staying away from are starting their contests with opening prayer.

Father Morrissey ³¹ said in a talk to youth leaders in Buffalo in 1946: "Recreation can be prayer just as truly as the formal address to God usually understood by the word 'prayer'".

Athletic clubs in the C. Y. C. program provide another interesting way of having members give an open profession of their faith. Many of the parish athletic teams have purchased sweaters that proudly and boldly proclaim via the printed or woven emblems on the sweaters, that the wearer is a member of the C. Y. C. of a certain parish. Sometimes the sweaters bear the words somewhat as follows: "City C. Y. C. Champs, Lady of Loretto". Being active members of a parish C. Y. C. is now just taken for granted by many Catholic people.

To measure, however, the exact amount of spiritual improvement in an individual because of his athletic ability

(31) Rev. John J. Morrissey, O. M. I. Instructor in Holy Angels Collegiate Preparatory Institute, Buffalo, N.Y.

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in the C. Y. C. is difficult.

Some feel that the real test of the Catholic Youth Program may be measured by the increase in the number of Holy Communion received over the average for a number of years before the youth program was really under way.

In Buffalo, however, that brings complications into the picture for the C. Y. C. program really swung into action in 1941, and that was the year United States entered the war which turned all of our lives upside down. Buffalo parishes had a great influx of people from the outside who came to work in war industries. Others claimed they could not receive Communion as often as they would like to because of their hours of work. The change in regulations from fasting from midnight caused some change in Buffalo Catholics.

But the main difficulty in rating the C. Y. C. program on the basis of increased number of Holy Communion received comes from the fact that there is no separate count kept of childrens' Communion, youths' Communion, and adults' Communion. The number of Communion received cannot be used as a very reliable yardstick because of change in conditions in Buffalo and the impossibility of keeping accurate count on what

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groups of parishioners receive Communion most frequently.

One priest suggested that only God Himself can really accurately rate the C. Y. C. program and evaluate its worth because the fundamental aims and objectives of the C. Y. C. program are essentially spiritual, and it is only God Himself who can tell the advance in spirituality in an individual over a given period of time.

One parish at least has increased the number of its members in attendance at the Confraternity of Christian Doctrine classes that are open to released time students from public schools. This particular parish will not allow anyone to take part in C. Y. C. activities unless he or she is regularly attending the released time religious classes.

This system, too, has a danger and that is apparent when some person not only refuses to attend religious classes, but because of that is also barred from participating in parish youth activities. It can be seen how such a rule might work both ways, in one case doing good for the individual while in another case closing forever the door on a youth who, if allowed to take part in parish C. Y. C. events, might be induced

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over a period of time to voluntarily return to religious classes. So parish youth directors have to be careful in establishing any rules that might harm a youth.

The program appears to be sound because it does answer the needs of youth. At least for those who take part in it, the C. Y. C. program seems to be the type of program they want. Of course this does not answer for those who are not taking part in the activities. The whole program appears to be sound because it is built on a sound foundation based on principles laid down by the Youth Department of the N. C. W. C. What these young people are getting is not just a veneer, but rather a real foundation upon which to build.

Because the youngsters plan and operate the program themselves it is bound to be reasonable. Young people know their limitations and keep within the limits of their abilities. There are evidences of some very fine junior leadership coming from the C. Y. C.

The program is feasible because the parish priest, who is the youth director, keeps his eye on the plans of the group to see that it does not plan something more than it can handle, and because the members themselves in their youth leaders training courses have been cautioned against overstepping their capacities.

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As a result the plans of most of the parishes are modest and well within the range of successful operation. While many parishes have had socials, this investigator has not found one parish that imported a big name band to supply the music. Boys and girls appear to enjoy local talent just as much as that furnished by nationally known bands.

The answer to whether or not the program is attractive can best be answered by a study of attendance figures.

In evaluating the Catholic Youth program in Buffalo one of the questions to be answered concerns the percentage of the Catholic youth population taking advantage of the program of activities.

In the answer to this question the Buffalo youth directors can be justifiably proud. Earlier in this study the Buffalo Catholic Youth group was shown to be 89,500. This group included not only active Catholics but also all of those persons who are nominally Catholic, but who don't work very hard at it. In some cases it includes those who merely know what Church they are staying away from.

Father Joseph M. McPherson, who has been intensely interested in the Buffalo Catholic youth work since

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before its inception on an organized basis, has made a real effort to determine the size of the active Catholic Youth group in Buffalo. Father McPherson was recently appointed the Diocesan Youth Director, and a careful study of available data in his office confirms his original estimate of approximately thirty thousand different individuals taking part in one or more of the activities provided by the C. Y. C.

Considering the short time that the program has been in progress this number shows at least that the activities are meeting successfully several of the check points to be used in evaluating such a program. We may fairly say that a program, which in five years draws one third of the possible membership is at least reasonable, feasible, attractive and, perhaps, seasonal.

The Boy Scouts in Buffalo have one of the finest programs of any city in the nation, and have been trying for years to reach one out of every two boys who attain the age of twelve years. So far they haven't quite reached that goal. And it must be kept in mind that they operate with nine paid executives, a well paid office staff of clerks, and are after boys at an age when they are about the easiest to interest, especially with the fine program of varied activities that Buffalo offers.

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The Catholic Youth program is trying to attract youth during some of the most difficult years to interest young people and yet, in the short time of about five years, has already reached one out of every three who are eligible to join.

There are many happily married young couples between the ages of twenty-one to twenty-five who really do not need the aid of the Catholic Youth Council for they are too busy with domestic affairs to have any extra time in which to get in troubles that beset younger single persons. In light of this fact the Catholic attendance record is all the more praiseworthy.

We may conclude the part of evaluation that concerns attendance by suggesting that while there is much to be hoped for in the way of securing the active participation of those two out of three Catholic youths who do not belong yet the present record is one of which any youth directory may well be proud.

It may be interesting to observe in the study of the Catholic youth population that a breakdown of a different type than that shown in Chapter Three indicates that grammar schools claim 27,936 children; high school age group approximately 30,000; and those of post high school age equals 31,000.

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If the one out of three ratio ran true for the whole group then there would be about 9,000 grammar school children in the program; 10,000 high school students and slightly over 10,000 in the post high school group.

In answer to the question as to whether the members of the C. Y. C. come from public or parochial schools the following will be of interest. This question can now be definitely answered in at least the case of the high schools.

In a study made of the students of ten Catholic high schools in the Buffalo area in 1945 the following information was obtained.

Eight-three per cent or 3249 stated that they were graduated from a parochial school, with 677 saying that they were not.

3481 said there was a Catholic Youth organization in their parish, while 346 said there wasn't any, giving percentages of 91 answering "yes" and 9 answering "no".

Sixty-one percent or 2301 said they were members of their parish group, while 1437 replied that they did not belong. The time of membership ranged from one week to four years.

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A breakdown on this study showed that Wednesdays and Fridays are the most common meeting nights, although someplace in the city a Catholic Youth Meeting was being held every night.

Among the most popular activities in which the students participated were the following with numbers indicating relative popularity; Athletics, 8; dances, 7; parties and social, 7; dramatics, 7; religious quizzes, 4; retreats, 4; musicales, 3; Communion breakfasts, 3.

Reasons given for not being a member with relative weights shown by numbers were: other obligations, 7; not interested, 6; too busy, 6; not old enough, 5; not allowed out nights, 4; distances, 4; no organization, 3; physically unable, 2; new in parish, 1; dislikes director, 1.

2307 students said there was a Sodality in their parish; 1055 said there wasn't any in their particular parish; Of those who answered "yes" 1778 said the Sodality was active, while "no" was answered by 466. 1162 belonged to the Sodality while 934 did not.

In answer to the question of after-school employment, which must have a bearing on all Catholic Youth work, twenty five per cent or 544 said they worked after school and averaged fifteen hours per week. 1663 stated they did not work after school.

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Eight per cent or 189 students took special class work not connected with the school in which they filled out the questionnaire. 2034 did not take special work.

It was disclosed that 30 percent or 623 claimed they did volunteer work in their parish, while 1446 made no such claim.³²

A study of the activity programs listed near the end of Chapter Three gives an indication of the constructiveness of the program. The worthwhile things taught to boys in the various branches of Scouting are too well known for repetition here, and likewise the national programs of the Girl Scouts and Campfire Girls are noted for their constructive programs. The C. Y. C. programs make a real effort to teach youngsters to do better, the good things that they are going to do anyway. And by teaching youth to do these good things better, they enjoy spending more and more time on these activities so that the danger of yielding to some temptation to do wrong is eliminated, or at least reduced.

(32) Schools included Mt. St. Mary, St. Mary Seminary Villa Maria, Mt. St. Joseph, Mt. Mercy, Holy Angels, Sacred Heart, Nardin Academy, Canisius Prep. and St. Joseph's Collegiate Institute. Study was made by Father S. Holbel and made public in this study for the first time.

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The programs of the Catholic parishes in Buffalo give plenty of opportunity for youngsters to develop latent powers of leadership and also to learn intelligent fellowship, which in the estimation of this writer is just about as important as leadership.

