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THE CATECHETICAL CRISIS





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THE CATECHETICAL CRISIS

A candid look at
the problem of making
Christ relevant to
today's youth . . . and
some encouraging re-
ports on new methods.

By Willis D. Nutting

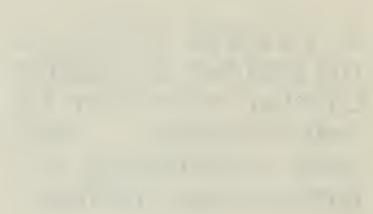


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Lawrence J. Stauder

THE
CATECHETICAL
CRISIS



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March, 1966

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A look at the present state of religious education: and why it is that way

We Catholics have been taking a renewed look at the way we have been doing many things. We no longer, thank God, assume that our ways are above criticism and that the very fact that we do it this way means that this is the right way. One of the things that we are holding up to the light for a good look is our way of educating the younger generation. When we look we find that perhaps we have not been doing our best here, and even in cases and places where we have been doing our best that best is not good enough. So the whole matter is up for discussion, and what we want to discuss here is only one part of our great project of educating people — the giving of religious education to our Catholic young people who are attending public high schools.

Some time ago an editorial appeared in *Ave Maria* magazine which disturbed us. The writer stated that we were falling flat on our faces in our efforts to bring religion to these teen-agers. We have wonderful material, he said, but we are not succeeding in getting much of it across. We have a much richer sense of what our religion means than people used to have, but no matter how hard we teachers work to prepare our classes, no matter how much the thing means to us and how much effort we put out to touch the minds and wills of our students, they are not hearing us. They sit and stare at us blankly.

The editorial raised a great many replies from all over the country. It said what very many teachers and

students and parents were already feeling. Some replies tried to carry the matter farther by intensifying our failure, some gave explanations, some suggested remedies. This correspondence was so valuable that the editor of *Ave Maria* wanted it organized so that its value could be shared. Hence this booklet.

WHAT ARE WE AIMING AT?

The editorial and the replies showed definitely that we Catholics have finally come to realize the fundamental educational principle that *it is not what you teach but what they learn that counts*. We seem to have assumed for ages that if the Faith were sufficiently expressed in the courses we were giving, it was being sufficiently learned by the students. We could have found out that this was not so if we had looked at the students, but we didn't look.

But the results of this realization have gone deeper. We have come not only to see that our *methods* of education were not good enough. We are beginning to see also that our educational *aim* was not good enough either. The thing that we were trying to bring about in these young people was not the best possible thing. Indeed, it may be that our dissatisfaction with the conventional methods of religious education is partly due to the fact that our 20th-century Catholic renewal and our deeper investigation of catechetics has brought about a change in our educational goal.

Many of us in CCD classwork have probably been feeling this change of goal rather vaguely without realizing its full significance. Father Howard B. Basler, of Elmhurst, New York, in a very valuable letter of reply,

hit the nail on the head when he wrote, "The education of those called to be committed witnesses of Christ's Resurrection is different from the training of obedient servants of Holy Mother Church." The old methods may have worked when we had the old goal, but they certainly don't work now that the goal is different.

This awareness of a new goal is evident in very many of the replies. There is insistence that we have to look hard at these teen-agers for whom we hope to accomplish something. These are not young people in the abstract. They are not young people in Ireland or Poland in the 18th century. They are not American young people of the 1920's who lived in Catholic ghettos. They are American teen-agers in the 1960's, and are subject to all the pressures and all the loyalties of these times. And each one of them — Bill and Linda and Bettie and Bob — is different from every other. *We have to make religion relevant to each of them.*

WHAT ARE TODAY'S YOUTH REALLY LIKE?

When these people were younger most of them were cooperative with authority. They felt a certain respect for their parents, and a love for them. When they started to school they liked their teachers, except for the very objectionable ones. They were rather anxious to learn. They were eager to soak up information. They were willing to memorize things. They raised their hands eagerly when the teacher asked a question. When my own children were still young my wife was talking with a friend whose children had entered their teens, and she was mentioning the fact that we weren't experiencing the problems that so many parents were complaining

about. The friend cautioned her, "Yes, but remember that your children still like you." We didn't know then what that meant, but we learned soon enough.

