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Confraternity of Christian
Doctrines
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Preparation of
MANUAL *Religious*
OF THE *Discipline*
CONFRATERNITY *Texts*
OF
CHRISTIAN DOCTRINE *Club*

For priests, religious, seminarians and laity
promoting Confraternity Activities

Revised Edition

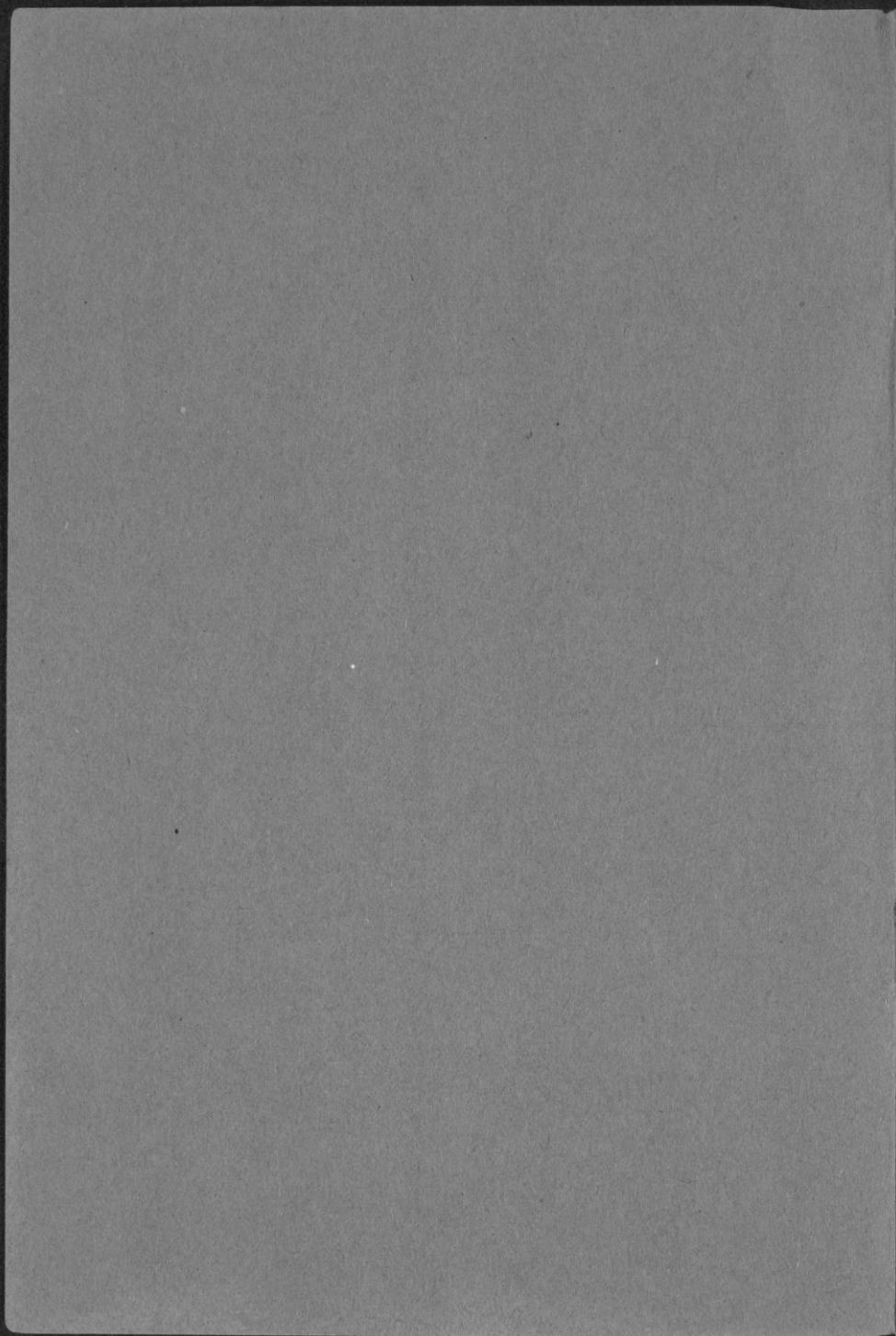


The National Center of the
CONFRATERNITY OF CHRISTIAN DOCTRINE

The National Catholic Welfare Conference
1312 Massachusetts Avenue, N. W.
Washington, D. C.

*Additional copies of this Manual may be obtained
from the above address or from the publisher.*

PRICE TEN CENTS



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THE EPISCOPAL COMMITTEE ON THE
CONFRATERNITY OF CHRISTIAN DOCTRINE

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MOST REV. EDWIN V. O'HARA, *Chairman*

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CONFRATERNITY OF CHRISTIAN DOCTRINE

The National Catholic Welfare Conference
1312 Massachusetts Ave., N. W.
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OF THE
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PREFACE

Since 1923, continuing committees have been engaged in the task of developing a constructive program of religious instruction for the large groups of children and adults who need the services of the Confraternity of Christian Doctrine. Suggestions made at the annual meetings of these committees have been put to the test of actual practice in many dioceses, in large cities, small towns and rural parishes. This edition of the Manual contains the latest revision of the program of the Confraternity as reported by these national committees.

The plan of organization of the parish Confraternity here presented has been found effective wherever it has been consistently tried, and will repay careful study on the part of anyone concerned with the Confraternity program. *This Manual deals almost exclusively with the work of the parish Confraternity of Christian Doctrine, but it everywhere presupposes the supervision of the work by a Diocesan Director appointed by the Ordinary.*

✠ EDWIN V. O'HARA,

Bishop of Great Falls;

*Chairman of the Episcopal Committee on
the Confraternity of Christian Doctrine.*

EXCERPT FROM AN ADDRESS
OF THE APOSTOLIC DELEGATE

"The Confraternity of Christian Doctrine, which has for its object to impart catechetical instruction, was organized centuries ago. It operates under the guidance and direction of your bishops and parish priests. This Confraternity should be erected in every parish; in fact it should take precedence over all other parochial societies and sodalities. It is composed particularly of lay teachers who devote themselves to the teaching of the Catechism to children and to adults who otherwise might be unable to acquire a knowledge of the Catholic religion. This teaching of the Catechism by the laity is one of the noblest and most efficacious works of Catholic Action, for the end and aim of Catholic Action is nothing less than the winning of souls to Christ. For those who cannot attend our Catholic schools, other means for the teaching of Christian Doctrine are found, such as vacation schools and instruction classes during the year, and study clubs, particularly for high-school and college students. Adults and non-Catholics are provided for by means of study clubs and inquiry classes. . . ."

✠ AMLETO GIOVANNI CICOGNANI,
Archbishop of Laodicea;
Apostolic Delegate to the United States.

October 30, 1935.

LETTER FROM THE PREFECT
OF THE SACRED CONGREGATION OF THE COUNCIL
(*Translation*)

Rome
July 10, 1936

Sacred Congregation of the Council
Catechetical Office

Your Excellency:

Among the matters contained in the reports made recently to this Sacred Congregation of the Council by the Ordinaries of the United States of America, this Sacred Congregation has freely considered and weighed especially those things which have been done to foster more and more the religious instruction of the Christian people.

Above everything else, it seems beyond doubt most useful for obtaining the desired end that the Committee of Bishops promoting the Confraternities of Christian Doctrine with far-seeing wisdom, ordained and decreed that the Confraternity or Sodality of Christian Doctrine should be established according to the circumstances of each place in every parish, as commanded by Canon 711:2 of the Code of Canon Law and the decree of this Sacred Congregation of January 12, 1935.

These Confraternities, as may be known from the acts forwarded to this Sacred Congregation, aim principally at this function, namely, that they unite all those persons in each parish who are suited to teach and promote the Catechism, and who by diligent care and use of prescribed methods

impart catechetical instruction to all children and young people.

This Sacred Congregation also praises highly and approves the plan of instituting a revision of the Catechism of the Third Plenary Council of Baltimore, and by the work and help of men skilled in this matter of preparing a new text of Christian Doctrine better adapted to the present-day needs of the people. For whatever effort and labor is spent in imparting and popularizing catechetical education is clearly to the profit of souls, and hence contributes much to the moral and social advantage of the people.

When, during an audience held on July 7 of the current year, I related these things to His Holiness, Pope Pius XI, the Most Holy Father deigned to congratulate earnestly this Committee of the Bishops with regard to what has been done and what is proposed to be done; and further, to keep in his prayers this work, so that what has been so happily begun may continue to prosper. To this end, and in token of his benevolence toward the aforementioned Bishops and toward all who carry on the work of giving better care to and promoting Christian Doctrine, he also deigned to impart the Apostolic Blessing.

Fraternally,

(signed) J. CARD. SERAFINI, *Prefect*

J. BRUNO, *Secretary*

HIS EXCELLENCY

THE MOST REV. EDWIN O'HARA,

Chairman of the Episcopal Committee

on the Confraternity of Christian Doctrine.

Confraternity Origins in Europe and the United States*

- 1536 Castellino da Castello, a zealous priest, founded in Milan the School of Christian Doctrine in which, on Sundays and other feast days, children and unlettered persons were instructed in the elementary doctrines of Christianity.
- 1545-63 The Council of Trent, recognizing the need of religious instruction for the young, issued the *Catechismus ad Parochos* ("Catechism for Pastors"), and ordered that Christian Doctrine instructions be given on Sundays and festivals throughout the Church.
- 1560 Cardinal Baronius wrote in his *Annales* that the Society of Christian Doctrine at Rome was founded by Marcus Sudi of Milan, a hat-maker, under the Pontificate of Pius IV (about 1560). This noble man united with zealous men in instructing children and adults. A Christian Doctrine Association was established which was joined by priests and laymen. The Association was greatly extended by Henri Pietra of Piacenza, who left his business, became a priest, and through the advice and assistance of St. Philip Neri, brought many to the service of God. As the Association developed, some members resolved to live in common and took the name of

* From *The Confraternity of Christian Doctrine*, Rev. Raymond Prindiville, C. S. P., AMERICAN ECCLESIASTICAL REVIEW, Philadelphia, 1932.

- Doctrinarians. The others remained in the world and formed the Confraternity of Christian Doctrine.
- 1562 Pope Pius IV made the Church of St. Apollinaris the center of the Confraternity of Christian Doctrine.
- 1571 Pope St. Pius V encouraged zeal for the work by according members indulgences, and recommended to bishops the establishment of the Confraternity in every parish.
- 1605 Pope Clement VIII gave the Confraternity a Protector in Cardinal de Medici, later Pope Leo XI.
- 1607 Pope Paul V erected the Confraternity into an Archconfraternity, granted extensive indulgences and favors, and changed the center to St. Peter's at the Vatican.
- 1610 The Sacred Congregation of Indulgences decreed that the Confraternity be erected in all parishes.
- 1686 In an encyclical, Pope Innocent XI recommended the establishment of the Confraternity to all bishops.
- 1740-58 Pope Benedict XIV assigned the present center of the Archconfraternity as Santa Maria del Pianto (St. Mary of Tears) in Rome.