For the most part the C. Y. C. program is inclusive as indicated by the number of organizations that various parishes keep alive for the special interests of boys and girls in different age groups. As an example of a sample organization the average parish has the Cubs and Boy Scouts to take care of boys up to the age of about fourteen, while the Camp Fire Girls, Girl Scouts, and Children of Mary take care of the girls in the similar age grouping.

Then at the age of fifteen, boys join the Junior Holy Name or the parish athletic club which provides for their spiritual and physical welfare during free time until the age of eighteen. The girls at this age are in the Sodality, Business Girls' Club and are attending the mixed socials usually held once a month.

At eighteen the boys are allowed in the Senior Holy Name Society; act as leaders in the Boy Scout troops (one parish has 27 young men between the ages of 12 to 21 as assistant Scoutmasters); continue in the athletic

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clubs; join in the young people's mixed socials and aid in parish work of various kinds. Girls are still in the Sodality of the Blessed Virgin; they help with the Catholic Charities, act as leaders in the Children of Mary and Girl Scouts and Campfire groups, enjoy the mixed socials, aid in running the parish card parties and help the parish nuns in the school library and perform many other works that help the parish.

It must be kept in mind also that this paper is making no study of the many activities that are provided by parochial schools up to the time of graduation from elementary schools, nor of the activities provided by Catholic secondary schools. And the activities sponsored by the two types of schools mentioned are as numerous as the homework assignments are plentiful.

The Scroll and Cross Club takes some of the time of some of the students in public high schools. The annual Youth Retreat is designed to attract all of the youth mentioned in the different age groups. Usually one church is designated for every five parishes and that becomes the retreat center for that year. Each year a different church is named.

In Buffalo, a few parishes are known as national parishes with the parishioners coming from various parts

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of the city. These parishes do not do too much in the way of youth activities because of the distance to be covered by the young people. These young people are urged to join the Catholic Youth Council that is located nearest their homes. Youth work should always, if possible, have its center within easy walking distance of the child's home. This principle is well recognized by youth leaders throughout the land and is often mentioned in publications printed by the National Recreational Association.

We may say with some degree of certainty that the Buffalo Catholic Youth Council program is inclusive, not only in theory but also in operation, as evidenced by the many groups operating for the different age levels.

The overall citywide youth calendar provides many activities in the various divisions which aids in keeping the program balanced. With at least one adult sponsor appointed to handle each of the divisions of the program (the priest director always handling the religious division), assurance is given to the various parts of the well balanced plan that each division will receive its share of time and attention. Many times several divisions combine in one evening so that as many as four or five divisions of the program may be

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represented at a single meeting.

The planned written program for any particular meeting is to help with a meeting, not to keep some other good thing from coming into the program in case conditions are favorable for such an added or extra attraction. An example of flexibility was shown recently when the parish Scoutmaster had his plans for the evening all written up, but he changed them at the last moment when a group of doctors with a travelling Chest X-Ray machine visited the parish. The Scoutmaster arranged with the doctors for a talk and demonstration of the value of X-Ray equipment in modern science and all-in-all a fine meeting was provided for the members of the troop.

That the program is seasonal is attested to by a study of the various activities winners listed in the appendix of this thesis. The Youth Retreat is held in the Fall when the weather is just right to encourage young people to walk to the retreat center and yet cool enough to make them want to be inside. Correct timing aids a youth retreat's attendance. As yet Buffalo C. Y. C. do not have a football as part of their Fall Program as does New Orleans, Boston and Chicago, nor is cross country one of the activities of the athletic

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groups, but such things will come in time, and when they do they will draw a greater number of youth into C. Y. C. circles than ever before. The timing of events in Buffalo has been well done and no one has questioned the seasonableness of the program.

It is most difficult to obtain accurate information from official sources in courts as to the number of Catholic youth that is brought before the bars of justice. Much of this information is kept secret as it should be. It may be interesting to observe, however, that Mr. Timothy Regan, who is in charge of juvenile probation of the City of Buffalo, informally revealed to this investigator that in the past five years (since the C. Y. C. was started) he has not had one case of a young person come to his attention who actively took part in the C. Y. C. program of his parish. A few claimed that they belonged to a parish C. Y. C. but closer investigation revealed that for the most part they were members in name only and only came when they thought they could get something for nothing.

Judge Victor Wylagala, judge in the Children's Court, in Buffalo, stated in a letter to this investigator on November 26, 1946:

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"While it is difficult to prove by figures the beneficial results of the C. Y. C., I am satisfied that in many parishes where they have well organized, active Councils, that these are very valuable resources in directing children into activities which keep them out of any delinquent acts. It is also my experience that parishes which do not have Youth Councils know much less about the children who are referred to the court."

Judge Wylagala did point out that in 1935 the parochial schools were the source of education of 145 children in Children's Court, while in 1945, four years after the C. Y. C. was under way, this number dropped to a total of 74. In both cases this includes both boys and girls.

In 1935 private high schools (which means for the most part Catholic high schools) had only two Children's Court cases marked against their record, while even this low figure was reduced to one in 1945.

This investigator studied one parish composed of foreign born or second generation parishioners and noted the following excellent result of youth work. In 1937 this parish had sixteen of its youth in Children's Court. This number was about the average for the preceeding five years before 1937. A youth program which met all of the marks needed for a good Catholic program was installed.

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The number of cases brought before Children's Court steadily dropped until in 1945 only one youthful offender appeared in court. And this in face of the fact that juvenile misbehavior is rising generally in that part of the city.

It is not at all certain that the type of evaluation that we are searching for will be found in court records. The real thing that indicates the percentage of success of the C. Y. C. is that extra degree of willingness on the part of the individual youth to do his best to carry out Christ's wishes in every way possible.

This is most difficult to measure for the greatest improvement may come in some unkempt individual, very unsightly to us, but most pleasing in God's sight because of something in the C. Y. C. program that caused him to make a turn to the right. It is not known just what causes such a change in a person. Converts are not always certain just what it was that caused them to become Catholics. It may have been seeing people walking to Mass at 5:20 in the morning; it may have been the good example of a neighbor next door; it may have been some literature read by the convert. It may have been a combination of all or some of these things.

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So it is with youth. No one can tell just what makes the impression for good on youth's mind. Probably they are a part of all that they have met. Then more things Catholic that they meet, the more Catholic they will become.

It must not be expected in a true evaluation of C. Y. C. work that every potential member of the parish youth population should be engaged in some type of Catholic youth activity every night. Far from it. One of the main duties of youth is to aid in the home and to carry on the work of their school. Then too, children should be allowed time to just be normal and to grow naturally. If the Church tried to get the young people into too many groups we might have a nation of juvenile joiners, and certainly no intelligent person wants that to happen.

It is hoped that our young people will think of God as soon as they awaken in the morning; do their work during the day with a happy spirit that comes from a free conscience; be kind and charitable to their neighbors; help at home after school or enjoy wholesome recreation or do part time work; be nice to members of their families; about once a week take part in some recreational program sponsored by a parish unit;

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attend a fair share of religious services including
for certain Mass on Sundays and Holydays with Communion
at least once in two weeks, and really live for their
Faith and be ready if need be to die for it. There
are worse things in this world than Death.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

For nearly two years now this study of Catholic Youth activities in Buffalo, New York, has been plodding toward its goal. From the very inception of the project it has been the consistent aim of the writer to set forth the facts with the greatest degree of objectivity as possible. Indeed this very objectivity may strike some readers cold, colorless and lacking in positive conviction. The time has come to get behind mere particularist judgments and to seek for an integrated understanding of the complete picture of Catholic Youth activities in Buffalo. This involves putting the facts in perspective, establishing their interrelations, and drawing conclusions. This means that we must set down some findings, probably "point them up" at some spots for the aid of the public at large interested in youth. The principal task of this final chapter is to offer an articulated program of improved activities for the good and welfare of the Catholic youth of Buffalo of today and tomorrow.

Because of the value that is attached to this

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Catholic youth training more happiness and moral prosperity will be brought not only to the youth themselves, but to the city at large.

At this point the social scientist has somehow or other had to assume both the scholar's gown and the engineer's overalls in order to show how to activate the program, but first, however, is a summary of findings.

1. An outstanding fact to be noted is marked increase in the hours per week that young people have to themselves. The growing tendency for a shorter work week and shorter school hours and the present difficulty of youth to bridge the gap from school to job, thereby causing some involuntary idleness, has taken on a more dramatic and insistent form since the close of the war.
2. That there is a profound difference in many cases between the type of recreation that children indulge in and that in which the Catholic Church would like to have them take part.
3. That in order to help youth save their own souls by personal sanctification and to give youth the opportunity to help in the work of the Apostolate, the Catholic Youth Movement was started. Pope Pius XI said: "Today it is essential that all should be apostles;

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that is why the laity are bound to answer the call of the Church".³³

4. That the development of this Youth Apostolate depends upon a cultivated sense of personal responsibility toward one's own natural medium of life, and that the Church implies participation in her social mission.

The steps in the development of the Youth Apostolate include the seeking of fine leaders, a sort of spiritual elite', and firing their enthusiasm with the PERSON of Jesus Christ, the living exponent of God's law of love as shown by "Thou shalt love the Lord, thy God .. and thy neighbor as thyself".