When young people are moving into high school they are moving out of the beautiful simplicities of childhood. It seems that the old loyalties almost have to be broken, and both parents and teachers are often horrified at the new loyalties that seem to be forming. These children are trying to grow up, and the first step in growing up is to cut loose from all the different kinds of apron strings that have held a person. This means a rebellion against all the various authorities that adult society recognizes as "legitimate." Parents and teachers and pastors stand out as the nearest at hand of these legitimate authorities, and therefore parents and teachers and pastors become the objects of dislike, suspicion and resistance. These young people are more alienated from the rest of society and its ideals at this point than they will be at any later point in their lives.

Adolescents in every place and at every time have probably gone through a stage like this, but the situation with our present generation is different. In former times there was a universal public opinion against rebellion, and the rebels were kept more or less quiet and suppressed through the dangerous age. They were not allowed to speak out. They were to be seen and not heard. They had to show respect to their elders and wait on them. They had to show deference to their opinions and obey whichever older person happened to be around. If they lived through this period of adolescence, they would fall back into the way of thinking they had rebelled against and would take their places, as elders, in repressing the next generation's tendency to rebel.

But no matter how much we older people may regret

the fact, things are really different now — different with Catholic youth as well as others. These youthful rebels find support among the older generation. People who count are cheering them on and making allowances for them. Youth is the center of attention and consideration. It is *their* age and they like it that way. We may think that this worship of youth is a mistake, but it is here! Our Catholic young people are influenced by it. We can't hide our faces from it. *We have to take these young people as they are and go on from there.*

COMPULSION WON'T WORK ANY LONGER

What has all this to do with the teaching of religion? Well, in older days a person could take this rebellion of youth, feeble as it then was or even in cases where it was not feeble, with a certain amount of unconcern. When the boys grew up they would fall back into their culture pattern. Even in this country it might once have been true that Catholic boys would fall back into the pattern of life of the Catholic ghetto where they were brought up. People could say, "Make these boys attend classes in religion whether they want to or not, for what they learn unwillingly now will be useful for them in their Catholic adult life."

But this is not true now. The ghetto is dissolved, and the young Catholic rebel finds a very attractive secular culture that he can fall into when his rebellion is over. I myself have found many students who come to Notre Dame from Catholic schools and who have somewhere been led to make the assumption that the surrounding secular culture is better than their own. They have at some time or other gone into a general opposition to the

religious teaching that has been given them. They know the Catholic answers but they do not accept them. In the case of each teen-ager that we are teaching we must remember this: *I may be driving him from the Faith.*

Therefore if we have a real concern that our young people should become strong and perfect Catholic Christians we have to handle them carefully in their adolescence. They won't have any Irish or German or Polish nationalism to hold them in line, or any anti-Catholic persecution to give them a kind of negative loyalty to the Faith. They will take their stand for God and the Church only if they believe and love. It will be definitely *their* choice. It will be definitely a *choice*. They won't get there by simply following the crowd.

We can look at this problem another way. There was a time perhaps when we could regard religion as something like arithmetic or good manners. Religion consisted in certain items of information and certain ways of acting. It could be taught just like arithmetic or good manners are taught. You can make young people learn the items of information, and you can make them act in a certain way (at least when you are watching them). It doesn't make too much difference whether they like it or not, provided they come to be taught.

But we are becoming more and more aware that religion is *not* like arithmetic or good manners. It is not a certain amount of information to be learned and certain ways to act (although of course it does *involve* truth to be accepted and a code of action to be followed). And since in our pluralistic culture our young people are going to have to make a definite personal choice in accepting or in continuing to accept the Catholic Faith, *compelling them to attend our classes may make them so resentful that they may never give the Faith a fair*

hearing again. In my own adolescent days I attended Sunday School regularly, for my people were loyal Presbyterians, but all the while I was forming the following mental resolution: when I get to be my own boss I'll never enter a Presbyterian church.

HOW, THEN, DO YOU GET THEM TO RESPOND?

We have to teach our young people about the Faith in such a way that they will listen, which means that we will have to present it in a way that will mean something personal to them. *There must be not only instruction; there must be contagion.* We must present Christ in such a way that they will catch something from Him. At the very least they must catch enough so they will want more. This is a tall order for us. We must mediate a spark between Him and them. What we may actually have been doing is to present the Faith in a way that hinders the spark that He wants to give them. Our proceedings may be so dull, so resentment-rousing, or so futile that the spark is smothered.