Other Advocates and Leaders of the Confraternity:

St. Charles Borromeo (1538-1584) established at Milan a seminary where catechists were trained under his guidance. At his death 740 Christian Doctrine Schools were conducted by 3,000 teachers.

St. Robert Bellarmine (1542-1621), at the request of Pope Clement VIII, prepared two Catechisms for

use in the Confraternity, one for catechists and the other for pupils.

St. Francis de Sales (1567-1622), as his first step after being consecrated Bishop of Geneva (1602), instituted catechetical instruction for the faithful, both young and old.

From Rome the Confraternity of Christian Doctrine extended throughout Italy, France, Germany, other countries on the continent, and Ireland.

- 1905 The Encyclical of Pope Pius X, *Acerbo Nimis*, on the teaching of Christian Doctrine, states under *Uniformity of Practice and Teaching*:

"In each parish the Confraternity of Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons, who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by Sovereign Pontiffs.

"In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned."

- 1918 The New Code of Canon Law ordains that the Confraternity of Christian Doctrine be established in every parish. (Canon 711:2.)

- *1903 The Confraternity of Christian Doctrine was organized in New York City by Archbishop John M. Farley.
- 1908 The Pittsburgh Missionary Confraternity was established in Pittsburgh to minister to the mining districts of that diocese.
- 1921 Most Reverend Thomas E. Molloy established the Confraternity in Brooklyn.
- 1922 Establishment of parish units of the Confraternity of Christian Doctrine throughout the Archdiocese of Los Angeles by Most Rev. John J. Cantwell, with Reverend Robert E. Lucey as the first Director.
- 1923 *Motu Proprio* of Pius XI, *Orbem Catholicum*. The Catechetical Office was established as a special department in the Sacred Congregation of the Council.
- 1926 September 8: A letter from the Sacred Congregation of Seminaries sent to all Bishops, spoke of the prime importance of Catechetical Instruction for old and young, and the need of preparation in the seminaries for this duty.
- 1929 December 31: The Encyclical of Pius XI on the Christian Education of Youth, *Divini Illius Magistri*, under *Environment of Education*, reads: "For the love of Our Saviour Jesus Christ, . . . We implore pastors of souls, by every means in their power, by instructions and Catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. . . . Parents, therefore, and all who take their place in the work of education, should be careful to make right use of

* *Manual of the Confraternity of Christian Doctrine*, 1906, p. 40. The Sunday Companion Publishing Company.

the authority given them by God, Whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper upbringing of their children in a holy and filial 'fear of God, the beginning of wisdom,' on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible."

1934 The Archbishops and Bishops of the United States, at their annual meeting in November, appointed an Episcopal Committee of three members on the Confraternity of Christian Doctrine. The National Center of the Confraternity of Christian Doctrine was established as a bureau of the National Catholic Welfare Conference, Washington, D. C.

1935 January 12: The Decree of the Sacred Congregation of the Council on *The Better Care and Promotion of Catechetical Education* directs that: "In every parish . . . there shall be instituted and before all others, in accordance with Canon 711:2, a Confraternity of Christian Doctrine embracing in its membership all who are capable of teaching or promoting catechetical instruction, especially school teachers and those who are experienced in the training of children."

April: A communication from the Apostolic Delegate encouraged the employment of seminarians in religious vacation schools.

October 30-31: The First National Catechetical Congress of the Confraternity of Christian Doctrine convened in Rochester, New York, under the patronage of His Excellency the Most Reverend Archbishop Edward Mooney, Bishop of Rochester.

1936 The Episcopal Committee on the Confraternity of Christian Doctrine, received a letter from the Catechetical Office of the Sacred Congregation of the Council commending the accomplishments, encouraging further activity of the Committee of Bishops and imparting the Apostolic Blessing to all who carry on the work of promoting Christian Doctrine.

October 3-6: The Second National Catechetical Congress of the Confraternity of Christian Doctrine was held in New York under the patronage of His Eminence Patrick Cardinal Hayes, Archbishop of New York.

1937 October 9-12: The Third National Catechetical Congress of the Confraternity of Christian Doctrine held in St. Louis under the patronage of His Excellency the Most Reverend John J. Glennon, Archbishop of St. Louis.

The National Center of the Confraternity of Christian Doctrine

The Archbishops and Bishops of the United States, at their annual meeting in November, 1934, appointed an Episcopal Committee (of three members) on the Confraternity of Christian Doctrine, and established the National Center of the Confraternity of Christian Doctrine as a bureau of the National Catholic Welfare Conference. With a priest-director and a staff at Washington, it functions as a clearing house for Confraternity information, which is made readily available to any diocese desiring it.

Since each diocese is autonomous, the establishment, development and procedure of the Confraternity are directed by diocesan authority, and not by the National Center. Each parish Confraternity carries out its own program of religious instruction, as the Ordinary may direct.

The National Center maintains a catechetical library of textbooks, charts and various visual materials useful in advancing the Confraternity objectives, and issues suggestions and directions for promoting these objectives. It sponsors annually a National Catechetical Congress; publishes pamphlets on organization, and teachers' manuals of graded courses of study; supplies factual information; answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced field secretary to assist the Diocesan Director with organization procedure and the development of Confraternity activities.

Diocesan Directors of the Confraternity have been officially appointed in the great majority of the dioceses of the United States.

The National Center recognizes that the National Catholic Welfare Conference Department of Lay Organizations is a valuable channel for Confraternity work, since it provides federating agencies through which diocesan and parish organizations may act in conformity with the mind of the hierarchy. Through the National Councils of Catholic Men and Women, efficient and orderly communication is provided with organizations in the dioceses. The Councils encourage and assist societies in promoting the unified Confraternity program. The societies, in turn, present the diocesan program to their membership, and encourage participation. Upon request, the National Center supplies the societies with religious program suggestions, exhibits, lists of texts and other aids.

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Spiritual Privileges
Granted by the Holy See to
The Confraternity of Christian Doctrine

I. INDULGENCES

With the exception of that granted in the hour of death (Number 4, Plenary Indulgences), all the indulgences here listed are applicable to the souls in Purgatory.

- A. The first indulgence granted the Confraternity members was forty days to all who, penitent, confessed their sins at the time set by law, and who engaged in the Confraternity work of giving or receiving Christian Doctrine instructions (Pius V, October 6, 1571).
- B. *Plenary Indulgences* (Pius V, Clement XII, Gregory XVII and Pius X, June 6, 1912):
1. To all the faithful on the day that, truly contrite and having confessed and received Holy Communion, they are received into the Archconfraternity;
 2. To all and each of the members on the principal feast of the (local) Confraternity;
 3. On the following feasts: Easter, Christmas, Pentecost, Epiphany, Ascension, Circumcision, Corpus Christi, Assumption and Immaculate Conception of the Blessed Virgin Mary; feast of Our Lady of the Seven Sorrows (January 14 — titular feast of the church of the Archconfraternity in Rome, Santa Maria del Pianto); feasts of St. Joseph; St. Peter

and St. Paul (June 29), All Saints, (November 1), St. Charles Borromeo (November 4), St. Joseph Calasanctius (August 27); on March 2, 1932, Pius XI added St. Robert Bellarmine (May 13).

4. To the members who, at the point of death, having confessed and communicated, or being contrite, invoke orally if they can, or at least in heart, the most Holy Name of Jesus, and accept death from the hands of God as the ransom from sin.

C. *Indulgences of the Stations of Rome*, granted for days on which, in the Roman Missal, the Mass is noted for a Station. They can be gained by members who, on these days, teach or superintend the teaching of Christian Doctrine; these indulgences can also be gained by any of the faithful who assist at the explanation of the Catechism. (On certain days it was customary for the Pope to say Mass at certain Roman churches; these churches were then the Station Churches and the days are still noted in the Missal.) The indulgences of the Roman Stations are:

Plenary Indulgence (under the usual conditions):

1. To those who on the day of a Station devoutly visit the church and assist at functions morning or evening, according to the local custom or the instructions of the Pope;
2. If there be no public service in the church, by saying before the Blessed Sacrament the Our Father, Hail Mary and Glory, five times, adding the Our Father, Hail Mary and Glory, three times, before any relics set out for veneration, and the Our Father, Hail Mary and Glory at least once for the intention of the Pope.

Partial Indulgence of ten years to all members who make a visit to the church and recite the prayers above. (Pius XI, April 12, 1932; cfr. *Sacr. Poenit.*, February 25, 1933.)

D. *Partial Indulgences* (Pius X, June 6, 1912):

1. *Ten years* to members, if they leave the city to teach Christian Doctrine in the suburban towns or in the country;
2. *Seven years* if they confess and receive Holy Communion on the day and in the place where a Confraternity is being established; the same once a month if they confess and receive Holy Communion;
3. *Seven years* if, being priests, they give a sermon or a religious instruction in a church or an oratory of the Confraternity;
4. *Seven years* to members if they go about the city to bring men, women and children to religious instruction;
5. *Seven years* if they accompany the Blessed Sacrament when it is borne to the sick;
6. *Three years* to those who accompany to the cemetery or attend the funeral of deceased members, and pray devoutly for the souls of the departed;
7. *Two hundred days* for those who visit sick members; *two hundred days* for those who attend the pious exercises, reunions or processions of the Confraternity, held with the approval of the Bishop;
8. *One hundred days* for those who, in public or in private, explain the Catechism on other than feast days;

9. *Forty days* for members who confess their sins at the time set by law, and who engage in Confraternity work, giving or receiving Catechism instruction.

II. OTHER PRIVILEGES

1. All priests who are members have the personal privilege of the privileged altar four days of the week for the soul of any of the faithful departed.
2. When a Mass is said by any priest at any altar for the soul of a deceased member of the Confraternity, it has the same efficacy as Mass celebrated at a privileged altar (Pius X, June 6, 1912).
3. Members of the Archconfraternity participate in the spiritual goods of many Religious Orders and Regular Clergy, by concession of their General Superiors (1817-25).

III. INDULGENCES FOR ALL THE FAITHFUL WHO TEACH OR STUDY CHRISTIAN DOCTRINE

These indulgences can be gained by members of the Confraternity and are applicable to the souls in Purgatory.