6. In practically every diocese in the United States the work of the Youth Apostolate is under way with about 5,000,000 young people now actively engaged in the activities provided. The dioceses operate on the well formulated plans and principles as established by the Youth Bureau of the National Catholic Welfare Conference. Literature from national headquarters is appearing in ever increasing amounts and is aiding in solving the many problems of "selling the program" to clergy and

(33) Pope Pius XI, November 6, 1929.

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laity alike; in helping with the organization of units in diocese, deaneries and parishes; and in supplying technical information for the volunteer worker.

7. After nearly two years of careful study, plans were completed for the formation of the Diocesan Youth Council in the Diocese of which Buffalo is a part, and the Youth Movement locally started with the first leaders' course getting under way in the fall of 1941, a couple of months after Dr. Leo R. Smith outlined the plan in a talk in Niagara University. The course was divided into three parts; one for priest-parish directors, one for adult sponsors, and the third for youthful leaders themselves.

8. After five years of activity a C. Y. C. is in practically every neighborhood parish in Buffalo with youth activities available to Catholic youth from the ages of 12 to 25. Of an estimated youth population of 89,500 about one third or 30,000 are taking advantage of the programs offered in the many fields of activities.

9. The physical facilities of the parish, while not all that could be hoped for, compare favorably with those facilities of non-Catholic churches in Buffalo, and also compare favorably with Catholic parishes in other cities.

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10. The program as suggested in the fifty four page youth manual is carefully and well thought out; but is better on paper than in actual operation, the trouble being that so few people will read the manual and put its tenets into operation. Some Youth directors were found to be unscientific in their approach to the youth problems in their own parishes. It never has occurred to most of them to make a youth-fact survey of their parish in order to establish the size of their potential youth population.

The problem of "counting noses" for various groups was a difficult one indeed. Questionnaires that were mailed out with stamped and self addressed envelopes enclosed were returned promptly and accurately filled out in only a few cases. Many contained half answers that were almost worthless. Some indicated that they really never read the Youth Department Manual as evidenced by the way that they would state they had 150 on the C. Y. C. executive board. They seemed to give the impression that their idea of the C. Y. C. consisted in calling all of the youth in the parish together one night a week or a month and giving them a good time. They did not look upon the C. Y. C. as a federation of representatives of parish units but rather as an operating unit itself.

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It was found in studying the Catholic Boy Scout troops that many Scoutmasters consider the C. Y. C. as one of the enemy. It does not occur to them that the troop is always a part of the C. Y. C. program.

It was a rare Scout leader who made any claim of having read the Youth Manual. Some had never heard of it. Their impression of C. Y. C. activities appear to be that they are temporary and within a short time will not be heard of while the Scout troop will continue to flourish as in the past. In checking numbers of boys in Scouting the fact was revealed that only about one half of the Catholic Boy Scouts of Buffalo are meeting in troops in Catholic parishes. Others meet either in non-Catholic churches or in buildings of a civic nature.

Leaders of youth groups in parishes make but little effort to follow up dropped members. The leaders seem content to handle just the group that shows up for regular meetings without making any effort to find out why membership is so fluid.

A definite feeling of lack of responsibility for parish property was noticed among some members of the youth groups themselves. The attitude seemed to be "to let the janitor do it for that is what he gets paid for".

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Rooms are often left dirty and untidy, lights remain burning all night, doors are not properly locked, and other omissions are noticeable to the pastor who in some cases is not completely assured as yet that the youth movement is the best thing in the world.

This study claims to be a contribution to the literature so badly needed in the field of Catholic Youth work. It purports to be both a guide and model, furnishing the student of Catholic youth work with a detailed model on how to proceed in making a study of C. Y. C. work in any other parish, deanery, or diocese in the United States. The bibliography should be of value to those interested in making a scientific investigation into work concerning youth.

The field of study was limited to after school activities of young Catholic people. No study was made of college students' organizations, such as Newman Clubs. Neither was the Catholic elementary or high school athletic or social program included for these subjects afford material aplenty for studies alone. No study was made of the Confraternity of Christian Doctrine or releasedtime religious education classes.

Every parish youth director would receive great benefit by making a scientific study of the Catholic

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youth of his own community, and such a study would increase his interest in the work, provide a contribution to local youth literature, and enable the leaders of the parish to do a better job in guiding youth.

The main reason for submitting recommendations in this study is to point the way to possible methods that will insure an even a more successful C. Y. C. movement in Buffalo than now exists. Some of the suggestions given in this final chapter express views that have been given to this investigator by active leaders intensely interested in the Catholic Youth work in Buffalo. This study opened an avenue of expression for them, and gave them an opportunity to have stated in a scientific manner what they had been thinking about specific C. Y. C. activities for some time.

J. Edgar Hoover warns us that "The problem of juvenile delinquency hovers over practically every home in America".

Too many Catholic families feel that while other children may get into trouble of one kind or another, their own children merely by virtue of being Catholics, will never become embroiled in serious trouble. Any priest, any policeman, any school teacher can easily refute such complacency. Catholic children are human

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beings, and as such are as open to temptation as any others and court records show that juvenile troubles spare no particular religion.

Some parents look upon youth work as a sort of plaything that interests leaders and youth but that really has no basic or fundamental values.

One of the major tasks confronting the C. Y. C. of Buffalo is to educate both clergy and laity alike to the real importance of youth work. They must learn that this work is a most important adjunct to the home, Church and school.

Parents especially must be educated in the principles of the fundamental need of youth work in the case of their own and neighbors' children so that the parents themselves will not only see that their children take part in the activities so that their recreational life can become parish centered, but be also willing to give freely of their own time and money to aid the program in every way possible.

There are still many parents who are happy that their children take part in C. Y. C. activities for no other reason than it takes the children out of the house for a few hours. Some even go so far as to admit this state of mind to the members of the C. Y. C. It may not

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be amiss to suggest that a well organized series of sermons be delivered from the altars of the Buffalo churches on the fundamental concepts of the Apostolate of youth, the youth work program in the United States, conditions as they now are in Buffalo, and an explanation of ways in which parents can help in this important work.

The C. Y. C. can spend hours and weeks making fine plans, the priest-director can be an exact reproduction of the Bing Crosby-Father O'Malley type; but none of these will really provide the best youth program possible unless the mother and father of the child whom the group is striving to interest is wholeheartedly in accord with the program. The home, in some cases, is still a powerful agency in the life of a youngster.

Probably the next step that should be made would be to have pastors or someone assigned by them to conduct a potential talent search. It may be pointed out that in the South the Negro Boy Scout troops have the finest leaders in the United States for there the best leadership ability in the community strives to be allowed to serve their youngsters. A pastor should have complete information concerning education, training, special

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gifts or abilities possessed by his parishioners. Too many pastors have a few willing workhorses and proceed to ride them to discouragement and despair. If the pastor or director had a complete file of personnel in the parish then work would be light. Many priests rarely ask if the children took an active part in parish activities in their former parish. A great amount of fine talent is being wasted in Buffalo because of this lack of a positive investigation on the part of the pastor.

The short intensive training lectures now being given to seminarians is a tentative move in the right direction. But merely listening to lectures will never provide any youth director with the "know how" to operate a good youth program. It might be well to have him spend two weeks as an officer in one of the Buffalo's Boy Scout camps; work as a counselor at the St. Vincent de Paul Health Camp or take part in some youth directors' course set up by experts especially for the training of future priests. Just because a priest was a Scout during his boyhood, no indication is present that he will make a good leader in youth work. Youth leadership comes from an entirely different approach. A fundamental course in C. Y. C. could do well by having a training team

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travel the nation staging well prepared courses for the clergy of the different dioceses. The Boy Scouts are doing this with grand success. When a priest is ordained it might be well to assign him to a parish where there is a good youth program with an experienced director and give this new priest the opportunity to learn by doing under able guidance. Some difficulties are apparent in such a plan, but in the long run it would pay rich dividends.

The money spent on C. Y. C. work should be greatly increased. With a membership of approximately 12,000 the Boy Scouts in Buffalo and Erie County, staffed in the main by volunteer leadership as is the C. Y. C., receive nearly \$90,000 annually with which to operate. The potential youth group in Buffalo alone is nearly 90,000 with 30,000 active, while the remainder of the Diocese of Buffalo has thousands more, yet the entire Diocesan Youth Council staff consists of a priest-director, who also performs his duties as a priest, a lay associate director and two young ladies, one a part time girl.

The time has come to start talking dollars, not pennies, in connection with C. Y. C. activities. The associate director is so busy just being a guest speaker at various parishes that he never gets time to do any

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planning. The director has all he can do to take care of today's work today, which precludes any great opportunity for long range program work. These few workers are responsible for the entire diocese which includes the area of this study-Buffalo.

Because parishes receive the benefit of youth work would it not be fair to tax the various parishes in proportion to the potential youth group in the parish and then use the funds to have a really workable headquarters and field staff that would be equipt to render the best of service in this important field of Catholic Action?

Much missionary work needs to be done within the city limits of Buffalo. This investigator does not question the value of the noble labors being poured into mission centers in far away places on the globe, but like the story of Acres of Diamonds, some may be looking so far afield that they completely pass by the religious needs of persons, especially youth, living within a few blocks of them. There are many potential Catholics living in Buffalo who attend Mass on Christmas and Easter and then stay away the remainder of the year. There are youngsters who receive the Sacraments about once a year and when they do attend Mass they come late, stay near

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the rear of the Church, and leave early. That is their only connection with the parish.