Here perhaps is the reason why, with all the wonderful teaching material that we have these days, the students face us with the attitude of "I couldn't care less." We are trying to teach people who haven't a spark of interest in the subject. We do not have any technique of transmitting that spark.

APPROACH MUST BE A MISSIONARY ONE

One of our correspondents cautioned us to remember that these teen-agers come to our CCD classes with a

great love of God. As much as I would wish this were true, I haven't found evidence of it. If they loved God fervently they would be eager to know more about Him. When these people were little children they may have had a simple and genuine love of God, instilled into them by the atmosphere of their home or their school. Somewhere along the line, however, most of them seem to have let it go. The childhood acceptance that came partly at least from their environment has not been replaced by a personal acceptance.

Since, therefore, a good deal more than half of the freshmen that we get have had eight grades of parochial schooling, and since these do not show any more interest than do the Catholic youths who have never gone to a parochial school, and since many of those who go to public high schools after eight grades in the parish school never come to us at all, *it must be that many young people lose their early interest in religion during the period down in the grades, when they are undergoing religious instruction all the time.* This seems to mean that our problem is not only one of presenting religion to children in public high schools. It is the problem of presenting religion to adolescents in general, perhaps extending back to children in the sixth or seventh grades, and in parochial as well as public schools.

To quote Father Basler again: "Should we not regard the apostolate to the adolescent more of a missionary apostolate to those who have not made any life commitment rather than a proclamation of the meaning of the Christian message to those who already believe in it?" We have to bring them to the love of God rather than to assume that they already love God. We have, he says, to be missionaries.



II

Dissatisfaction with teaching religion in the classroom setting: some proposals for revitalizing it

The recognition of our lack of success in teaching religion to high school students was almost unanimous in the letters we received. No one reported general success, although a few people called attention to some successful projects which seemed to owe their success to their being far different from the standard way of doing things.

There was a multitude of letters from the students themselves and from people who had been questioning

students. Students don't like what is going on. The classes are boring. The students only attend because they have to. We knew this already, but the letters give us some insight into the *why* of it.

Far and away the greatest cause of the dissatisfaction was the fact that the courses did not deal with what the students were interested in, although there was not much agreement as to what they *would* be interested in. This indicates a discontent that is not too well thought out, however real it is. But Miss Mary Magner, a high school student in South Bend, Indiana, put her finger on the real difficulty. "You should hear us talk among our friends sometime," she writes. "You'd be surprised at the questions that we raise about our religion. When we bring these questions up in class we are usually told the answer is too deep for us or there isn't enough time to discuss it. So back we go to King David" (the subject the course was dealing with at the time).

Here you have a real clash of ideals. By every ideal of good teaching the teacher should stick to the subject of the course that he has prepared. This subject must be "covered" during the time allotted, and no one must be allowed to drag a red herring across the trail. Students are noted for their attempts to get the teacher off the subject. "Back to King David" is where the teacher must take the class.

But by every ideal of the teen-ager he must insist that he is a *person* and must be treated as such. When he is present he must not be given the brush-off by someone in authority who wants to talk about something else. When authority says, "we know better than you do what it is good for you to study," the student's dignity as a person is deeply stabbed. If he is present and there is to be communication, it must be by the give-and-take of

dialogue. If the teacher insists that he must control what is talked about — “back to King David” — the teen-ager is not going to listen. It is an insult to his person-ness. The teen-agers, by their obvious dissatisfaction with what is going on in their religion classes, are saying, “You brought us here. We didn’t come because we were eager to come. If you want to talk with us you must talk about what *we* want to talk about.” But you can’t run a school on such a basis. Or can you? Some teachers think you can.

MAKING THE SCHOOL LESS COMPULSIVE

From two CCD teachers in South Bend there came suggestions for keeping the training of teen-age students in a school and making the school less rigid in its compulsion.