1. *Plenary Indulgence* twice each month, on days to be selected according to their own choice, to all faithful Christians who for about a half hour, and not less than the third part of an hour, shall have done the work of teaching or studying (being taught) Christian Doctrine, provided that, repentant of their sins, and having gone to confession and received Holy Communion, they shall visit some church or public oratory and there pour forth the prayers for Our intention (i. e., that of the Roman Pontiff);

2. *Partial Indulgence* of one hundred days to these same faithful Christians as often as, during the aforesaid space of time (one month), they shall have undertaken the work of teaching and learning Christian Doctrine; to be gained with a heart at least having contrition (*Apostolic Letter*, Pius XI, March 12, 1930);
3. *Partial Indulgences* on every feast of the Blessed Virgin for all the faithful who are wont to assemble in schools and churches to learn Christian Doctrine (Pius IX, July 18, 1877): *seven years* if they have gone to confession and Communion; *three years* if they have gone to confession on those days.

Suggested Constitution of the
Confraternity of Christian Doctrine
for Parish Units Affiliated
with the Diocesan Confraternity

"Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God" (Mark X, 14).

Canon 711:2 of the Code of Canon Law, the Encyclical Letter of Pius XI on *The Christian Education of Youth*, and the Decree of the Sacred Congregation of the Council, *On the Better Care and Promotion of Catechetical Education*, constitute the charter of the Confraternity of Christian Doctrine.

ARTICLE I — Name

The name of this organization shall be the Confraternity of Christian Doctrine of
Parish

ARTICLE II — Objectives

The objectives of the parish Confraternity shall be:

- a. Religious education of elementary-school children not attending Catholic schools, in vacation school, instruction classes, and correspondence courses.
- b. Religious instruction of Catholic youth of high-school age not attending Catholic schools, in suitable discussion clubs and by other successful methods.

- c. Religious discussion clubs for adult groups (including students attending secular colleges and universities, and out-of-school youth); inquiry classes for non-Catholics.
- d. Religious education of children by parents in the home.
- e. Participation as a society, and under the direction of the pastor, in sacred functions of public worship according to the norms of Canon 709:1. Promotion of the annual celebration of the Feast of Christian Doctrine (Catechetical Day) in each parish, on the day prescribed by the Ordinary of the diocese.

Where not cared for by other agencies, the following activities may be undertaken by the Confraternity:

- a. Retreats for children, clubs and classes for immigrant parents, religious instruction of Catholics in secular, charitable and penal institutions.
- b. A religious program in missions on Sundays and holidays of obligation, when a priest is not present to celebrate Mass.
- c. Distribution of Catholic literature, especially papers and magazines; maintenance, at the church or assembly hall, of a book rack containing pamphlets on Catholic doctrine and practice.

ARTICLE III — Membership

Section 1. *Active Members.* Men, women and youth of the parish who are willing to take an active part in the work of the Confraternity, by serving at least one hour a week or fifty hours annually, shall be enrolled in one or more of the following divisions:

- a. *Teachers*, who shall assist priests and religious in cate-

- chetical work, especially in religious vacation schools and in school year instruction classes.
- b. *Fishers* (home visitors), who shall make systematic surveys of the parish, to encourage attendance at instruction classes, membership in discussion clubs, and subscriptions to the diocesan paper.
 - c. *Helpers*, who shall provide facilities for the conduct of classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes, and perform other duties as directed.
 - d. *Discussion-Club Leaders and Members*, who shall conduct or attend religious discussion clubs for adults and secular high-school students.
 - e. *Parent-Educators*, who shall cooperate with the Parent-Educator program of the Confraternity.

Section 2. *Associate Members*. Members of the parish who cannot take an active part in the Confraternity program of religious instruction, but who wish to make a contribution toward its support, shall be admitted as *associate members*. They may be classified, according to their annual contribution, as *contributing, special, supporting, or sustaining members*.

Section 3. Enrollment of active and associate members should be made early in September of each year.

Section 4. Both active and associate members shall pray daily for the interests of the Confraternity. They shall receive Holy Communion at least once a month.

ARTICLE IV — Officers and Organization

Section 1. The Director shall be the pastor, or a priest appointed by him.

Section 2. Each September the Director shall appoint or shall arrange for the election of the following officers: president, vice-president, secretary, treasurer, and a chairman for each of the five divisions of active membership named in Article III, Sec. 1.

Section 3. The Director, the officers and the chairmen of the five divisions of membership shall constitute the Executive Board of the Confraternity.

ARTICLE V — Meetings

Section 1. The Executive Board of the Confraternity shall meet once a month.

Section 2. A minimum of six classes for the preparation of workers shall be held every year by each of the division chairmen, under the supervision of the Director.

Section 3. General meetings of the entire Confraternity membership shall be held at least semi-annually at the call of the Director.

Duties of Parish Officers

The President:

1. Presides at meetings of the parish Confraternity and of the Executive board (*Constitution*, Article V);
2. Under the guidance of the Director, furthers the development of the Confraternity activities within the parish and enlists workers in the five divisions of active membership;
3. Explains the work to persons who might be interested, and invites them to attend regular or divisional meetings; makes known the spiritual benefits of membership;
4. Provides officers and division chairmen with *Instructions* supplied by the Diocesan Office;
5. Where missions are attached to the parish, assists the Director in the development of Confraternity activities in the missions; brings the mission chairmen of the five divisions of membership into contact with the parish chairmen of these divisions, who will acquaint them with methods of procedure;
6. Helps officers and chairmen to realize that their work is vitally important in furthering the religious life of the parish;
7. Contacts the Diocesan Office to obtain information and literature and to report methods that have proved practical.

The Vice-President:

1. Assists the president in promoting Confraternity activities in the parish;
2. Takes the president's place in case of his absence or inability to function.

The Secretary:

1. Gives notice of general and board meetings of the Confraternity and keeps the minutes of these meetings (*Constitution*, Article V);
2. Maintains an up-to-date classified membership record of lay teachers, fishers, helpers, discussion-club leaders, parent-teachers and associate members;
3. Attends to all correspondence as directed by the president; files copies of all letters and literature issued by the Diocesan Office, and all other correspondence of the Confraternity;
4. Prepares parish Confraternity news stories for the local or diocesan paper, when requested by the Director to do so.

The Treasurer (Chairman of Finance Committee):

1. Solicits associate members (*Constitution*, Article III, Sec. 2), who are classified according to their annual contribution:

Contributing members,	\$ 1.00
Supporting members,	2.00
Special members,	5.00
Sustaining members,	10.00

2. Plans, with the coöperation and approval of the Executive Board, for the raising of needed addi-

tional funds, when those derived from associate members are insufficient. (Each parish Confraternity is self-supporting; funds raised by it remain in the parish to finance activities of the Confraternity. Through the voluntary services of active members, the expenses of the Confraternity may be kept to a minimum);

3. Disburses funds as instructed by the Executive Board or in payment of bills approved by the Director or Executive Board;
4. Keeps an exact record of all money received and expended and submits an annual financial report to the Executive Board.

Instructions for Lay Teachers

The Chairman of Lay Teachers. When impracticable for a priest or religious to be superintendent of school-year religious instruction classes, the Chairman of Teachers is superintendent under the priest's direction.

The Chairman of Lay Teachers solicits the services of Catholic lay teachers: college and high-school graduates, Catholic public-school teachers, and persons who qualify to teach by attendance at demonstration lessons for lay teachers. (Only persons over high-school age should be placed in charge of classes.) High-school students are helpful to assist with recreation, recitation of prayers and project work.

Lay teachers attend the regular meetings of the parish unit of the Confraternity in order to have a clear understanding of its purpose and organization. At the first division meeting of teachers, read and discuss the Confraternity *Constitution* and *Plan for Organizing Parish Units*.

Preparation of Lay Teachers. The most practical preparation of teachers consists in holding weekly demonstration lessons in which prospective teachers are *shown how* to teach. The Chairman of Lay Teachers arranges for demonstration lessons to be given by persons who are qualified. Methods are demonstrated while giving lessons in Doctrine, recreation, dramatization and music. Where Sisters do not teach, lay teachers prepare to conduct Christian Doctrine classes under the supervision of the Director. Where there are local Sisters, their assistance should be sought. They often present demonstration lessons.

Each demonstration lesson should be limited to the time designated for the subject in the class schedule. It is well for all teachers, except the one giving the demonstration, to form the class. The entire class, as well as the instructor, should prepare the lessons carefully; therefore, each member of the class must have the text or outline in advance. A demonstration lesson can be given only when *all* prepare. It should be presented to the teachers as they are to present it to the children. The effective teacher talks little, but draws out the pupils. Each new lesson should be explained when it is assigned for study.

Grading. Grading of classes follows general school grading. Grade grouping in small schools should follow the plan of the year-round small school grouping, rotating the courses of study within the group.

Standard Program. Sometimes teachers or pupils call for new textbooks and new projects. A change is not desirable unless a change of program is made through the Diocesan Office. The courses are planned to correspond to each school grade. The pupil, therefore, does not repeat work. Each teacher strives for mastery of the subjects to be presented and should make a conscientious effort to improve his or her methods of teaching. Teachers qualify for work by attendance at a minimum of six demonstration lessons each year, and the satisfactory completion of a definite course. For further information, write to the Diocesan Director of the Confraternity.

SCHOOL-YEAR RELIGIOUS INSTRUCTION

The lay catechist has an important place in the program of religious instruction, as it is difficult to staff the instruction schools with an adequate number of religious. The services of the lay teacher, therefore, make it possible

to group the children according to the grades to which they normally belong and to adapt the program to their individual needs and interests. The standard which the Confraternity is endeavoring to establish for the school-year instruction classes calls for a minimum of one and one-half hours of instruction, in one or two periods, each week for thirty-six weeks. In the Confraternity course of study, as embodied in the *School-Year Religious Instruction Manuals* (Grades I-IV; Grades V-VIII), the lessons of the Catechism are enriched with picture study, sacred stories, liturgy and suitable applications to everyday life. The goal of the catechist must be, not only to impart knowledge, but also to develop ideas, to instill ideals, to foster spiritual growth and to train in the practice of Christian virtue. Lay teachers who are privileged to take part in this apostolic work should study carefully the courses outlined and familiarize themselves with the textbooks and instructional materials designated by the Diocesan Office.

VACATION SCHOOLS

"The vacation school seeks to impress the message of religion through every faculty of the child capable of receiving it. Only one short period a day is devoted to the recitation of the Catechism. Teachers must be sought and trained to explain the simple prayers in a simple manner; to interpret sacred pictures to the children; to lead them in sacred music; to recount the Biblical stories and the lives of the saints in a way that will interest the children and at the same time point a message; to dramatize the Sacred History; to awaken the children to the beauty of the round of the Church's year; to develop an understanding love for the Mass and reverence for the privilege of

serving at Mass; to cultivate taste and capacity for the care of the Altar and the sacred vestments — all this in addition to explaining simply the lessons of the Catechism; moreover, to promote and supervise recreation and games, which may not be neglected as a religious influence. There is unsuspected talent in many of these lines, even in the most remote places, and it will be the mark of a live Confraternity to capitalize on all the talent available. Remember that the training of teachers to do these things is adult religious instruction of the greatest importance" (pastoral letter of the Most Rev. Edwin V. O'Hara, Bishop of Great Falls).