What is needed is a youth crusade for Christ. All of the skills of the psychologist; all of the training of the social scientists; all of the latest methods in recreation and education must be brought into play to make the parish Church and school and social buildings the center of the life of the youth. Recreation leaders state that each youth is worth a million dollars. When a parish has 500 potential members of the C. Y. C. it is dealing with a \$500,000,000 institution. Certainly anything with a value like that is worth the investment of a few more dollars to protect and safeguard that great wealth. But who can estimate the value of a human soul?

This crusade for Christ wherein each member of the youthful society in the diocese does his best to further the work of the Apostolate in the way of missionary work, personal sanctification and the improvement of social institutions will come only after the majority of the youth of a parish make the parish and its institutions the center of their way of life.

In order to do this the C. Y. C. through its diocesan leaders and parish directors down to the newest member of the parish C. Y. C. must do everything possible

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to see that the local parishes have the very best program, leaders, and facilities possible. It must be kept in mind that the C. Y. C. has strong competition from other sources that are also endeavoring to attract youth. The local night club, the theatre, roller skating rinks, restaurants with entertainment added, swimming pools of the Y. M. C. A. and like attractions are all doing their best to urge Catholic youth to attend their affairs.

Just how is this work, to make the parish the center of activities, to be accomplished. It appears that there should be a reorganization or rather an expansion of the present organization of the diocesan youth movement as it is now known in the Diocese of Buffalo.

A suggested organization is shown on the following page, but must be taken merely as a tentative suggestion, and not as hard and fast recommendation.

The diocesan youth director should have priests assigned to full time youth work each handling his own part of the diocese. Buffalo should have at least two more full time priests under the present youth director. The title of the present associate director should be executive secretary. Under the priest in charge of the

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Buffalo office there should be at least five full time men and five full time women as field workers. Their duties would be manifold but generally would help to have parishes do the best job possible. A full time athletic director, not merely a gym teacher, should also be employed. He should have two assistants, one man and one woman.

Major youth groups should be represented on an advisory council that would serve to guide the diocesan director. Boy Scouts, Girl Scouts, Campfire Girls, Squires, Children of Mary, Junior Holy Name and other groups should be represented on this advisory council.

To aid the director in carrying on his work there should be an executive council composed of the leading Catholic laity in the diocese. The press and radio, commerce and industry, the city, county and state, education and recreation should all be represented on this executive board. This is so a project, when once started, will have the expert backing of all leading authorities so that the program will be well organized, properly publicized, expertly supervised and sufficiently backed by money to insure its success.

Under the executive council should be various committees that would aid in promoting and bettering the

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program of Catholic Youth. Some suggested committees are: training committee, camp committee, athletic committee, finance committee, publicity committee, retreat committee, civic committee, etc.

There is a great need for a good Catholic all year around camp near Buffalo. This camp should be run under the best of leadership and have everything offered by any other camp in the locality. It should remain open as a year around camp so weekend camping can be done by boys under Catholic auspices. What a great opportunity is being missed by not having such an arrangement! Of course, a full time ranger and assistant would be needed on the property and a chaplain would have to be of the highest type having a genuine love for children, a knowledge of camping, and out-of-door life, and one who can make friends easily and thus render the greatest good to the youngsters who would attend. This comment on camping is mentioned because of the inclusion of the camp committee on the roster of committees.

The complete organization of the C. Y. C. should be followed by a youth survey. In a general way this study has done this, but it should be done for each parish. Then a complete study of what is being now done should be made retaining that which has proven good,

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revising that which can be bettered by revision and casting aside that which is worthless.

In making the survey for this thesis the need for more organization in some groups within the C. Y. C. became very apparent. Different parishes claimed Junior Holy Name Societies, but had no officers, constitution or by-laws. Only rarely did anyone know how many were in their Junior Holy Name Society, but every then they had no roster of names, ages or addresses. The same can be said for other groups except the Boy Scouts, Girl Scouts and Campfire girls. Parish societies are very much worthwhile and are worth any time put in on them, but standards of membership concerning age, meeting attendance, etc. should be set and followed throughout the city or diocese. It may be cited, however, that the Senior Holy Name Society does plan to give much more attention to the Junior branch as soon as the senior group is functioning as well as the officers would like to see it.

The need for a paid part-time attendant in charge of parish meeting rooms, auditorium and athletic facilities is urgent in practically every parish visited by the writer. This man should have the keys to the entire building; be the first one in and the last one out;

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be trained in youth work; sympathetic to the movement, and liked and respected by the youth themselves. He should be fair, but strict in use and care of church property. This additional help would pay many rich dividends, many of which would come due as the youngsters became adults.

An assistant priest should not be held responsible for details like opening and closing a building; shutting off hot water boilers or checking to see if everything is in its proper place. His duty as parish youth director is to aid in planning the program, being an inspiration to those in it, striving to get those into the C. Y. C. who are not in it, and having enough time for some heart-to-heart talks with individuals on the nights of meetings. Then, too, many times a priest is called from his youth work to make a sick call, give instructions to some couple about to be married, and thus of necessity must be away from the building for a time. The building should always, when occupied, be under the control of a paid leader. And for the benefit of priests, especially pastors, who read this the janitor is not referred to in this study, for if the janitor could meet the qualifications needed for the work mentioned, he would not be the janitor.

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The real dividend in having such a man mentioned to handle the facilities of the parish C. Y. C. is that in giving proper training to youth themselves, at least some of these fruits or training may be retained when adulthood is reached. The writer has seen adult women hammering on piano keys in the parish clubrooms with a broomhandle; has observed women taking almost anything home with them from the church kitchen because it attracted their fancy; has seen men litter up the floor with papers, tobacco, matches and worse. Catholics, in many cases have much to learn from non-Catholic friends in neighboring churches on the subject of care of parish facilities.

Mainly for the publicity value and to show members the strength of the C. Y. C. in numbers, the executive committee, under the guidance of the director should stage at least two city-wide or diocesan-wide events a year, probably one indoors and one outdoors.

Buffalo Civic stadium holds 36,037, but another 15,000 can be handled on the infield of the stadium. This would be the ideal site for an outdoor Mass some Summer Sunday morning. The preacher should be an out-standing leader in Catholic Youth affairs, such as Father Lord, Msgr. Flannigan or Rev, Paul Tanner. The Memorial

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Auditorium can handle about 15,000 and this could be used for a really great youth rally.

Such affairs would do much to attract new members and make old members stronger ones for such a turnout would justify their selection of their youth associates. The fact that the press and radio would carry stories of their activities would also add to their interest in the C. Y. C.

Chicago and New Orleans have big citywide C. Y. C. athletic finals. A regular bowl game is played in New Orleans between the two finalists in the C. Y. C. leagues and the annual attendance is over 25,000 for this one game. Chicago's C. Y. O. boxing shows would be popular in Buffalo. There boxers attend Mass, go to Communion, get weighed in, have breakfast and then are given their eligibility card to take part in the bouts.

This study further suggests that all youth groups be broken down into units of not more than six to eight each, a sort of patrol method as used in Boy Scout work. This method has proven itself to be extremely successful in the handling of youth groups with a youthful leader selected by the group itself in charge of the unit. Each unit should be composed of a natural gang consisting either of young people who wish to associate with each

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other or made up of those who live within close proximity of each other. This method will insure greater tenure and more regular attendance in youth activities; will make even the largest group easier to handle; will bring new members into the C. Y. C. because unit members will always be on the lookout for valuable members to join their band, or patrol, or squad or nest or whatever other name these units may be called.

True democratic government can also exist by parish youth groups using such a breakdown system within their units for when each small group meets in the patrol meeting, the voice of even the meekest can be heard, and the findings of the patrol relayed into the larger meeting with proper action following.

Too many parishes do everything they can for their youth and never charge any dues or fees whatsoever.

Parishes will have better results with youth groups if some type of dues or membership fee is charged with the monies being placed into the unit treasury for activities, equipment and promotion. It is strange but true that neither youngsters nor adults appreciate things that are free. It may be that some scholarships, free memberships, parochial service in lieu of cash may be used to advantage in cases where it is a real hardship to obtain

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the money but usually someplace, somehow the membership fee can be obtained if the person really wants to join. The whole program should be made so attractive that they will all want to belong.

If parents wish their youth to meet the finest folk, have the best time, spend less money for fun, make true and lasting friendships, then the youth should be urged to become members of the parish C. Y. C.

Physical and mental health are the concern of all community leaders. Religion permeates every activity of life, and is especially interested in providing ways of achieving an abundant, rich life, lived at its highest levels-membership in the parish C. Y. C. can help in accomplishing these aims. Health, welfare, social hygiene, recreation and education in the fine art of living are all a part of the Church's business because they contribute to spiritual development and ethical maturity.