One of the teachers, Mrs. Raymond Kent, suggests, in answer to the objection that we teachers are “cramming stuff down their throats” and not discussing what the students want discussed, that we should present courses in many subjects and allow the students to choose the subjects that they are interested in. Thus we would not have freshman, sophomore, junior and senior classes, but classes in the Bible, Church history, race relations, etc. “We should reserve the marriage course for the senior year but otherwise allow considerable freedom of choice.” The courses, or some of them, should have some relation to what these same students are studying in high school.

Another CCD teacher, Mrs. Arthur Frost, suggests that instead of having separate CCD high schools for each parish, which are often so small that the students

have no sense of belonging to anything important, we should have a CCD high school for the whole community. The program would consist of short classes in required subjects followed by meetings to discuss the various subjects which the students attending have an interest in. She called attention to the fact that large groups of teen-agers seem to generate an interest and an enthusiasm that smaller groups can't attain. A CCD class of 10 always seems to have an air of struggling frailty that discourages both the teacher and the students.

THE PURPOSE IS CHRISTIAN FORMATION

We received news of some very well-thought-out plans for teaching religion to adolescents in thoroughly revitalized schools.

St. Christopher's Church in San Jose, California, has a high school of religion with an enrollment of about 256 students. Its purpose is "to form Christians. This formation takes place through the imparting of the essentials of the Faith, but also and more directly in the experiencing of true religious encounters." The authorities recognize that a series of lessons alone does not lead students to such encounters, and therefore they have a program of "field trips, lab work, guest speakers, Bible vigils, discussions, seminars, debates, leader formation, etc., all scheduled and organized."

There are 12 teachers, each one a specialist who prepares to conduct a limited number of courses of short duration (nine weeks each). Some courses are required of all the students over their four years of attendance, some are purely elective, some are open only to students recommended by the faculty, and some have a prereq-

quisite of other courses. The idea is to recognize that some subjects must be studied by each student but to organize these subjects so as to present them in a more attractive way.

In the report of this school sent us by Father George B. Kutches, we find that 42 courses were listed to be given during one full year. Father Kutches says that they are still experimenting, and that they will need about five more years to make the program "securely viable." The whole parish, he says, is involved in making the school a success.

The *Catholic Sentinel* of Friday, March 5, 1965, contains an article describing the CCD School of Religion of St. Mark's Parish, Eugene, Oregon. Thomas Albright, the author, heads his article thus: "Parish Involvement a Major Key to Success." In this new parish they have tried to "tie in as many people as possible with the School of Religion and other phases of the CCD program." They have a professional teacher as a full-time supervisor, and also a part-time assistant supervisor. These two help the teachers prepare their classes, give demonstrations, and coordinate the work generally. They work very carefully with the teachers, helping each teacher before each class. The classes are small, each one limited to 20 students; and each one has two teachers, usually one experienced teacher and a beginner. The teachers must prepare themselves with much background reading. One can see that with this large number of teachers the whole parish *would* have to be involved. And a look at the whole program shows that these teachers, and the people coming to be teachers, are themselves getting a very thorough religious formation.

The article sent us does not give us much information regarding the actual material taught to the high

school students, but we do learn that the teachers try to correlate their subjects with what their students are studying in the public high school, so that they will be able to integrate the whole of their knowledge. The report also indicates that there is a minimum of talking down to the students and that the discussions are guided rather than led, and that the teachers and students show a realization that they are seeking Christ together. There would appear to be not much of the back-to-King-David attitude in this school.

The tangible accomplishments of the school, the author says, "were perhaps best exemplified by the spirit — of mutual effort, of easy cooperation among lay teachers, supervisors, Sisters and parish priest — which characterized their meeting together at the end of Wednesday's classes, and by the fact that several teachers entered late, detained by questioning students." One of the teachers recently asked his students why they came to the classes. "Their first answer, of course, was, 'Because our parents make us.' But then they all said, even if their parents didn't, they would be here anyhow."

We have presented here some suggestions, several of them confirmed by successful practice, for making the school a better means of religious education. We also received many suggestions for presenting the Faith to high school students in ways that had little or nothing to do with school. Some of these assumed that there was a school in operation, too, some were given as an alternative to a school, but all of them are in themselves totally different from anything that we can call "school," and the people who present the Faith in these plans think and act quite differently from the mode of thinking and acting that is characteristic of teachers. We will take up this new discussion in the next section.