A working knowledge of the *Manuals of Religious Vacation Schools*, Grades I-IV; Grades V-VIII, and of the textbooks and materials listed therein, should be acquired. If these materials have not been received, arrange with the Director to supply them.

PROJECT BOOKS

The Value of Making a Religious Project Book:

1. The development of a project gives the child an excellent opportunity for creative activity. After two hours of instruction and recitation in the vacation school, the child finds joy in applying the information he has acquired. He learns through doing.
2. The child remembers his lesson longer through having written the text in his book. It is a constant reminder and a review of the lessons.
3. The project book is often referred to by the child's parents and proudly shown to friends who visit the home. A well-made project book recalls again and again the religious truths which it presents.

4. Pictures for the projects have been chosen for their teaching value, and since they are selected from masterpieces, they also cultivate an appreciation for religious art.

Teacher's Model Project Book. It is essential that teachers develop in advance a model of the project book they are to use, not only to gain experience, but also to be able to present clearly to the pupils the work they are to undertake.

General Plan. Children are classified according to school grades, so those having the same mental capacity will be grouped together. A project with accompanying instructions is provided for each class. Prayers, hymns, stories and projects all correlate with the day's religious instruction.

Using the Project Book. Each book is designed for twenty lessons. The content of the project book is *taught* when the lesson is presented, because each child must be instructed on the subject-matter he is putting in his book. If this plan is not carried out, the benefit of the project will be lost. Before the children put the day's lesson in the book, question them to see that they understand what they are doing.

The day's work should be put on the blackboard. When a board is not available, wrapping paper and crayolas make a fair substitute. Careful instruction should be given to the children before they begin work for the first time. Show them a completed book so they will know what they are to do. Help them to realize the kind of a book they are going to make, to take pride in it, and to do the very best they can, even though this best does not compare with the work done by the more talented mem-

bers of the class. The first day, give them the necessary things: pencil, ruler and envelope containing the booklet to develop. When children have been absent, it is best to have them develop the day's lesson and make up the back lesson at some other time. Some children write or print very slowly, and for these it is often necessary to shorten the lesson. Others, who are very quick, can be given crayolas to color and decorate the pages.

Materials needed. Each child should have a booklet, pencil, eraser, ruler, crayolas, and an envelope in which to keep the work. Pictures, paste and patterns are supplied as needed.

Ruler — narrow strips of cardboard 6 inches in length may be used. Mark off 1 inch, one-half and one-fourth inch.

Envelope — It has been found helpful to keep each child's complete work in a separate envelope. It is thus kept intact and clean. These envelopes can be made from wrapping paper or strong wall paper. Make them 2 inches longer than the project book so it can be slipped in and out easily. Write the child's name plainly in the upper right-hand corner. This will help in distributing the work.

Patterns — A sheet of patterns usually accompanies each project.

Pictures — If each child cannot be supplied with scissors, it is a good plan to have all the pictures that will be needed for one lesson cut and trimmed. Keeping pictures of the same kind in a separate envelope or box will prevent confusion in the distribution, and keep the pictures from getting mixed with others.

For further information, local units apply to the Diocesan Director of the Confraternity of Christian Doctrine.

Instructions for Fishers

The classification of "Fishers" is derived from the words of Christ: "*Come after Me, and I will make you to become fishers of men*" (Mark I, 17); "*Go out into the highways and hedges and compel them to come in, that My house may be filled*" (Luke XIV, 23).

Fishers (home visitors) usually work in pairs. If the parish is large it may be divided into districts and two or more fishers assigned to work in each district. The pastor or the priest who has charge of the parish census will be able to direct and simplify the work of the fishers. A profitable check can be made by comparing the baptismal records of the past eighteen years with those of the parochial-school and of the public-school children attending instruction classes. Recheck this list with the superintendent of the instruction classes. If you find new names, give them to the superintendent for his files. List all children according to streets or neighborhoods, and make the visits in a systematic manner. A special effort should be made to locate children of families who have recently come to the parish whose names do not appear on the parish or school records.

Every home where one parent is a Catholic, or where children have a Catholic heritage, should be visited, for the children are ours by the bond of faith. When other means fail with indifferent parents, they may sometimes be reached through their children.

In explaining the purpose of your visit, say that you are a member of the Confraternity of Christian Doctrine.

Tell its object and state that you are interested to know if there are any children of grade or high-school age in the family. Take with you registration cards supplied by the Confraternity. The following form is suggested:

RELIGIOUS INSTRUCTION REGISTRATION	
CONFRATERNITY OF CHRISTIAN DOCTRINE	
DIOCESE OF	
Parish of	
Town or City	
Date	
Name	
Address	Telephone.....
Age	School grade
Baptism?.....	Holy Communion?.....
Confirmation?.....	Years at Catholic School.....
Vacation School.....	Instruction Class.....
Father	Religion
Mother	Religion
<i>(On back of this card list Catholic publications received)</i>	

Keep a separate card for each child not attending a parochial school. List the initials, name, address and telephone number of all persons who wish to join a religious discussion club or who might be interested in doing so. List high-school students separately, giving their grades.

If the pastor so directs, prudent and tactful inquiries should be made of the older people regarding attendance at Mass, marriages outside the Church, children not baptized, reception of the Sacraments. Learn what you can

and report *to the pastor only*. In such cases information gained should be recorded separately, and the names of the children copied on the regular religious instruction cards. Cases needing material help should be referred to the proper authorities.

Make your visit personal and kindly. Invite parents to send their children to religious instruction classes, and the adults of the household to join a discussion club. Have accurate information as to the hour of Masses, religious instruction classes, and the discussion clubs within your section. Occasionally, it is necessary to take children to the first or even to several classes. The same may be true of adults. When there are absentees, their homes should be visited before the next meeting.

A careful survey should be made annually, and visits should be made periodically to locate new families and children. A kindly sympathetic attitude and a real, personal interest will win both parents and children. Put yourself in the place of those you are visiting and always remember that your purpose is not primarily to gain information, but to secure attendance at Mass, instruction classes and discussion clubs.

If you cannot speak the language of those among whom visits are made, take along someone who speaks it to interpret for you. If a family is out, inquire of a neighbor if there are children of school age, or ask prudently for the information desired and make your visit later.

Distribution of Literature. Fishers also aid in the redistribution of Catholic literature. They should be prepared to furnish information regarding the diocesan paper, encourage families to subscribe to it and develop the habit of reading it. List the names and addresses of persons who will provide Catholic literature for redistribution, so

that the Helpers may collect it. The Chairman of Helpers should be supplied with a duplicate list giving the names and addresses of such persons. Make a list of all persons who will receive it. Fishers can obtain literature from the Chairman of Helpers and distribute it personally as they make their visits.

Fishing for Vacation School. Before starting to enroll pupils for religious vacation-school or instruction classes, be sure to know the program and something of how it will be presented in the several classes. Take with you a few of the textbooks to be used and one or more developed projects to awaken interest. It is well to leave for each child a small card giving the place, day and hour of the opening of vacation school or the instruction classes. These are also aids in promoting attendance at instruction classes and discussion clubs.

Follow-up visits are of the utmost importance, and many of them may be necessary while arranging for Baptisms or for the rectification of marriages of Catholics originally married outside the Church; or while interesting high-school students in attending vacation school or inviting them to a discussion club.

Fishing for Catechism Classes. "Fishing" the children for catechism classes is of utmost importance. There are many different ways of doing this, varying with local conditions. No means should be overlooked which will draw the indifferent child to the classes.

As long as you give your best efforts, let nothing discourage you. If you do not accomplish your purpose even after three or four visits, continue to call on the individual or family; as you gain their confidence, they will gradually become interested. You may meet rebuffs during

many visits; then, say your prayers and return again to urge and entreat with all patience and kindness. Your reward will come.

The Confraternity is richly endowed with spiritual benefits. An indulgence of seven years may be gained on each visit by "fishers who shall seek people to attend the teaching of Christian Doctrine."

For further information, local units should apply to the Diocesan Director of the Confraternity of Christian Doctrine.

Instructions for Helpers

Helpers arrange for the transportation of teachers, workers and pupils to instruction classes during the school year or during religious vacation-school classes, when the center of instruction is beyond walking distance. During the vacation school, they work in close coöperation with the Chairman of Transportation. In large parishes it is well to have a permanent Chairman of Transportation within the helpers' division, arranging for members with cars to call for members without cars who live a great distance from the place of meeting or teaching. The helpers may do many other things during the year to make the instruction classes more efficient and attractive.

Save and collect from all members of the parish for redistribution: Catholic papers, pamphlets, magazines, books and other available forms of Catholic literature, to distribute according to local need in hospitals, railroad and bus stations, hotels, charitable and penal institutions, and to remain to nominal Catholics. Fishers also distribute literature in making home visits; they also supply the Chairman of Helpers with names and addresses of persons from whom it can be collected.

Salvage the following materials for use in the development of religious projects — the Chairman of Helpers should designate a place where they may be sent — and ask all members of the parish to bring or send them:

1. Religious pictures, especially colored ones, from magazines; greeting cards; calendars, etc.
Use: small pictures for projects, large pictures to develop visual materials for teachers.
2. Paper — silver, gold, all colors, from envelope linings, wall paper, scraps from paper dealers, cards and booklet covers; used manila envelopes.
Use: mounting pictures, making vestments, sacred vessels, booklet covers; manila envelopes are used to keep colored papers and patterns assorted.
3. Cardboard, beaver and wall board. Request scraps from dealers.
Use: plaque and picture mountings, miniature altars, shrines, churches.

SPECIAL WORK FOR VACATION SCHOOLS

Assort salvaged materials, place them in separate boxes or large manila envelopes, and label each container.

Prepare cardboard patterns and paper figures to be used in developing project books. Mimeographed sheets of these patterns and figures are supplied with each project. Use cardboard Christmas and greeting cards in making patterns. Obtain from the Chairman of Fishers the number of children enrolled in each class, then consult with the Chairman of Lay Teachers to make sure which projects are being developed and to obtain patterns and written instructions. Make extra patterns for each class; each child should have one, and a surplus should be provided, as enrollment is often greater than anticipated.

Sew the number of undeveloped project books requested for each class.

Pages of all books except the prayer books are to be numbered. Let the numbering be identical with the page numbering of the teacher's model. Copies may be obtained from the Chairman of Teachers.

Note: The following may be found useful in project work.

Paste: 2 cups flour; 1 tablespoon alum to each cup of flour. Add enough cold water to make a smooth paste. Stir constantly while pouring enough boiling water on paste to make it like thick cream. Boil 20 minutes on slow fire stirring constantly from the bottom to prevent burning and lumping. Remove from fire and beat well. Add one-half teaspoon of any scented extract, such as oil of cloves, wintergreen or peppermint.