Social Action says:

"In modern society many of the actual functions connected with this total task are placed in the hands of so-called secular agencies. But the Church should never seek to divest itself of responsibility for making certain that these specialized functions are rightfully performed, and cannot do this unless it is aware of how all the other agencies in the community dealing with human problems are functioning,

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and is cooperating with them". 34

By her youth program, the Catholic Church makes better Catholics and better citizens. And so every Catholic, be he young or old, member of clergy or laity, schooled or unschooled, should do everything in his power to aid the C. Y. C. program to the fullest extent of his ability in the manner best suited to his way of life. Great will be the reward in providing wholesome activities that lead young people to Christ. The main purpose of the parishes is not to raise grass, preserve stone buildings, save on electricity and hot water, but rather provide the best and complete means of helping others to obtain eternal salvation by living as Christ wishes all to live. And to those who aid in this work, be it recalled that "Blessed are those who lead the young in the ways of truth and righteousness for they shall shine as the stars".

This thesis could close in no better manner than by quoting the Holy Father: 35

(34) Article in Social Action. March 15, 1943, p. 18.
(35) Pope Pius XII, Vatican City, Oct. 21, 1940.

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"To you, young people, We address Ourselves with ardent love and Fatherly anxiety: The present hour is the hour of devastations, but so much the more it is for you the hour of trustful and intense work for the advantage of your beloved country and of your neighbors - your brothers and sisters in the charity of Christ. Tomorrow, if the world does want to remain forever in the shadow of death, it must endeavor to repair and raise itself again on its ruins. Then will be the moment of your collaboration. What beautiful works await your cooperation. To reconstruct society on Christian bases; to bring back the gospel and its moral code to esteem and honor; to renew the family by bringing back to marriage the halo of sacramental dignity; to reaffirm, in all ranks of society the genuine notion of authority, of discipline, of respect for the social orders, of the reciprocal rights and duties of the human person. That is your tomorrow".

The Youth have been shown the light by the Church. Youth will also find that by walking toward the light, their shadows will fall behind them.

The End.

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APPENDIX

CALENDAR OF EVENTS - 1946 - 1947

September 1946

Activities

- 3 Tues. Final date for submitting Sponsors' List to Central Office
- 23 Mon. 8:00 p. m. Canisius High School, Delaware Avenue, - Sponsors' Training Course.
- 24 Tues. 8:00 p. m. Canisius High School, Delaware Avenue, - Sponsors' Training Course.
- 25 Wed. 8:00 p. m. Canisius High School, Delaware Avenue, - Sponsors' Training Course.
- 26 Thur. 8:00 Canisius High School, Delaware Avenue, - Sponsors' Training Course.
- 28 Sat. Final date for submitting Parish Youth Council Officers' List to Central Office.

Meetings

- 10 Tues. 8:00 p. m. Central Office Meeting of Diocesan Youth Council.
- 17 Tues. 8:00 p. m. Hotel Lafayette - Meeting of Divisional Youth Councils.
- 18 Wed. Parish Youth Office - Parish Youth Council Meeting.
- 19 Thurs 12:00 Noon, Hotel Lafayette - Meeting of pastors of Washington, Jefferson and Jackson Divisions.
- 25 Wed. 12:00 Noon - Niagara Falls, Luncheon meeting of Niagara Falls pastors and Youth Directors.

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- 26 Thurs. 12:00 Noon - Tonawanda - Luncheon meeting of pastors and youth Directors of Frontier Division.
- 27 Fri. Parish Hall - Parish Youth Assembly.
- 29 Sun. 2:30 p. m. - Hotel Lafayette - Meeting of Parish Basketball representatives.

October 1946

Activities

- 23 Wed. 8:00 p. m. - Knights of Columbus Auditorium - Youth Leaders' Course for Washington, Jefferson, Jackson, Taylor and Lincoln.
- 24 Thurs. 8:00 Knights of Columbus auditorium - Youth Leaders' Course for Washington, Jefferson, Jackson Taylor and Lincoln Divisions
- 28 Mon. 8:00 p. m. - Knights of Columbus Auditorium - Youth Leaders' Course for Grant, Cleveland, McKinley and Wilson Divisions.
- 30 Wed. 8:00 p. m. - Knights of Columbus Auditorium - Youth Leaders' Course for Grant, Cleveland, McKinley and Wilson Divisions.

Meetings

- 7 Mon. 12:00 Noon - Lackawanna - Meeting of Lackawanna Division pastors and youth directors.
- 8 Tues. 8:00 p. m. - Central Office - Meeting of Diocesan Youth Council.

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- 14 Mon. 12:00 Noon - Dunkirk - Luncheon meeting of Dunkirk Division pastors and youth Directors.
- 16 Wed. Parish Youth Office - Parish Youth Council Meeting.
- 17 Thurs. 12:00 Noon - Hotel Lafayette - Meeting of Washington, Jefferson and Jackson youth directors.
- 19 Fri. Parish Hall - Parish youth assembly.
- 21 Mon, 12:00 Noon - Place to be selected - meeting of Lake Shore pastors and youth directors.
- 21 Mon. 8:00 p. m. - Hotel Lafayette - Meeting of Taylor, Lincoln and Grant pastors.

November 1946

Activities

- 1 Fri. 8:00 p. m. Immaculate Conception Church conclusion of Youth Leaders' Course.
- 11 Mon. Basketball play begins.

Meetings

- 12 Tues. 8:00 p. m. - Central Office - Meeting of Diocesan Youth Council.
- 12 Wed. 8:00 p. m. - Hotel Lafayette - Meeting of Divisional Youth Boards. Luncheon.
- 14 Thurs. 12:00 Noon - Hotel Lafayette - Meeting of Taylor, Lincoln and Grant Youth Directors.
- 19 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of divisional youth council.

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- 21 Thurs. 12.00 Noon - Luncheon meeting of pastors of Cleveland, McKinley and Wilson Divisions.
- 29 Fri. Parish Hall - Parish Youth Assembly.

December 1946

Meetings

- 3 Tues. 8:00 p. m. - Central Office - Meeting of Diocesan Youth Council,
- 8 Sun. 2:30 p. m. - Hotel Lafayette - Meeting of parish One Act Play representatives.
- 12 Thurs. 12:00 Noon - Hotel Lafayette - Meeting of Cleveland, McKinley and Wilson Youth Directors.
- 17 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of divisional youth councils.
- 18 Wed. Parish youth office - Parish Youth Council meeting
- 20 Fri. Parish Hall - Parish Youth Assembly.

January 1947

Activities

- 17 Fri. Final date for submitting one act play entries to Central Office.

Meetings

- 7 Tues. 8:00 p. m. - Central Office - Meeting of the diocesan youth council.
- 9 Thurs. 12:00 Noon - Niagara Falls - Luncheon meeting of Niagara Falls Youth Directors.

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- 12 Sun. 2:30 p. m. - Hotel Lafayette, - Meeting of parish Table Tennis representatives.
- 14 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of divisional youth councils.
- 16 Thurs. 12:00 Noon - Hotel Lafayette - Luncheon meeting of Washington, Jefferson and Jackson Youth Directors.
- 29 Wed. Parish youth office - Parish youth council meeting.
- 31 Fri. Parish Hall - Parish youth assembly.

February 1947

Activities

- 9 Sun. One Act Play competition begins.
- 14 Fri. Final date for submitting Table Tennis entries to Central Office.

Meetings

- 4 Tues. 8:00 p. m. - Central Office - Meeting of the Diocesan Youth Council.
- 11 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of Divisional Youth boards.
- 13 Thurs. 12:00p. m. - Hotel Lafayette - Lackawanna Meeting of Lackawanna Youth Directors.
- 18 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of Divisional Youth Councils.
- 26 Wed. Parish Youth Office - Parish Youth Council meeting.
- 27 Thurs. 12:00 Noon - Hotel Lafayette - Luncheon meeting of Taylor, Lincoln and Grant Youth Directors.

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28 Fri. Parish Hall - Parish Youth Assembly.

March 1947

Activities

2 Sun. One Act Play finals - Place and time to be announced.

3 Mon. Table Tennis competition begins.

8 Sat. Memorial Auditorium C. Y. C. Basketball finals.

9 Sun. Religious Quiz competition begins.

21 Fri. Final date for submitting Table Tennis singles, entries to Central Office.

29 Sat. Youth Leaders' Retreat - Place to be announced.

30 Sun. 8:00 p. m. - Hotel Statler - Religious Quiz finals.

Meetings

4 Tues. 8:00 p. m. - Central Office - Diocesan Youth Council Meeting.

13 Thurs. 12:00 Noon - Luncheon Meeting of Frontier Division Youth Directors.

18 Tues. 8:00 p. m. - Hotel Lafayette - Meeting of Divisional Youth Councils.

20 Thurs. 12:00 Noon - Dunkirk - Luncheon meeting of Dunkirk Divisional Youth Directors.

26 Wed. Parish Youth Office - Parish Youth Council Meeting.

28 Fri. Parish Hall - Parish Youth Assembly.

APPENDIX

April 1947

Activities

- 12 Sat. C. Y. C. runs Municipal Government.
18 Fri. Table Tennis Finals - Place to be announced.