III

A very important question: Is the school the best means for religious education?

Father Howard Basler, whom we quoted before as saying that the apostolate to the adolescent is a missionary apostolate rather than one of teaching, goes on to say that since we are missionaries to those who are not necessarily eager to hear what we have to say, we must become involved in the adolescents' world. We must meet them on their own ground. "The teen-ager has a rather low tolerance for religion. The new religion texts are excellent. They give an excellent presentation of what the Church is all about. If you are going to present the Christian Revelation, this is the way to do it. The question we are raising concerns how much of this a person is able to take during adolescent years. Do we not find ourselves providing answers to questions which have not yet risen?"

There is a serious possibility which everyone interested in leading young people to Christ or presenting Christ to young people should consider very seriously. It is this: It may be that a school — not just a poor school but a school as such — is not a good means for carrying out this purpose after the young people get past the please-teacher-ask-me stage. (By *school* I mean an institution in which groups of young people meet regularly, and by compulsion if necessary, to be taught by older persons who in one way or another can qualify as experts in what they are teaching.) It may be that even a good school can't do the job very well with very many of its students. Mary Newland, author of *We and Our Children*, asserts this very definitely in her letter to us. "The teacher-versus-pupil bit has to end before there will be any kind of religion interiorly."

WHY THE SCHOOL MAY NOT BE THE BEST MEANS

There are some very strong reasons behind the doubts of the ability of the school to handle the problem of the religious education of teen-agers, and they are all based on the fact that the teaching of religion aims at something beyond simple knowing. Its intention, as we have seen in many of the replies we have discussed, is to lead the student to recognize Christ as Emmanuel, God with us, and through Him to love God with his whole heart and to love his neighbor as Christ has loved him (the student). Here are the reasons. We've touched on some of these ideas before but they bear repeating:

1. Each teen-ager is a *person* and is becoming very conscious of that fact. He is different from every other person in the world. Each one must meet God in a

unique way, and the person who is trying to bring about the meeting must treat each teen-ager in a unique way. He must "play it by ear." There is no uniform rule to follow. The school, on the other hand, has to have a measure of uniformity in its treatment of students. Hence the complaint that the teachers insist on keeping to the subject they are supposed to be teaching. . . . "Back to King David!"

2. The teen-ager is in a more or less intense state of rebellion against "legitimate" authority, and the teacher is such an authority. The rebellion, so that it can be as total as possible, is directed against what the teacher values most. The student says in effect, "I'll copy down these facts that you tell me of. I'll read the assignment you give me. I'll give these back to you in the examination so that I'll pass the course. But I'll be damned if I'll put the value on these things that you want me to put on them, or be loyal to what you want me to be loyal to, or be really interested in what you are teaching me. If I did that I would be surrendering myself to you, body and soul, and I won't do that at any price." Since it is just this value, this loyalty, and this interest that we want to impart in our teaching of religion, it would seem that the minute we take the position of *teacher* and they think that they are in a *school*, our chance of imparting it is lost. The whole structure of the school, its traditions, and the traditions of young people with regard to it are fighting against us.

3. For our high school CCD students the situation is particularly hard, and seems to them unfair. They have to go to school five days a week anyway, and very likely they don't care for it; and now they have to go to school again. They will get even with us by a determination not to like what goes on. And such a determination

is a thing of iron!

4. This brings us to the very important question of the role of *compulsion* in the religious education of young people. You can lead a horse to water but you can't make him drink, says the old adage. Young people are somewhat different from horses. The horse refuses to drink only when he is not thirsty; but young people, being persons seeking autonomy, would refuse to drink under the circumstances even when they *were* thirsty, because they don't like being led by the nose, to water or anywhere else. Our schools are full of teen-agers who are refusing to drink, who are daring their teachers to teach them anything, simply because they have made it a principle — a point of honor — to get even with those who make them go to school in the only way left open.

Our CCD schools do not have any law to make students attend, but they have an equivalent. The ecclesiastical authority threatens parents with spiritual penalties if they don't see that their children attend. The children, then — those whose parents respect the Church's authority — come to our school because they have to. (I'm sure this is true in most cases.) They are led by the nose. And so they refuse to drink the Water of Life that is offered to them. They refuse as a matter of principle.