Another type of paste may be made by securing powdered paste from a paper-hanging store. This is very expensive — 10 cents a pound. Just mix with a small amount of water. This must be mixed fresh each day.

Papier Mâché: Tear sheets of newspaper (including the funny sheets or any kind of colored tissue paper wrappings) into shreds and soak in water (hot water if convenient) until very soft. Wring as nearly dry as possible and mix with paste (see recipe above), kneading thoroughly. If any water remains, squeeze through a cloth. Be sure there is enough paste to hold the paper together, but not so much that you can see it on the paper. Mix until soft like clay. Model and let dry in the sun if possible.

Note: If a large group is making shrines, soak paper all night in laundry tub and wring through the wringer. To keep sweet, add a few drops of oil of cloves or wintergreen.

Casein Glue: Powdered in bulk. Dissolve 20 to 30 minutes in cold water. Good for any kind of woodcraft.

Salt and Flour for Modeling: 1½ cups flour; 1½ cups salt. Mix flour in water to consistency of thick cream. Stir in the salt. Boil in double boiler for one minute.

Sawdust and Plaster of Paris: To 3 or 4 cups of plaster of Paris add 1 cup of sawdust well dampened and ¼ cup of thin casein glue. Spread thin casein glue on wood first, then apply mixture of plaster of Paris and sawdust. When dry this can be colored with calcimine.

Suggestions for Leaders of Religious Discussion Clubs

"Study Clubs, by whatever name they may be known, can help to prepare laymen for Catholic Action. It is becoming urgently necessary to prepare laymen who, under the guidance of the bishops and priests, will speak for the Church." Archbishop Cicognani, Apostolic Delegate to the United States.

Purpose of Religious Discussion Clubs:

To inform the laity, particularly on religious subjects, and to develop the power of self-expression on the part of all members. Leadership among the laity is a great need of our day; through the discussion club, latent talent is often discovered, and recognized talent is developed.

The discussion club offers *all* members an opportunity to obtain useful knowledge of the subject studied, without very great expenditure of time.

The discussion club is not merely for exceptional laymen, experts and college graduates, but for all persons of high-school years and over, quite regardless of their degree of formal education. It is for busy men and women who come together to obtain exact information, a readiness in expressing it, and an opportunity to translate it into action.

The Discussion Method is preferable to the lecture or stereotyped question-and-answer method. Little or no thought is required to listen to a lecture, and how much of it can the average listener reproduce when he has an

opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

Small groups are informal, and therefore promote freer expression from all members. The discussion club ordinarily has a membership of eight to twelve persons.

Organization:

Primarily within all societies of the parish, as they supply both leaders and members. Non-members and non-Catholic parties of mixed marriages are invited to join. This has resulted in increased membership in many societies, and in a number of converts.

A Parish Chairman of Discussion Clubs:

A man or a woman (or co-chairmen, a man and a woman) is appointed in each parish who, under the guidance of the pastor:

- a. Assists in the organization of clubs, and obtains the names, addresses and telephone numbers of the leaders, secretaries and members of each discussion club in the parish, together with the day of the week, hour and place of meeting;
- b. Obtains materials and information and disseminates them to all clubs within the parish;
- c. Visits clubs and stimulates interest in the formation of new ones;
- d. Arranges for the holding of leaders' preparatory classes. The parish director, the parish chairman of discussion clubs or the person best qualified for the task leads the lesson from the text which the leaders are to direct in their specific groups, within the en-

suing week or weeks. This not only provides an opportunity to suggest methods, but does so practically by demonstrating them in the presentation of a specific lesson. These classes develop confidence and assurance, in addition to presenting methods and advantageous use of materials. Many parish groups conduct the leadership course for four or six weeks before the opening of the regular semester. The weekly preparation of a specific lesson within the regular semester is sometimes more practical.

- e. Prepares a written report of all discussion-club work in the parish immediately after the close of each discussion-club session.

Junior Groups: In very large parishes, it is advantageous to appoint a chairman to organize junior groups: high-school and college students.

Officers:

The Parish Director, a priest under whose guidance discussion clubs are promoted and to whom questions that arise are submitted for decision.

A Leader who is also a learner. The leader directs the discussion, and therefore acquires a clear knowledge of the subject matter and should hold the discussion to the topic assigned. He should use to advantage the outline of suggestions and questions in conducting the discussion. Every member should be given an opportunity to take part, and his or her opinion on the subject should be considered and respected. A tactful leader can keep the discussion free from personalities. If the leader is called upon to render a decision which he is unprepared to make, he should say so frankly and endeavor to obtain a decision by the next meeting. Parish directors are an unfailing aid

in such instances. If unrelated matters are introduced, the leader requests that discussion of them wait until the conclusion of the meeting. Leading is a drawing-out not a filling-in process. A good leader does very little talking.

A *Secretary* calls the roll, gives a brief summary of the previous assignment and records briefly points that are not agreed upon by the group and refers them in writing to the parish director for a decision.

Members:

The individuals in a discussion club should realize that success depends largely upon the responsiveness of each member. Every member should obtain the textbook adopted as it supplies accurate information for discussion. Where discussion-club aids appear in the diocesan weekly they should be used regularly. Each member finds it advantageous to read and to prepare to discuss each lesson; however, this is not essential for active membership. All should feel personally responsible to attend each meeting; one gets returns in proportion to his personal effort and participation. As the objective is learning to think about and to discuss religious subjects, every member should consider the subject matter and express his thoughts, not leaving discussion to the few.

Dues and Expenses:

No *dues* are collected. Each member purchases his own text, which becomes his property (the cost is usually from 5 to 25 cents). The leader's outline, and inexpensive materials for general use, may be taken care of by the group or organization sponsoring the club, or the leader may purchase these and own them personally. All members are asked to collect and bring to meetings materials that will enrich study: charts, maps, pictures, magazine articles, poetry, and any other related material.

Where there is a local public library, see what books relating to the subject being studied are available; ask the librarian to obtain listed references not in the library. If there are sufficient calls for a book, it is usually ordered; ask members to call for the books listed.

Meetings:

Where Held: Meetings may be held in private homes, the church hall, or any centrally located, suitable place. It is well to draw membership from an area in which regular attendance is not made difficult by great distance from the place of meeting. In rural sections the parents and high-school students of two or three families form a club. Families too remote from neighbors study within the family group.

How Often: Weekly meetings of an hour or an hour and a half should be held for a period of eight or ten weeks. Meetings should begin on time, even though only a few are present. When all members know that the lesson will begin promptly at the hour designated, they will endeavor to be on time. Beginning and closing the meeting as scheduled contributes to the success of any club; members can then plan for other appointments more satisfactorily.

Order of Meeting:

1. Begin promptly.
2. Open with prayer.
3. Roll call and brief review of previous lesson by secretary.
4. Leader opens discussion and keeps it within bounds of assignment, giving all members an opportunity to express themselves.

5. Assignment of subject matter for following meeting. If the meetings are held at different homes or places, the place of the next meeting is announced.
6. Adjourn on time, closing with prayer.

Note: Benefit is derived from writing papers, but assignment of them sometimes deters members from joining the study club, and discussion clubs may be profitably held without papers. Study assignments, papers, essays, reports on related topics, etc., are additions to the discussion method which may result tragically except in groups of outstanding zeal or scholarship.

Joint Meetings:

At the close of each autumn and spring discussion-club session, all clubs within an area of easy access may assemble jointly. Brief reports may be given by parish chairmen of discussion clubs. An appropriate program relating to the subject of study may be presented: addresses, dramatizations, tableaux. Materials used to enrich study may be exhibited. Difficulties and points of unusual interest may be discussed. The parish or district meeting sometimes takes the form of a joint review of the semester's work.

Report Forms:

(Order from the Diocesan Office or have them prepared in the parish by a volunteer.)

1. Discussion-club leader's semester report.
2. Semester report of parish discussion-club chairman.

For additional information see *The Religious Discussion Club*, a practical reference for leaders, \$.05. St. Anthony's Guild, Paterson, N. J.

DISCUSSION-CLUB LEADER'S
.....SEMESTER REPORT

(Write spring or autumn)

Date

Text used

Pastor

Town

Leader

Address

No. of members..... Lessons finished.....

Average attendance..... No. of meetings.....

Materials used besides text.....

.....

.....

Chief interests.....

.....

.....

Difficulties

.....

.....

Will your same group continue study during the next

Diocesan discussion-club session?

Adult

Name of club

Junior

(check here)

Signed

Secretary

Address

*Kindly fill in this form and give it to your Parish
Chairman of Discussion Clubs the week your course
is completed.*

*The above is a suggested form. Copies may be ordered from the
Diocesan Office or prepared by a volunteer in the parish.*

SEMESTER REPORT OF PARISH
DISCUSSION-CLUB CHAIRMAN

..... Parish

Number of groups to continue study during the next
Diocesan discussion-club session.....

Please list all Discussion-Club Leaders below:

Name	Address	Lessons finished	Average attendance
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Date.....

Signed.....


Parish Chairman of Discussion Clubs

Address

Countersigned by Pastor.....

*Kindly fill in this form and send it to the Diocesan
Office of the Confraternity of Christian Doctrine
within ten days after the closing date of the present
discussion-club session.*

*The above is a suggested form. Copies may be ordered from the
Diocesan Office or prepared by a volunteer in the parish.*



Suggestions for Preparation of Discussion-Club Texts

The National Center of the Confraternity will list, as texts for discussion clubs, publications which conform to its general programs of study. For the guidance of those preparing materials for discussion clubs, the following suggestions are made:

1. Select topics of general interest.
2. Divide the subject-matter into sixteen to eighteen lessons, arranged for two semesters.
3. Limit each lesson to a maximum of 1,500 words.
4. Adapt the treatment to the knowledge and experience of the average lay group.
5. Make a definite application of the material to everyday Christian life. At the end of each chapter, list suggested religious practices based on the subject-matter.
6. After each chapter place a discussion outline based exclusively on the content of the chapter.
7. Do not ask for papers or verbal reports which require additional research.
8. The price per copy to the individual member should not exceed fifty cents postpaid with liberal discount on quantity orders.
9. Suitable discussion-club texts for Catholic students attending secular colleges are urgently needed. These texts should conform to the suggestions given above, but the treatment of topics should definitely be adapted to the general level of college texts.

Suggestions for Parent-Educator Groups

Under the auspices of the National Center of the Confraternity of Christian Doctrine, Parent-Educator groups are being formed by Confraternity Directors in a number of dioceses. Practical Catholic fathers and mothers, qualified by religious education and practice, are being invited to form small groups to consider means of preparing parents for the religious education of their children. These fathers and mothers discuss problems that confront them in making religion vital in the lives of their children.