Meetings

- 1 Tues. 8:00 p. m. - Central Office - Meeting of
Diocesan Youth Council.
13 Sun. 2:30 p. m. - Hotel Lafayette - Meeting of
Parish Softball Representatives.
17 Thurs. 12:00 Noon - Luncheon meeting of Youth
Directors of Lake Shore Division.
22 Tues. 8:00 p. m. - Hotel Lafayette - Meeting
of Divisional Youth Councils.
23 Wed. Parish Youth Office - Parish Youth
Council Meeting.
24 Thurs. 12:00 Noon - Luncheon meeting of Cleveland
McKinley and Wilson Youth Directors.
25 Fri. Parish Hall - Parish Youth Assembly.

May 1947

Activities

- 9 Fri. Final date for submitting Softball Entries
to Central Office.
6 Tues. 8:00 p. m. - Central Office - Meeting
of Diocesan Youth Council.
20 Tues. 8:00 p. m. - Hotel Lafayette - Meeting
of Divisional Youth Councils.
21 Wed. Parish Youth Office - Meeting of Parish
Youth Council.
23 Fri. Parish Hall - Parish Youth Assembly.

APPENDIX

DIOCESAN AND LEAGUE WINNERS OF CATHOLIC YOUTH COUNCIL COMPETITIONS

1945 - 1946

Pledge of Sportsmanship

by Bishop O'Hara

"I pledge myself upon my honor to be loyal to my God, to my Church and to my country. I pledge myself to clean living and clean speech. I shall work and pray to be in all things, in the words of our Holy Father, " a generous victor and a gracious loser".

Debate

Diocesan Champion, SENIOR DIVISION - Holy Cross
Diocesan Champion, JUNIOR DIVISION - St. Lucy

Divisional Winners:

Senior Leagues

Senior League I - Holy Cross
Senior League II- St. Ambrose

Junior Division Leagues

Washington - Cleveland League - St. Aloysius
McKinley - Taylor - Wilson - St. Ambrose
Lincoln League - St. Vincent
Jackson - Grant - Niagara Falls - St. Lucy

Basketball

Diocesan Champion, Junior Boys - St. Luke
Diocesan Champion, Junior Girls - St. John, Kenmore
Diocesan Champion, Senior Girls - Holy Cross
Diocesan Champion, Senior Boys - Corpus Christi

League Winners:

Junior Boys Leagues

Washington - Our Lady of Lourdes
Jefferson - St. Ann
Jackson - St. Anthony
Taylor - Wilson - St. Luke
Lincoln - St. Rose of Lima

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Grant - St. Francis Tonawanda
 Cleveland - St. John Gualbert
 McKinley - Our Lady of Perpetual Help
 Niagara Falls - Our Lady of Lebanon

Junior Girls Leagues

Washington-Jefferson-McKinley-Wilson-St. Stanislaus
 Taylor - Cleveland - St. Aloysius
 Jackson - Grant - St. John the Baptist (Buffalo)
 Lincoln - St. John, Kenmore.

Senior Girls Leagues

Washington - Cleveland - St. James
 Jefferson - Grant - Jackson - Wilson - Holy Cross

Senior Boys League

Senior Boys League - Corpus Christi

One Act Play

Diocesan Champ. - All Saints
 Runner Up - Blessed Trinity

Religious Quiz

Diocesan Champ, High School Division - St. Gerard
 Diocesan Champ, Post High School Division - Our
 Lady of Lourdes

Individual Winners

High School Division:

St. Gerard - Rosemay Kersten and Eleanor Suchan

Post High School Division:

Our Lady of Lourdes - David Juenker

League Winners

League	High School Division	Post High Sch. Div.
Washington	St. Bartholomew	Our Lady of Lourdes.
Jefferson	St. Ann	St. Mary
Jackson	Holy Angels	St. Anthony
Taylor	Holy Name	St. Agnes
Lincoln	St. Paul	St. Vincent
Grant	All Saints	St. Elizabeth
Cleveland	St. Gerard	St. James

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McKinley	St. Teresa	Our Ldy. Per. Help
Wilson	Transfiguration	Transfiguration
Niagara Falls	St. John de La Salle	St. John de LaSalle

Table Tennis

Individual Winners:

Junior Boys Division: James Ralabate, Our Lady Loretto
 Senior Boys Division: Edward Markielowski, St. Casimir
 Junior Girls Division: Dorothy Niedzweicka, Holy Apostle
 Senior Girls Division: Angeline Alfano, Holy Cross.

League Winners

Junior Boys Leagues:

McKinley - Jefferson - St. John Evangelist
 Washington - Blessed Trinity
 Jackson - Our Lady of Loretto
 Taylor- Visitation
 Lincoln - Grant - St. Margaret
 Cleveland - St. Benedict
 Wilson - Holy Apostles

Senior Boys Division:

Senior Boys League - Transfiguration

Junior Girls Leagues:

Lincoln - Cleveland - St. Benedict
 Jackson - Grant - Holy Cross
 Washington - St. Mary of Sorrows
 Taylor - St. Francis of assisi
 McKinley - Wilson - Holy Apostles

Senior Girls Leagues:

Washington-Grant-Lincoln-Cleveland-Blessed Trinity
 Wilson - Transfiguration
 Jackson - McKinley - Holy Cross

Hobby Show

Diocesan Champion - Assumption

Softball

Diocesan Champion
 Junior Boys -

APPENDIX

Senior Boys -
Junior Girls - St. Agnes
Senior Girls - St. James

League Winners

Junior Boys:

Washington - St. Mary of Sorrows
Jackson - Our Lady of Loretto
Taylor - St. Casimir
Lincoln - Grant - Holy Spirit
Cleveland - St. Gerard
McKinley - St. Martin
Wilson - St. John Kanty
Lackawanna - Our Lady of Victory
Niagara Falls - St. Joseph

Senior Boys:

League I - St. Francis of Assisi
League II- St. Brigid

Junior Girls:

Washington - St. Nicholas
Taylor - St. Agnes
McKinley - Wilson - St. Brigid
Jackson - Lincoln - Grant- Assumption

Senior Girls:

Senior Girls League - St. James

Participation Contest

Diocesan Champion - Our Lady of Loretto

WE WANT GOD

(Catholic International Hymn - Introduced by
Very Rev. Msgr. Leo R. Smith, D. D.)

1. The Youth want God O Virgin Mary
Then listen gently to our plea
We pray thee hear us dearest Mother
We lift our voices fervently.

Cho. O Bless us Kindest Mother, O Bless us as we sing
For we want God to be our Father and we want
God to be our King
For we want God to be our Father and we want
God to be our King.

2. We ask that God may rule in our fam'ly
Where we may grow in virtue strong
And take our place where best we may serve Him
With Christian hearts that turn from wrong. Cho.
3. We ask that God may rule in our classroom
Where ev'ry boy and girl may learn
To know God's law and keep His commandments
With eager minds and hearts that burn. Cho.
4. We ask that God may rule our armed forces
Lead them victorious in the fight
Restore His justice and peace to all nations
And bring them freedom truth and light Cho.
5. We ask that God may rule our loved country
And keep it always safe from strife
We want the world to know Him and serve Him
For this, dear God, we pledge our life. Cho.
6. We raise our hearts to God in allegiance
We'll take His cross and hold it high
For we are soldiers of Christ and His kingdom
We'll keep the faith until we die. Cho.

APPENDIX

The central office of the Catholic Youth Council is located at 603-604 Lafayette Theatre Building. Its office hours are from 9 A. M. to 5 P. M. and 6:30 to 9:30 P. M. during the week, and 9 A. M. to 12 Noon on Saturdays.

The staff is comprised of five people. The director, whose title is "Diocesan Youth Director", is a priest. His aides are a layman associate director, an office secretary who works days, an assistant-secretary who attends college during the day and works in the central office evenings, and a part-time stenographer-clerk who comes in approximately two days a week.

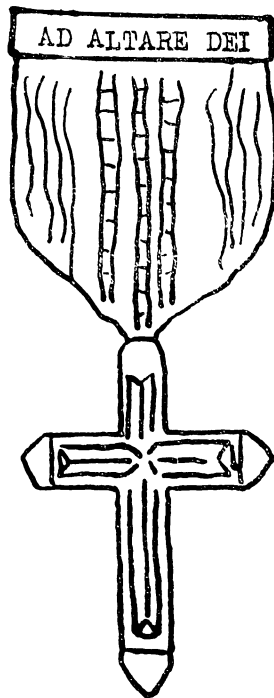
Room 604 is the main office. On its walls are portraits of three bishops: the late founder of the Catholic youth movement in Buffalo and Buffalo's present bishop and auxiliary bishop. This room contains the secretary's desk and the associate director's desk. There is a filing cabinet filled with innumerable data and a book-case containing scores of books apropos to youth work. The central office has a mailing list of approximately two thousand names. Its frequent correspondence with these people necessitates constant use of its

APPENDIX

addressograph for addressing envelopes and cards, an electrical mimeograph duplicator and a mail meter machine which prints the postage on the envelopes.

A part of Room 604 is partitioned with a glass wall for the director's use. This partition is sound-proofed and contains the director's desk and several chairs to accommodate callers. In back of the director's desk hangs a fairly - sized crucifix.