5. The young person *as a person* doesn't have this high-principled reluctance to learn from another and older person. He has it as a *student* when the other person is recognized as a *teacher*. He has it when he is a member of a student group. It is a part of the students' *esprit de corps*. As a matter of fact, the student who actually does want to learn is ashamed to show any interest, because the *esprit de corps* is against it.

For all these reasons it is quite possible that the

Confraternity of Christian Doctrine, in its intention to give religious instruction to high school students through institutions organized as much like schools as possible, is making a fundamental mistake that is causing the lack of success which is receiving widespread affirmation.

A TIME TO USE PRAYERFUL IMAGINATION

The whole situation demands rethinking, radical rethinking. We must go over the whole matter from the roots up, and here there is need for the use of prayerful imagination. We will see that our letters show that some people have been using it successfully already. It would be well if the top authorities of the CCD would officially call for new suggestions. And let us all try to imagine — no matter how wild they may seem — some altogether different ways of leading the younger generation to Christ, and let us pray as we imagine. Let us encourage new and startling approaches to the problem. We might even offer prizes for good suggestions. And in this wild imagining let us discard for the time being all the old “musts” — expertness, uniformity, smooth-runningness, regular attendance, courses, so many class hours in the year, and all the things intimately connected with the idea of *school*.

There is no need that any two parishes ever have the same program. There is no need that the program be an essentially parochial endeavor. There is no need that what we finally decide on be related to a school in any way. Organization and uniformity are the joy of the administrator and a blight on all dealings of person with person. If young people are brought to the love of Christ it makes no difference whether the orga-

nizational wheels are whirring smoothly or squeaking raucously. It makes no difference whether or not what is happening can be recorded in neat numbers in the diocesan office.

We need newly imagined solutions for our problem, and we need to test out these solutions in practice with no voices of experience telling us it can't be done. We must not allow our educational experts to have the final say as to whether a newly imagined scheme shall be tried or not. Henry Ford defined an expert as a man who knows a hundred reasons why a thing can't be done. These next few years must be a period of the trial of new paths in religious education, and if in the trial a lot of error shows up, we must not be discouraged or stopped. The way we are doing things now looks like one big error.

I had the privilege at one time of working for a week with a man who had been a pupil of Albert Einstein, the great scientist. He told us that Einstein was constantly urging his students to use their imagination, and not to let that imagination be limited in any way by what they thought they knew about physics. In our situation we must do somewhat the same thing or we won't get anywhere.

So, in our use of the imagination let us dismiss from our minds for the time being the old "school syndrome" and start afresh. There are some truths about young people that may help us as we carry on our imagining.

THE PROBLEM OF AUTHORITY VERSUS INDEPENDENCE

Since young people of high school age are, as we have said, pretty much in rebellion against "legitimate"

authority, we must not try to use that authority either to get them to come to us or to accept what we say to them. In this situation we have to follow Archbishop Roberts, and try to *commend* authority to them rather than impose it on them. That is, we have to lead them to see that some authority is right and just, and why it is right and just. We have to wait until each one sees for himself that it is right and accepts it voluntarily. That is, in our work with these people we will help them to accept self-discipline; we will not deal with them by imposing an external discipline.

These teen-agers do not lack respect for people older than themselves, but they want to choose who it is they are going to respect. Official position carries with it no automatic respect from them. They respond very well to the advice of an older friend whom they can meet on a man-to-man basis and who has no legitimate authority whatever over them. From him, what they accept will be accepted voluntarily and freely. It is better if this friend is not much entangled with their memories of childhood bondage. Such a person can influence them more for good or evil than can a parent, or a teacher, or a pastor.

High school children are entering the age when they want to assume responsibility. But they want to choose what they are going to be responsible for. The same boy who will shirk all household duties, and appears to have absolutely no sense of the obligation of helping with the work of his family, will knock himself out completely in looking out for the welfare of his club, or even of his neighbors down the street. This is heartbreaking for the parents, but they should remember that an imposed responsibility is regarded by the young person as an at-

tack on his personality.