Parents are grouped according to their qualifications and interests, to consider the religious education of their children on three age levels: preschool, elementary school, and high school.

Each age level group considers:

1. Actual experiences in the family with children of the age the group is considering;
2. Practical materials and subject-matter;
3. The presentation appropriate for the years of the child.

Each of the three groups, of ten or twelve parents, meets weekly for eight weeks or more. The entire group meets with the Spiritual Director (a priest appointed by the Ordinary) monthly. At these general meetings a written report from each age group is presented and discussed. This report is made from the secretary's minutes of the weekly meetings. A copy is given to the Spiritual Director before the monthly meeting.

Each year a topic for study is designated by the National Center.

Topic for Study, 1938—Prayer (both private and public):

1. Teaching the preschool child to pray;
2. Teaching the elementary-school child to pray;
3. Teaching the high-school child to pray.

Parents in each age group outline their experiences in teaching their children to pray at the particular age level, difficulties encountered and how they were met. These outlines are discussed at the group meetings.

Topic for Study, 1939 — Obedience to religious, civil, and parental authority.

Designate one person in each group to list all books, pamphlets, prayers and materials suitable for children of the age considered.

Members of each group:

1. review books and report on them;
2. try out in practice suggestions offered and report results.

Each group has:

1. a Chairman, a member of the group who leads the discussions;
2. a Secretary, a member who keeps the record of discussions;
3. a Librarian, a member who lists practical materials acquired by the group.

A priest appointed by the Ordinary is Spiritual Director for the three groups.

The results of this group study by practical Catholics, who are sending their children to Catholic schools and fostering religious life in the home, are to be made avail-

able in leaflets and pamphlets, by the National Center of the Confraternity of Christian Doctrine. The principal annual publication will be *The Parent-Educator* (new series). These publications are not only for Catholics enjoying a religious environment, but also for those living in the 10,000 parishes or missions in the United States that are without parochial schools; moreover, for homes where Catholic parents have had limited religious instruction — frequently through no fault of their own.

The study of the Parent-Educator Committee is concerned solely with what parents can and should do toward the religious education of their children; and not at all with what the pastor or Catholic school can or should do. This committee must make a contribution in its own field.

Plan for Organizing the Parish Unit of the Confraternity of Christian Doctrine

- I. When a Confraternity is organized in autumn or winter, its initial work is usually the development of religious discussion clubs or the organization of school-year religious instruction classes. When organized in the spring the religious vacation school is usually the initial work. The preparation of discussion leaders and teachers of religion is necessarily an important part of the organization plan.

The following organization procedure has been found practical:

1. Read the *Constitution for Parish Units of the Confraternity of Christian Doctrine*, on which this plan is based.
2. Each Confraternity unit shall be designated by the name of the patron of the parish in which it exists.
3. The Confraternity is not to be identified with any other society in the parish.
4. The coöperation of all the men's, women's and young people's societies of the parish should be sought by the Confraternity in carrying out its unified program of religious instruction under the direction of the pastor. Further information as to how the religious departments of existing societies can develop the diocesan program authorized by the Bishop will be supplied on request by the Diocesan Office.

II. The Director of the parish Confraternity secures from the Diocesan Office a complete set of instructions for officers and chairmen of a parish Confraternity.

III. The Director

1. Appoints or arranges for the election of the officers and chairmen of the divisions of active membership; both men and women are eligible;
2. Calls a meeting of the officers and division chairmen, who, with him form the Executive Board of the Confraternity, to discuss the literature and instructions, and to plan the program for the organization meeting of the parish Confraternity.

This program should include:

- a. A presentation of the Confraternity program for a parish unit — how it is organized and the work of each of the five divisions of active membership;
- b. An open discussion with questions answered by the organizer — the pastor or president;
- c. Enrollment of members. (Enrollment forms are usually supplied by the Diocesan Office);
- d. Announcement of the place, day and hour of the first meeting of each division of the active membership, and the next general meeting of the Confraternity.

IV. Parish Organization Meeting

1. The Director calls a parish meeting for the organization of the Confraternity. All parishioners of high-school years and over should be invited and urged to attend, in order that they may have a clear

understanding of the program. No financial obligation is assumed by attendance at this meeting, and those who join as active members pay no dues. Good publicity should be given to the meeting well in advance, from the altar, through the press, posters, telephone, etc. The program (III, 2, above) is presented.

2. Where missions are attached to a parish, a local section of the Confraternity should be organized and the five division chairmen should be appointed at each mission.

V. Initial Work

1. The immediate work of the Confraternity will be a careful survey of the parish or mission to locate those in need of instruction and to secure information to be used in planning the Confraternity program of religious discussion clubs, school-year instruction classes or religious vacation schools. (Obtain from the Diocesan Director the program for initial work.)

A Suggested Survey

- a. What is the approximate number of Catholic public-school children in the parish?
- b. What provision is there for the religious instruction of children who attend the public schools?
- c. What proportion of these children are at present receiving religious instruction?
- d. Are there sections within the parish where the distance from church makes it difficult for the children to attend instruction classes?

- e. Could suitable places near the public school be found in which to assemble the children for weekday instruction?
 - f. Is there any systematic plan of visiting the homes of children whose parents are indifferent?
 - g. What plans could be made to bring children of indifferent parents to Mass?
2. The Chairman of Fishers should supply members of the division with *Instructions for Fishers*, obtainable at the Diocesan Office. After a minimum of three preparatory meetings held under the supervision of the Director, fishers should begin systematic visiting.
 3. The Chairman of Helpers should supply members of the division with *Instructions for Helpers*, and arrange for preparatory meetings.
 4. A minimum of three demonstration classes should be held for the preparation of:
 - a. Discussion-club leaders prior to each discussion-club semester. The Chairman of Discussion Clubs should supply leaders with copies of *Suggestions for Discussion-Club Leaders*.
 - b. Teachers, before the opening of each vacation school or series of instruction classes. The Chairman of Teachers should supply members of the division with *Instructions for Teachers*.
Teachers qualify for work by attendance at a minimum of six demonstration classes, and by the satisfactory completion of a definite course outlined by the Diocesan Director of the Confraternity.

The initial project of the Confraternity determines whether discussion-club leaders' or teachers' classes or both will begin immediately after the organization meeting. For other meetings, see *Constitution*, Article V.

5. During the school year Confraternity members will cooperate with the pastor:
 - a. In the conduct of instruction classes for children; plans for these classes should be made at least one month before the opening of the school year. The *School-Year Religious Instruction Manuals* (Grades I-IV, Grades V-VIII), issued by the National Center, are guides for the preparation of teachers.
 - b. In the organization of discussion clubs for high-school students and adults.
 6. Careful plans are to be made by the Confraternity for the religious vacation school to be held each summer for children attending secular schools. The *Manuals of Religious Vacation School* (Grades I-IV, V-VIII) are guides in classes for the preparation of teachers and helpers.
 7. Each Confraternity should build up a library of selected teachers' references and should make additions annually. (Each diocese determines the texts and materials it will adopt for use.) A nucleus for this library — a minimum of references for effective work — costs about five dollars. A suggested list may be found in the *Vacation School and School-Year Religious Instruction Manuals*.
- VI. The following is a suggestion for "a religious program in missions on Sundays and holidays of ob-

ligation when the priest is not present to celebrate Mass”:

1. Recitation of Rosary and Litany;
2. Congregational singing of hymns;
3. Devotions proper to feast, season or month;
4. Reading of the Epistle and Gospel for the day, and the explanation, e. g., Goffine's *Instructions*;
5. Catechetical instruction for children;
6. Religious discussion clubs for high-school students and for adults (usually at same time as 5, above).

VII. Canonical Erection

1. When the Ordinary has authorized the establishment of the Confraternity of Christian Doctrine, minimum parish requirements are:
 - a. Registration of members in a parish register of the Confraternity;
 - b. Meetings at specified times under the supervision of the Parish Director.
2. The members of the local parish unit then become entitled to the numerous indulgences granted to the Archconfraternity.

VIII. Catechetical Day — commended by the Sacred Congregation of the Council in the decree on *The Better Care and Promotion of Catechetical Education*, January 12, 1935:

“In order that the mind of the Christian people may be directed to religious instruction, let a Catechetical Day be established in each parish, if this has not already been done. On this day, let the Feast of Christian Doctrine be celebrated with as much solemnity as possible. On this occasion:

- "a. Let the faithful be called together in a parish church and having received the Holy Eucharist pray to obtain greater fruit of divine teaching.
- "b. Let a special sermon be preached to the people on the necessity of catechetical education, in which parents will be warned that they should teach their children and send them to the parochial Catechism classes; remembering the Divine command: 'And the words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children' (Deut. 6:6).
- "c. Let books, pamphlets, leaflets and other things of this kind suitable for the purpose be distributed among the people.
- "d. Let a collection be made for the promotion of catechetical works."

For further information, local units apply to the Diocesan Director of the Confraternity of Christian Doctrine. (If there is no Diocesan Director, the National Center will supply forms, information, etc.)

School-Year Religious Instruction—Elementary Grades

Standard school-year religious instruction classes are organized religion classes conducted during the 36 weeks of the school year. These classes are for children who do not attend a Catholic school.

Goal. The goal of the Confraternity is "Every Catholic child in a Catholic school"; yet while striving to attain this end, it endeavors to instruct those deprived of the privilege.

Pupils. 1. Children in parishes without schools; 2. Children in sections of parishes remote from their schools; 3. Children who, though they are within reach of a Catholic school, for a variety of reasons do not attend.

Where Held. "Each class of religious instruction should be conducted in a place where the atmosphere and the order of a classroom are possible. Several classes in one room or in the church, where the accumulated sounds of voices become a bedlam, or where the classes are near enough to become a distraction to each other, is a condition that will nullify the efforts of the most skillful teacher. Why not use the parish school rooms? If there is no parish school, why not use the church, the sacristy, the parish hall, the rooms of the rectory? Anything to avoid the failure of a most important work.

"There should be at least two sessions of the class in religious instruction a week, three if possible. With a full appreciation of the difficulties involved in carrying out

this suggestion, I earnestly urge it. I am firmly convinced that a class once a week will never really engage the mind and heart of the child."

Most Rev. Emmet Walsh, D. D.,
Bishop of Charleston,
Rochester Proceedings, 1935.

In some states classes may be conducted in the public-school building by securing the permission of the local school board. The priest, religious or lay teacher gives instruction during a regular period of school hours, or the pupils are dismissed from the public school during school hours to attend instruction classes at a parish building, vacant store or private home near the public school.