Room 603 is the conference room. There is a long table, lined with chairs on both sides. A large part of the wall is covered by the Catholic Youth Council's official banner. This banner was made by the hobby group of one of the parish youth councils. Overlooking the conference table on the opposite wall is hung a crucifix. This room is also used as a storeroom and utilizes every possible corner for open shelf and cupboard space.



161 177

TO: Leaders of Units Sponsored by Catholic Institutions

FROM: Msgr. S. J. Sierakowski

SUBJECT: "Ad Altare Dei" Award

The "Ad Altare Dei" Award will be presented to Scouts who have qualified at the annual Scout Rally to be held at St. Joseph's New Cathedral, Sunday, October 27, 1946, the Feast of Christ the King.

The Bishop of Buffalo, upon the recommendation of the Catholic Committee on Scouting has approved the following requirements for the "Ad Altare Dei" Award in the Diocese. This award will not only include Altar Boys, but also Non-Altar Boys.

REQUIREMENTS FOR ALTAR BOYS

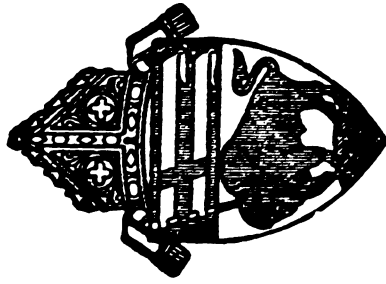
1. Any First Class Scout of the Catholic Faith, a member of a registered Troop of the Boy Scouts of America, resident within the Diocese, who has served at the Altar in any capacity for 250 hours, may be awarded the "Ad Altare Dei" Cross. To be eligible for this award, Scouts will demonstrate their ability to make all the responses in Latin. The Pastor will also certify that the Candidate for the award is worthy to receive the Cross, by reason of punctuality, fitness, decorum on the altar and devotion.
2. Scouts of lower rank may receive credits for service for the "Ad Altare Dei" Cross, but may not receive the Award until they have attained the rank of First Class Scout. Credit starts now and is not retroactive for past service.
3. Credit for service will be recorded as follows:

Low Mass	1 hour
High Mass and Solemn High Mass	2 hours
Rosary and Benediction	1 hour
Stations of the Cross	1 hour
Holy Hour (or comparable service)	2 hours
4. For each additional 250 hours a bar or clasp may be awarded. This award may be attached to the ribbon of the cross.

Applications for the Award may be secured from Msgr. S.J. Sierakowski, 580 Doat Street Buffalo 11, New York, Rev. Joseph J. McPherson, 607 Lafayette Building, Buffalo, New York or from Scout Headquarters.

Applications for the Award must be filled out and in the hands of Msgr. Sierakowski no later than October 19, 1946.

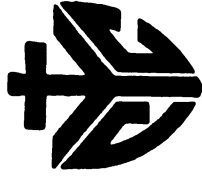
The Troop or Unit will pay for the badge (\$2.50 plus 50¢ tax) and candidates will be approved by the Diocesan Committee upon the Pastors recommendation or through their Chaplains.



Ioannes Franciscus O'Hara

Bei et Apostolicæ Sedis gratia

Episcopus Buffalensis



Dilecto nobis in Christo.....

Te, dilectum filium nostrum, rite cursu appposito absoluto praeparatum, APOSTOLUM LAICUM ad iuvenes tuae parociae constituimus, constitutumque declaramus, simulque mandatum ad annum valiturum damus ut ipsos ad Deum Ipsiusque Ecclesiam, mediis Apostolatus Iuventutis Diocesanæ, duce Paroche, diligentissime pro viribus adhibitis, attraheris.

In quorum omnium et singulorum fidem has litteras fieri iussimus.

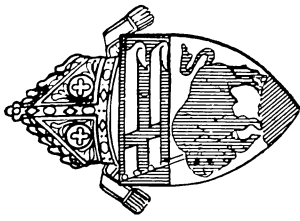
Datum Buffali, die.....

A. D. 19.....

Moderator Apostolatus Iuventutis

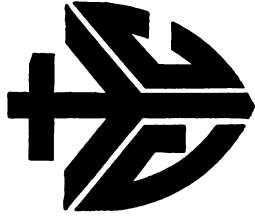
Episcopus Buffalensis.

+ John J. O'Hara, C.S.C.



The Diocese of Buffalo

+



Hereby awards to _____

This DIPLOMA for the completion of the course in YOUTH SPONSORSHIP
conducted by the Youth Department of the Diocese of Buffalo.

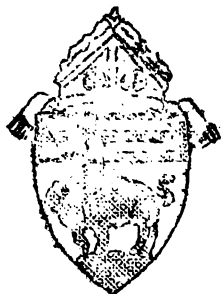
Given at Buffalo this _____ day of _____.

+ John J. Cihara, C.S.C.

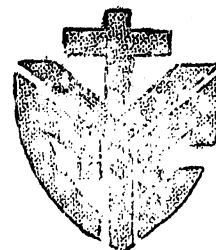
Bishop of Buffalo.

Director, Diocesan Youth Department.

Faculty.



YOUTH DEPARTMENT
DIOCESE OF BUFFALO



SUGGESTIONS FOR
THE
ORGANIZATION
AND
OPERATION
OF
SENIOR UNITS
OF
THE CATHOLIC
YOUTH COUNCIL

When the late Bishop Duffy organized the Diocesan Youth Department in the Fall of 1941 it was his intention that parishes plan to meet the needs of Catholic youth between the ages of 12 and 25, through affiliation with the Youth Department. (Youth Dept. Manual, Pg. 21) Approbation of this broad age group has since been reaffirmed by the Most Rev. John F. O'Hara, C.S.C., D.D.

At the time when the first group of parishes, selected for affiliation into the Catholic Youth Council plan of organization, sent their sponsors to the initial training course for adult leaders, the Selective Service Act had already removed a large number of young men over 18 years of age from their home communities. Thus it developed that the early years of the Catholic Youth Council saw the organization in the parishes of groups designed mostly to meet the needs of youth of High School age.

Within the past year, however, most of these young men have returned to their families and there is now available a sufficiently large group of out of High School youth to merit the establishment in the parishes of a Senior C.Y.C. Unit. The Youth Department is anxious to make a special effort beginning this Fall, to encourage the organization, where circumstances permit, of such senior units.

WHY ORGANIZE THE OLDER YOUTH

Listed herewith are the more prominent and general reasons:

- 1) To meet the spiritual needs of young adults.
- 2) To provide for the special social needs of young adults - mixed companionship with persons of their own age.
- 3) To encourage the marriage of Catholics with Catholics.
- 4) To provide leadership for younger parish groups.
- 5) To provide Catholic Leadership against the rising threat of modern Paganism and Communism.
- 6) To provide for the general welfare of the souls of these young people.

DIOCESAN PLAN OF ORGANIZATION

In accordance with the Diocesan Plan, approved by the Bishop, all Catholic Youth Organizations in the parish are to be federated under the Youth Council Plan. (see Manual 1946-47, Pg. 11) This means that a parish is free to utilize any of the programs listed in the manual or to develop a program of its own, approved by the pastor and the parish youth director, provided such group is federated into the parish youth council and then, through a delegate system, into the divisional and diocesan youth councils.

SUGGESTED PLAN FOR PARISH ORGANIZATION

TWO TYPES OF PARISHES - in considering the organization plan for the projected Senior Group it is well to divide parishes into the following two general classifications:

- I. Parishes having no active organization (of either boys or girls) for out of high school youth, and
 - II. Parishes having an organization for a particular group of out of high school age youth (this group is normally a girls' sodality).
- Let us consider each group separately.

I. PARISHES WITH NO ORGANIZATION

This parish has several alternatives as follows:

a) The organization of a mixed group of young men and young women. This group may utilize the parish sodality plan.

b) The organization of separate groups for young men and young women (Sodality for girls and Holy Name for boys is a popular example) with regular provision made for cooperative activities.

NOTE: With reference to the above alternatives the following recommendations have been made:

The group of ten returned Army and Navy Chaplains, all former Youth Directors, appointed by the Diocesan Youth Director to study the problem, unanimously recommended the mixed group.

* * * * *

The Parish Sodality Union strongly urges the establishment of the mixed group in cases where there is no senior sodality and has offered the services of its committee on organization to aid in the development of such parish groups.

* * * * *

The Diocesan Youth Council recommended the mixed group at its September meeting.

* * * * *

Where the Sodality or Holy Name plans are used care should be taken that they be canonically erected to insure members of a share in the many indulgences offered to such groups. It should be noted here, too, that the use of the mixed group plan does not remove for young men the advisability of being affiliated members of the Parish Holy Name Society.