These people want to make up their own minds in both intellectual and moral matters. It is true that they have not yet reached the wisdom which will lead them to make good decisions, but they don't realize this. Moreover, in their state of mind it is disastrous to remind them of their unwisdom. It is better to let them make mistakes, with only a gentle warning if we see that they are going very far wrong. If we tell them how wrong they are before the facts prove it, we run the risk of alienating them from us altogether, and perhaps also from the Church which we represent in their eyes. My most blinding rage against my own father came when I would take up a position pretty "far out," and he would remark, "When you're older you'll have more sense." He was right. Now that I am older I do have slightly more sense. But he was horribly wrong in his tactics, for that remark, often repeated, brought about an alienation that was never repaired till his death.

Young people have a very keen moral sense, and a remarkable faculty for detecting hypocrisy (and showing it up). They have a flaming sense of injustice — of injustice inflicted on them, of course, but also of injustice inflicted on someone else. We have to be very careful, in our dealing with them, that we don't find ourselves on a lower moral plane than they are. Our counseling of caution, moderation and prudence may be really an unwillingness to make a total moral commitment, and when this is true we deserve their contempt — and we get it. Once we get the reputation of acting contrary to what we preach or trying to prevent a person from going all-out for something that is good, they will rightly refuse to listen to us. If Christ my Lord calls me, the

correct response is to give an all-out answer to that call. Those people understand this fact, even when they themselves have heard no call.

DON'T OVERLOAD THE LEARNING CIRCUIT

Human beings appreciate different aspects of truth at different stages in their development. Therefore we must select the Christian truths to be presented to people of any particular age. Teen-agers can understand certain truths, and they are allergic to others. They can understand a commitment to Christ and a 100-per-cent loyalty to Him. They can understand love of neighbor and a sacrifice of self for him. They can understand hungering and thirsting for justice (what they recognize as justice). These are good and wonderful things and must be presented to our young people in as effective a way as we can devise. But they do not understand humility or obedience or submission. They do not understand the striving for perfection in the spiritual life or the renunciation of self, or intense devotional piety. And, as I have learned to my cost, they are not the least interested in the historical justification of a belief or practice. As to what the early Church did, they couldn't care less. They seem to have completely lost their earlier interest in information for information's sake. They always ask, "What is the use of learning this?"

This means that there should be an order in presenting truth — not the logical order of the truths themselves, but the psychological order of the student's ability to appreciate them. I say *appreciate* rather than *understand*, because in religious education it is appreciation that we want. These people will have their whole life

to learn in, and if and when they want to learn, there are facilities open for them. The most successful work of the CCD is its study clubs and its adult classes. The people who attend come because they want to learn, and they do learn.

Therefore we do not need to try to teach the teenagers right now everything that they should know throughout their lifetime. We should concentrate on trying to give them what they can take in and value now. If we insist on teaching them now what they are unfitted to grasp yet, we may condition them to an unwillingness ever to take up the subject again. In my own high school days my courses in literature filled me with such a dislike for the authors studied that I vowed never to read any of them again; and I was 50 years old before I broke that vow.

THE LITURGY — A PRELUDE TO FAITH

There is a very old axiom in the Church's treasury of ideas: *Lex orandi, lex credendi*. The rule of prayer determines the rule of belief. A person's actual belief, as distinct from what he says he believes, is fundamentally formed by the way he actually prays. Therefore the best way to lead a person to accept the faith that the Church believes, is to lead him really to pray the way the Church prays. The actual participation in the Liturgy is the way in which a person comes to know and understand and accept the Church's doctrine and life. This is the way of teaching that existed when the Church was really "going places," and no later schemes of Christian education have been so effective.

WHAT DOES IT ALL ADD UP TO?

If what we have been saying about teen-agers is true, we have some guides in the use of our imagination when we are thinking of new ways to educate them.

We will want a scheme of education in which each of these young people can be dealt with in a man-to-man relation of friendship. There will be no compulsion about it, and no attempt to threaten or push. The young people will be led (or guided) by men or women who are genuinely respected by them but who have no "legitimate" authority over them; and these leaders will never use any variant of the expression, "We know best." These leaders do not have to be experts in teaching. They have to be what we wish the students to become: people sincerely committed to Christ, leading Christian lives, and possessing a working knowledge of the Faith. They will also have to have a real concern for the young people and a willingness and ability to approach them as friends not as superiors.