Classes held immediately after the closing hour of the public school may prove unsatisfactory, as children are often detained after school. Where this is the most practical time, consult with the public-school authorities as to the days of the week on which after-school activities occur least often. Classes for primary grades, dismissed early, are often held before the intermediate and upper grades are out. Consider carefully the place, day and hour that the best attendance can be secured. Classes should be arranged also for the convenience of children employed after school hours.

Schedule. The standard schedule during the school year will call for a minimum of one and one-half hours of religious instruction, preferably in two separate periods each week, during 36 weeks. School-year religious instruction classes are not a substitute for the religious vacation school. Even when both are well organized and conducted annually, they are not the equivalent of a Catholic school education.

Manuals. Two separate teachers' *Manuals* are published by the National Center of the Confraternity of Christian Doctrine. Each outlines the instruction program for four grades and contains the following matter:

1. Suggestions for conducting religious instruction classes;
2. General and specific objectives;
3. Outline of curricular content;
4. Suggestions for best procedure and most effective teaching method;
5. Designation of pupil textbooks, projects and supplementary references;
6. List of textbooks, references and instructional materials for the teachers.

Catechisms. A series of graded Catechisms is considered basic to the course, and the program is developed as an enrichment of the concise and comprehensive content of the Catechism.

Weekly periodicals graded for school-year religious instruction classes will appear under the name of *The Confraternity Messenger*. These periodicals will parallel the *Messenger* series issued for Catholic schools. *The Confraternity Messenger* for the primary grades will appear in the fall of 1937. The subscription price will be 35c for 32 issues. Address, George A. Pflaum, Publisher, Dayton, Ohio, for further information.

Program. The program provides for religious instruction in each of the eight grades. Thus there is systematic progress in the development of religious knowledge and practice. It is best if each grade can be taught separately. Grade grouping, when necessary, should conform to the best educational standards. Promotions should be made

from grade to grade and pupils should be graduated from the elementary-school classes in religion.

Teachers. The Sacred Congregation of the Council in the *Decree on the Better Care and Promotion of Catechetical Education*, quotes the law of the Church: "Let the pastor employ the help of other clerics in his parish, and if need be, also of pious lay people, especially of those who are enrolled in the Confraternity of Christian Doctrine.

"In places where on account of the scarcity of priests the clergy themselves cannot sufficiently perform the work of teaching Christian Doctrine, let the Ordinaries take active steps to supply *capable catechists* of both sexes to help the pastors. Let them teach religion in the parochial or in the public school, even in the most remote parts of the parish. Let a leading part in these matters be taken by those who are enrolled in associations of Catholic Action."

Grading. Children should be classified according to their school grade. When there is a great difference in religious backgrounds, older children will need special instruction and extra religious reading. A conscious effort should be made to bring each child's religious-education level up to that of his secular education. Grading and grade grouping should conform to the best educational standards.

See the *Plan for Organizing Parish Units of the Confraternity of Christian Doctrine*. The organization of the school-year religious instruction classes is preceded by the development of these plans. (Where no Confraternity is organized, this program may be adapted to local needs.)

Preparation of Lay Teachers, Fishers, Helpers. A minimum of six classes will be held for the preparation of lay

teachers, fishers (home visitors) and helpers before the opening of classes. Weekly classes usually prove most satisfactory. See *Confraternity Instructions* for lay teachers, fishers and helpers, supplied by the Diocesan Office. Under the guidance of the pastor, the Chairman of Lay Teachers arranges for demonstration lessons. Where there are local Sisters, they often present these lessons. It is generally advisable to ask their assistance. The Chairmen of Fishers and Helpers arrange for meetings of their divisions and proceed according to the *Instructions*.

Teachers' Reference Library. A library of selected teachers' references should be built up for each school and additions made annually consisting of textbooks, projects and visual aids. The teachers become thoroughly familiar with the content and the most advantageous use of these materials at the demonstration lessons given for teachers. Numerous excellent textbooks are listed in the *School-Year Religious Instruction Manuals*. A few well-selected materials permit effective work when teachers are prepared to use them to the best advantage. (The Diocesan Office usually supplies or lists materials adopted for use.)

Class Procedure:

1. After the opening prayers, give a brief review of the preceding lesson.
2. Explain the doctrine contained in the lesson to be learned. When possible, begin the explanation with a picture study and the related sacred story, which should vividly illustrate the doctrine taught.
3. During the explanation, frequently put questions to the children to determine whether or not the class is following the story.
4. When the explanation is finished, question the children again.

5. During and after the explanation, encourage the children to ask questions concerning the lesson.
6. Finally, make the application to the daily lives of the children by recommending a religious practice for the day, the week or the month.

Promoting Attendance:

Attendance may be stimulated:

1. By presenting attendance cards after each class. (This also assures the parents of the child's presence at the religious instruction class);
2. By posting an attendance chart at the church entrance;
3. By report cards signed monthly by the parents;
4. By awards for perfect attendance at the end of each semester;
5. By interesting the children to bring others to class.

Special checking of attendance at Sunday Mass and the reception of the Sacraments should be made in a way that will encourage both.

For further information write the Diocesan Director of the Confraternity of Christian Doctrine.

The Religious Vacation School

A standard religious vacation school is an organized school of religion conducted for three hours during the forenoon, five days a week, for four weeks during the public-school summer vacation. It is for children who do not attend a Catholic school through the regular school year.

Goal. The goal of the Confraternity is "Every Catholic child in a Catholic school"; yet while striving to attain this end, it aspires to instruct those deprived of the privilege.

Pupils. 1. Children in parishes without schools; 2. Children in sections of parishes remote from their schools; 3. Children who, though they are within reach of a Catholic school, for a variety of reasons do not attend.

Where Held. The place where the school will be held will depend upon local circumstances and the potential enrollment. The most practical place available should be used. It may be in rooms connected with the church or a nearby building. A school building is most desirable, for it provides separate classrooms, desks and blackboards. In many places, the public-school building can be obtained by applying to the school board; non-Catholic groups have long used these buildings for their summer Bible schools. The school being public property, there is usually no expense in such cases except for janitor service. Where there is a parochial school, there is an advantage in using it, as public-school children thus learn about it at first hand.

Statistics show that when a well-organized religious vacation school is held in a parochial school, invariably a number of pupils attending it enroll the following autumn at the parochial school.

Teachers. Except in far-flung missions, where seminarians do most effective work, two teaching Sisters are usually in charge of a vacation school. Seminarians teach in large centers also. Several lay teachers complete the staff in a well-organized school, conducting religious dramatization, picture study and project classes correlated with the Christian Doctrine taught by the Sisters or seminarians. If religious are not available, lay teachers teach Christian Doctrine under the supervision of the pastor. Where the number of lay teachers is in excess of local requirements, they may be asked to volunteer their services in missions where instructors are needed. Lay teachers are usually in charge of the recreation and project classes.

Grading. Children should be classified according to their school grade. When there is a great difference in religious backgrounds, older children will need special instruction and extra religious reading. A conscious effort should be made to bring each child's religious-education level up to that of his secular education. Grading and grade grouping should conform to the best educational standards.

SUGGESTIONS FOR ORGANIZING THE RELIGIOUS VACATION SCHOOL

See the *Plan for Organizing Parish Units* of the Confraternity of Christian Doctrine. The organization of the religious vacation school is preceded by the development of these plans. (Where no Confraternity is organized, this program may be adapted to local needs.)

Teachers — Religious. Application from pastors for teaching Sisters or seminarians who are within the diocese is made through the Diocesan Office. Where there is a preference for a Community, or for particular teachers, this is stated. When pastors apply to Communities outside the diocese, they are asked to notify the Diocesan Office of a favorable reply at once.

Preparation of Lay Teachers, Fishers, Helpers. A minimum of six classes will be held for the preparation of lay teachers, fishers (home visitors) and helpers before the opening of school. Weekly classes usually prove most satisfactory. See *Confraternity Instructions* for lay teachers, fishers and helpers, supplied by the Diocesan Office. Under the guidance of the pastor, the Chairman of Lay Teachers arranges for demonstration lessons. Where there are local Sisters, they often present these lessons. It is generally advisable to ask their assistance. The Chairmen of Fishers and Helpers arrange for meetings of their divisions and proceed according to the *Instructions*.

Teachers' Reference Library. A library of selected teachers' references should be built up for each school and additions made annually: Textbooks, projects and visual aids. The teachers become thoroughly familiar with the content and the most advantageous use of these materials at the demonstration lessons given for teachers. Numerous excellent textbooks are listed in the *Religious Vacation School* and *School-Year Religious Instruction Manuals*. A few well-selected materials permit effective work when teachers are prepared to use them to the best advantage. (The Diocesan Office usually supplies or lists materials adopted for use.)

CHAIRMEN WHO BEGIN FUNCTIONING ONE TO THREE MONTHS BEFORE SCHOOL OPENS

(These chairmen often select their own committees.)

Arrangements. To assist the Director and officers in preparing for the school, and provide for room and board for instructors not living where the school is held. Religious should be fittingly lodged and privacy and independence should be assured. Each locality works out its own plan, and arranges for the place where the school will be held. Generally, one of the Confraternity of Christian Doctrine officers assumes this responsibility.

Finance. The treasurer is chairman of the finance committee. The expense of the vacation school should be borne by the local parish or mission, except in very poor missions. The committee plans for the raising of such funds.

Immediate use of funds: Textbooks and project supplies for pupils (these are usually paid for by the children), board and lodging for instructors, unless otherwise provided for.

Later use of funds: Offering for the Sisters or seminarians, usually five dollars a week besides room, board and transportation. Lay teachers generally contribute their services without remuneration.

CHAIRMEN WHO BEGIN FUNCTIONING A MONTH BEFORE SCHOOL OPENS

Publicity.

1. Present the plan to the Director, who supervises or approves all publicity. Newspaper articles — general information the first and second week, specific, the following two weeks.

2. Posters at church and public school.
3. Latter half of school session, invite parents to visit on a specific day. Announce closing exercises and exhibit.

Transportation. Members of this committee may be drawn from the enrolled helpers of the Confraternity. They request persons to volunteer the use of their cars one or more days a week for transportation of instructors or children living beyond walking distance of the school. Families living near one another in the country are requested each to arrange to bring all the children of the locality on alternate days, or every third or fourth day; often a truck is used and families pay the gas bill jointly. Plan in advance to assure daily attendance and lessen cost of gas and trips for drivers.

Properties. Have on hand before opening day: blackboard, chalk, erasers, paste, scissors, project materials (texts for instructors are usually procured when the Confraternity is organized); texts to be purchased by the children, religious articles to be used as awards. Submit list of articles to be ordered to the Confraternity president or Director for an OK, then to the secretary to order. State quantities needed — this will be determined by the home visitors' registration list for each class. *Order well in advance.*

Registration. To function on opening day. Where the school enrollment exceeds fifty, there should be five members on this committee so the work can be finished in a short time. The home visitors submit filled-in cards before the opening day. Additional enrollment blanks are usually supplied by the Diocesan Office. Instruct the committee

as to methods several days before school opens so as to avoid duplication.