* * * * *

Whatever plan of organization is selected the following procedure of initial steps is recommended:

a) THE APPROBATION OF THE PASTOR.

b) Get a nucleus. The youth director should first call together a small group of young people - those whom he feels will be interested in the new plan. These young folks may be former members of the CYC, discharged veterans whom he knows, etc. This group is then given an insight into the plan.

c) The Organization Committee. The plans of the youth director and the ideas of the nucleus group will give birth to a definite plan of approach. This group can be temporarily called "The Organization Committee" and can then proceed to recruit additional membership. Personal contact is the recommended approach here.

d) The first meeting. The prospective members who have been contacted by the Organization Committee are then invited to attend the first meeting. If possible both the pastor and the youth director should be present to lend the necessary initial encouragement. General plans for the new organization should be explained and a short informal social program, prearranged in every detail by the Organization Committee, should follow. A date should be set for the next meeting.

e) The second meeting. This one is most important for it is now necessary to decide upon the definite mechanics of the new organization. If an established program (like the Sodality, for example) has been selected, then the constitution and general program procedure is pretty well established. Should a different type of setup be desired, then it is important to name a committee to draft constitution and by-laws for subsequent approval of the group. With such a plan the general activity divisions of the CYC program can be used to designate standing committees: Spiritual, Cultural, Civic, Social, Athletic and Hobbies. In using the Sodality program these last five activity divisions can become part of the Social Life Committee.

f) Election of officers. The election of such officers as has been determined by the constitution will follow. Often in establishing a new organization it is a good idea to elect a temporary set of officers to serve for a brief period - this because it will likely be difficult for the group to know who the best candidates are.

II. PARISHES HAVING AN ORGANIZATION FOR OLDER YOUTH

In the vast majority of cases the organization is designed for older girls. Normally this is a Sodality group. The same two lines of approach are open here, namely 1) Organize a mixed group by admitting youngmen into the program, or 2) Organize a separate unit for young men with arrangement made at regular intervals for cooperative activities. It is up to the individual parish to decide what is the best procedure. In either case somewhat the same general approach as outlined above may be utilized. If young men are to be added to the already existing organization then the girls can be used as the initial organization committee. If a separate group is to be organized for young men the mechanics will be the same.

Obviously there will be no difference in procedure should a parish have a pre-existing organization of boys only.

THE OPERATION OF THE SENIOR SECTION

OPERATES AS SEPARATE ORGANIZATION: If the senior unit is to succeed its activities must be conducted apart from other parish youth organizations. There should be a definite schedule for their regular meetings and program events. The parish youth director will of course maintain general supervision over the unit and the same committee of adult sponsors can continue to serve. It is immediately recognized of course that this group is capable of conducting its own activities and will not need anything like the guidance and supervision required by the high school age group. A typical example of this relationship would be contained in the case of a senior unit anxious to formulate a basketball team. It is up to the organization to decide upon the advisability of the project, to arrange for equipment, etc., but the Athletic Sponsor may be called upon to assist in recruiting a coach or in finding a place to practice.

RELATIONSHIP WITH PARISH YOUTH COUNCIL:

The new unit will observe the same relationship with the parish youth council as do other parish youth groups. They are entitled to two representatives and will serve on the parish youth council for the same general purposes as do the other parish youth groups. (Youth Dept. Manual, Pg. 14-16)

RELATIONSHIP WITH DIVISIONAL YOUTH COUNCIL:

The Senior unit is represented on the Divisional Youth Council through the two parish youth council delegates elected to the council. (Manual, Pg. 17-18)

RELATIONSHIP WITH DIOCESAN YOUTH COUNCIL:

The Senior unit gains representation on the Diocesan Youth Council through the two representatives of its Division who are elected to the Diocesan Council.

RELATIONSHIP WITH DIOCESAN YOUTH DEPARTMENT:

The Youth Department will conduct certain competitive activities open to parish Senior units. Some of these activities have been conducted for the past several years and new activities will be added when their need has been demonstrated through requests coming to the Diocesan Youth Council through the usual channels. Parish Senior units will have a voice in the making of rules for impending competitions through attendance at the planning meetings held prior to each such event. All parishes are notified of these meetings.

STUDY OF CATHOLIC YOUTH ACTIVITIES IN BUFFALO, N. Y.

A Study of Catholic Youth Activities in Buffalo, New York, is a thesis presented to the University of Ottawa in partial fulfillment of the requirements for a Doctorate in Philosophy.

The study is divided into several parts, the first being the principles behind the Catholic Church's interest in youth, the chapter bearing the title the Apostolate of Youth. Following this comes an overview of Catholic Youth work being done in the United States.

The third chapter is a survey of activities and physical equipment available for use in Buffalo parishes. The Catholic Boy Scouts along with Cubs and Senior Units, Girl Scouts, Campfire Girls, Junior Holy Name, Girls' Sodality, Dramatic Clubs, Athletic associations, Altar Boy Clubs, Mixed groups, C. Y. C. executive boards and other groups are studied. A survey also shows the parishes that have auditoriums, stages, small meeting rooms, Kitchens, reading rooms, outdoor play space, pianos, motion picture equipment and workshops.

(1) Deluhery, Joseph C. A Study of Catholic Youth Activities in Buffalo, New York, University of Ottawa, Ottawa, Canada, 1947, pp.

ABSTRACT OF A STUDY OF CATHOLIC YOUTH ACTIVITIES IN BUFFALO, N. Y.

Following the survey of activities and facilities, comes a discussion of measuring sticks that may be used to evaluate the Buffalo Catholic Youth Program. Leaders are urged to see that their programs are Catholic, sound, reasonable, feasible, attractive, constructive, inclusive, balanced, flexible and seasonal.

Suggestions for improvement of the program are given in the final chapter, the main suggestion being to allow more money for the Youth Department so that rural communities and other cities in the Diocese may have the services of a full time worker, thus giving the City of Buffalo some of the attention it rates. With a Youth group in Buffalo parishes totaling about 90,000 there is work aplenty for at least five full time trained executives, plus an office staff of five more young ladies. The natural result of increasing the staff would be to secure better volunteer leadership and thus the program would benefit.

Placed at various positions throughout the study are maps, charts and tables that are worthwhile studying for composite pictures of individual youth activities in Buffalo. An appendix contains sample membership cards, diplomas, and other exhibits of interest to the youth worker.

Churches and Recreational facilities in Buffalo

AUG-1946

LEGEND

- LARGE PARK
- NEIGHBORHOOD PARK
- PLAYGROUND
- QUARTER, ETC.
- PARK APPROACH
- INDOOR MUNICIPAL RECREATIONAL FACILITY
- BATH HOUSE
- PAUL/UM
- △ Y.M.C.A. AND Y.W.C.A.
- + CHURCHES - NON-CATHOLIC
- PRIVATE CATHOLIC SCHOOLS AND COLLEGES
- ⊕ CATHOLIC CHURCHES WITH SCHOOLS
- ⊕ CATHOLIC CHURCHES WITHOUT SCHOOLS
- ⊕ SPECIAL QUADRANT ART AND POLITICAL ACTIVITIES
- C ORGANIZATION WITH CITY WORK PROGRAMS
- ★ MAIN LIBRARY
- ★ GEO/VEHICLE LIBRARY
- ★ BRANCH LIBRARY
- SCHOOLS HAVING CLASSROOM LIBRARY FACILITIES
- PRIVATE SCHOOL LIBRARY
- OTHER SCHOOLS
- OTHER PRIVATE LIBRARY/GEN. AND THE PUBLIC OR LARGELY GROUP LAW LIBRARY - EIGHTH AVE. DISTRICT
- ★ OTHER EXTENSION LIBRARY
- P CLUB - PHYSICAL
- Y INSTITUTION FOR CHILDREN AND YOUNG PEOPLE
- A INSTITUTION FOR CARE OF AGED
- H INSTITUTION FOR CARE OF YOUTH
- W INSTITUTION FOR CARE OF WORKING PEOPLE
- N NEIGHBORHOOD INSTITUTION

University of Ottawa
Map showing location of Catholic parishes and public facilities available to Catholic Youth Units.

Churches and Recreational facilities in Buffalo

AUG-1946

LEGEND

- | | |
|--|---|
| ■ LARGE PARK | ★ MAIN LIBRARY |
| ◉ NEIGHBORHOOD PARK | ★ GROUNDS LIBRARY |
| ◻ PLAYGROUND | ★ BRANCH LIBRARY |
| ◻ QUARTER, ETC. | ★ SCHOOL PLAYING CLAY/ROOM |
| — PARK APPROACH | ★ PRIVATE /SCHOOL LIBRARY |
| ◻ INDOOR MUNICIPAL RECREATIONAL FACILITY | ★ OTHER /SCHOOL |
| ◻ BATH HOUSE | ★ OTHER PRIVATE LIBRARY /SCHOOL |
| ◻ PULPIT | ★ LAW LIBRARY - SOUTH ANGULAR |
| △ Y.M.C.A. AND Y.W.C.A. | ★ OTHER EXTENSION LIBRARY |
| + | P CLUB - PHYSICAL |
| ⊕ PRIVATE CATHOLIC /SCHOOL AND COLLEGE | Y INSTITUTION FOR CHILDREN AND YOUNG PEOPLE |
| ⊕ CATHOLIC CHURCH /SCHOOL | A INSTITUTION FOR CARE OF AGED |
| ⊕ CATHOLIC CHURCH /SCHOOL | H INSTITUTION FOR CARE OF |
| ⊕ SPECIAL DOMESTIC ART AND PHYSICAL ACTIVITIES | W INSTITUTION FOR CARE OF |
| C ORGANIZATION WITH CITY-WIDE MEMBERSHIP | N NEIGHBORHOOD INSTITUTION |

University of Ottawa
Map showing location of Catholic parishes and public facilities available to Catholic Youth Units.

AUG-1946

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