Closing Exercise and Exhibit. If possible, a Communion breakfast. A short program, to which the parents are invited. It may consist of dramatizations, songs, etc., learned during school. At the opening of school, request that all projects be retained until after they are exhibited at the closing exercises.

In very small communities, one person may be chairman of two or more committees, but there is an advantage in distributing duties in larger places: few are asked to expend much time and more persons are gaining an understanding of the work.

Confraternity presidents are asked to consider persons (men or women) for the foregoing chairmanships. Consult with the Director and request him to appoint the person he desires to fill each office.

A list of religious vacation-school materials to be supplied children in each grade will be sent from the Diocesan Office. Each child may be asked to pay for his materials and to bring his own pencil, scissors and paste, unless scissors and paste are supplied in the school.

The daily schedule is adapted to local circumstances. Where teachers are particularly qualified to present a special subject, departmental work is desirable. Time is saved and order maintained when teachers rotate and children remain in the same classroom. The *Manual of Religious Vacation Schools* supplies full information regarding courses of study for all grades, elementary and high school.

Suggested Daily Schedule

- 8:15 — Mass (See inexpensive Mass books listed in *Religious Vacation School Manuals*)
- 9:00 — Opening prayers and hymn
- 9:10 — Picture study and sacred stories
- 9:30 — Christian Doctrine
- 10:00 — Conduct and religious practice
- 10:10 — Recess with supervised recreation
- 10:30 — Singing
- 10:45 — Liturgy
- 11:00 — Project work
- 11:50 — Closing prayers
- 12:00 — Dismissal

For further information, write the Diocesan Director of the Confraternity of Christian Doctrine.

Religious Instruction of Catholics Attending Secular High Schools

"Need of Instruction. Religious training must keep pace with secular training or the whole development of the child is thrown out of balance. No one can reasonably expect to cope with the problems, the difficulties and the temptations which arise within the field of higher education if he is equipped merely with a rudimentary religious knowledge. . . .

"Curriculum. We should be on guard against a mere repetition of the subjects already treated in the elementary grades. There should be a definite progress in religious knowledge and a practical correlation of the subject-matter with problems of human conduct and Christian attitudes of life.

"Class Hours. The best arrangement is that in which the pastor or the religious teacher can have access directly to the public school during the regular class period. Where this is not possible under existing legislation or school policy, the dismissal of the children from attendance at the public schools during the regular school period for the purpose of attending religious instruction in some parish building, namely church or auditorium, is considered next best. In the event that the coöperation of public-school authorities cannot be obtained to effect these arrangements, then the judgment of the majority seems to favor an early evening hour, namely 6:30 to 7:30 or 7:00 to 8:00. The hours immediately after the close of the public school have been found least desirable, both because of

the interference with other school activities and because of the fatigue of the students themselves. . . . While some priests have attempted to conduct high-school classes between the Masses on Sunday, yet general experience seems to indicate that this is the least desirable arrangement both for the priest and for the students themselves.

"Frequency of Classes. Whether classes should be held more than once each week is to be determined, not so much by the requirements of the curriculum or subject-matter, as by the possibility of securing adequate attendance. To place too great a burden upon the student will interfere with regular attendance and help to break down the morale which is a necessary element both in attendance and in uniform progress among all members of the class. While two periods a week would be desirable, nevertheless we may find that we have to content ourselves with one weekly session with a longer class period.

"Teacher Training. The encyclical letters of the Popes and the recent decree of the Congregation of the Council all presume that the priest or pastor of the parish is the principal teacher of religion, and that if he himself does not exercise the office, the work must be under his supervision and direction. Where the priest does not personally teach the class, it is expected that he will call upon the religious of his diocese or upon well-qualified laymen or laywomen. . . . Where lay people are called upon to assist, it is highly desirable that they themselves follow a preliminary course of religious study before undertaking the duty of teaching. Furthermore, the Code itself requires that they be approved by the Ordinary of the diocese, and this approval can be best expressed in the issuance of teaching certificates, given only to qualified teachers."

Most Reverend Karl J. Alter, D. D., Bishop of Toledo,
Rochester Proceedings, 1935.

Grading. Except where the number of students is too few to form more than one group, classes should follow the usual high-school divisions, namely, freshman, sophomore, junior and senior. If grouping is necessary the freshmen and sophomores should form one class and the juniors and seniors another.

Schedule. The standard schedule during the school year calls for a minimum of one hour of instruction weekly for 36 weeks. Two semesters of 18 weeks each should be scheduled between September and June.

Course of Study. A course of study is being outlined according to the following plan:

Class	Text	Subject	First Semester	Second Semester
Freshman	New Testament	Life of Christ	Nativity to Feast of Tabernacles	Feast of Tabernacles to Ascension
Sophomore		Church History	Apostolic Church	Subsequent Church
Junior		Liturgy	The Sacraments	The Mass
Senior		Ethics	Moral Questions	Social Problems

Outlines based on the New Testament have been published for both semesters of the freshman year and for the first semester of the sophomore year. Outlines for the remaining two and one-half years are being prepared.

In presenting *The Place of the New Testament in Religious Instruction*, at the Catechetical Congress in New York, 1936, Reverend William L. Newton, D. S. Scrip., said: "The New Testament is itself a guide to religious development for all those who read it with devotion. It therefore finds its true place in our religious instructions only when we have taught our pupils to appreciate its worth and to read it with understanding."

Inform the students that in 1898 Pope Leo XIII granted "to all the faithful of both sexes who piously and devoutly read for a quarter of an hour each day the Holy Gospel, the edition whereof is recognized and approved by legitimate authority, an indulgence of 300 days for each reading thereof."

Method of Presentation. The procedure of the religious discussion club has awakened general interest in the teachings and practices of the Church among high-school students. Each student should have a copy of the text. He refers to it freely in order to participate intelligently in the discussion. Two leaflets issued by the National Center give practical information for promoting discussion: *Suggestions for Discussion-Club Leaders* and *The Religious Discussion Club* (5c each; discounts on quantity orders).

The final fifteen minutes of the meeting are often devoted to answering questions relating to the Church that arise especially in the history, literature and science classes in a secular high school. When a priest cannot be present, and the instructor has not authorized references for the desired information, the questions are referred in writing to the priest supervising the class.

A syllabus of questions of common occurrence is being prepared.

Social Activities. The religious instruction hour is often followed by a social feature. Generally the responsibility for a recreational program is left to the group under the guidance of the instructor. A Chairman of Social Activities may be appointed from within the membership. When attendance at recreation depends upon attendance at the religion class, both meetings develop more satisfactorily.

For further information, local units apply to the Diocesan Director of the Confraternity of Christian Doctrine.

Religious Correspondence Courses

The religious correspondence course provides a means of instruction for children and adults who cannot otherwise be reached or assembled for effective religious instruction. It consists of a series of weekly lessons which are mailed directly to the pupil, with accompanying test exercises which are returned to the central office for correction.

Central Office. A successful correspondence school may be organized in the local parish for children who live far from the church or in distant missions. The pastor may conduct the course himself or he may assign this work to members of the Confraternity of Christian Doctrine.

A Diocesan center, however, will serve many pupils who do not enjoy this advantage locally. The Diocesan Confraternity office is in a position to make use of the very best experience of the national field, and can assure regular and efficient service to the pupils. An excellent plan is to assign the mailing of lessons and the correction of papers to a Sister, preferably a former teacher. Such a Sister will welcome this outlet for her missionary zeal, and will give devoted personal attention to her underprivileged little ones out on the frontier.

Time. The period from October 1 to April 1 will usually prove to be the most favorable time for religious instruction by correspondence. Several weeks are required for enrollment of pupils before the first lesson is mailed out, and the closing of rural schools and work on the

farm after April 1 would interfere with the final lesson of the course.

Pupil Enrollment. Enrollment of pupils may be made through local pastors or parish Confraternities. If there is a diocesan paper, the course may be advertised in its columns and parents invited to enroll their children. Contact in person or by correspondence may be made with former pupils, or with parents whose names have been secured through some other enterprise, e. g., remailing of Catholic periodicals. Such information as name, age, grade, religion of parents and reception of sacraments will enable the instructor to serve the specific needs of the pupils more effectively.

Material. Material for one year of correspondence instruction should consist of from 18 to 21 lessons, covering a section of the Catechism, e. g., The Apostles' Creed, or treating some special topic, e. g., The Mass.

Procedure. One instruction with test exercise is mailed to the pupil each week. It is well to inclose an envelope addressed to the teacher for the convenience of the pupil in returning the test exercise for correction. The corrected exercise, with perhaps a personal note of direction or encouragement, is sent back to the pupil with one of the succeeding lessons. Another plan is to forward the pupil, at the beginning of the course, a bound volume containing the entire series of instructions, and to follow up with a weekly test exercise until the completion of the lessons. The advantage of this method is that it provides a permanent book of religious instruction for the home library.

An accurate record of each pupil's progress is kept at the central office. Diplomas are awarded to those who finish the course at the required standard, and prizes may be given to outstanding pupils.

When notes of encouragement are written on the corrected exercises, parents are quick to perceive that the instructor is taking a genuine interest in their children. They in turn frequently write personal letters in which they seek advice about problems at home. Thus is opened up an avenue by which helpful counsel and spiritual direction may be given to families who are deprived of many of the normal consolations of religion.

Expense. The entire expense of conducting correspondence courses will range from \$1.25 to \$2.00 per pupil, depending upon such factors as the price of instructional materials, the number of lessons and the amount of personal correspondence which develops. If a pupil fee is levied, it should not be so high as to discourage enrollment of pupils. A fee of \$1.00 per pupil, with liberal discount for additional pupils of the same family, has proved both reasonable and practical. It should also be made clear that the course will be conducted free of charge for those who are unable to pay the enrollment fee. The balance of the expense is covered by subsidy or by voluntary offerings of individuals and societies.

Parental Interest. Parents invariably take a keen interest in the correspondence study of their children. Often they make use of the weekly lessons in giving personal religious instruction to their offspring, especially to the younger children. Sometimes an informal study circle is organized in the home, so that all members of the family may benefit by the course.

Courses Available. Religious correspondence courses on the Sacraments (*The Means of Grace*) and on the Commandments (*The Way of Life*), are available from the St. Anthony Guild Press, Paterson, New Jersey. A

third course on the Apostles' Creed will appear in the near future under the title, *The Word of God*. Rt. Rev. Msgr. Victor Day of Helena, Montana, has a series of four courses, *First Holy Communion*, *The Apostles' Creed*, *The Sacraments* and *The Commandments*, which have been widely used.

For further information, write to the National Center, Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington, D. C.