WE'RE ALL IN THIS TOGETHER

It is generally agreed in the Church, at least in theory, that the whole parish, and even the whole body of accessible Christians, is responsible for the education of the younger generation. That is why people who have no children in the parish school are asked to support it with their money. It is also argued, quite convincingly, that the parents have the *primary* obligation of educating their own children, and that they simply delegate to the teachers the job of taking over that part of education

which they (the parents) are not able to handle.

Now is the time to cash in on these theories.

We know the teen-ager has reached an age when it is usually impossible for his parents to take care of his education, religious education included. But if what we have been saying is true at all, then this further truth becomes apparent: the teachers can't handle the teen-agers either, in the matter of religious education. Whenever this is the case the parents must withdraw their authority that they had delegated to the teacher and bestow it somewhere else.

Where? On any adult Christian who is capable of making use of it!

This brings the whole parish and the larger Christian community into the game. The theoretical obligation of every adult person in the parish to do what he can in the education of every young person in the parish now becomes actualized. The finger points at everyone with a "This means you!" message. The parents can't do this job. The teachers can't do it. It must be done. If *you* have any knowledge or any ability or any knack which can be effective in helping with the task, you're elected.

Once people know that this is *their* job and not the job of the professional teachers, we will be surprised at the number of them who will accept the responsibility. Therefore, in the use of our prayerful imagination in devising schemes for the Catholic education of youth, let's not be hesitant in making use of any person or any group that has any ability or resource that is needed. Most of these people can't teach school, but we don't want them to teach school. We want them to form some kind of contact with some young people (perhaps with only one), and help them to the knowledge of God.



IV

Alternatives to the school: some concrete programs

Keeping in mind the idea of involving the whole parish in the education of the young, we will now look at some of the suggestions sent to us which call for using adults who are not teachers at all but who can help initiate teen-agers into a deeper appreciation of the Faith. The first two plans aim to deal with *some* of the young people, not all; and there is no need for a parish to have just one scheme for educating all of them. Considering the great difference between persons, no one plan of education, not even the most inclusive, can reach all of them. In our public school system we have many drop-outs. This means that even such an inclusive system doesn't work for everybody. If we have a plan that brings one young person to Christ who wasn't brought to Him before, that plan has scored a wonderful success.

INITIATION THROUGH APOSTOLIC WORK

Dr. William P. Brown, of the Lay Apostolate Guild of New York, writes that young people can best be given their initial confrontation with Christ if they take the plunge and begin to engage in actual apostolic work. He advocates (and I gather that the Guild puts this into practice) that high school students be assigned to accompany adult guild members when they make their house visits to explain to families certain elements of the Faith. The young people, who are junior members of "apostolic teams," attend training courses along with the adults, but apparently they get the full realization of what the Faith means when they listen to, and even take part in, the discussion between the adult member of the team and the family which is being visited. Dr. Brown's experience would bear out the old saying that you never really know a thing until you have taught it.

Alice Meynell, 19th-century Catholic poet, said that she had never in her life received any formal Catholic instruction; she had gained her truly deep knowledge of the Faith by listening to her parents as they discussed religious matters with their visitors. This is what Henry Adams would call *accidental education*; and he says that it is the most effective kind of education. It is the kind that Dr. Brown's junior guild members get, and some teen-agers can get it that way when they will refuse to consider any education that is offered to them formally. We can hardly suppose that the majority of teen-agers would consent to become members of apostolic teams, but the plan should work for some of them.

Prof. Arthur Quigley of Notre Dame has a somewhat similar plan of accidental education which can be used

for some of the high school boys. Instead of apostolic teams he would have "commentator teams." Each of the Mass commentators of the parish would have a junior partner. When the adult commentator is preparing his part in the Mass, his junior would prepare with him. They would offer suggestions to each other and would criticize each other's performance. The junior member would gradually be given more and more actual participation as his experience grows. This plan makes use of the value of liturgical participation. It gives the young person a place of public importance. And it provides him the help of an adult friend who deals with him in a man-to-man fashion.

USING THE SUCCESSFUL CURSILLO TECHNIQUE

As might be expected from its astonishing success over many parts of the country, the cursillo technique occurs to many people as the most effective alternative to the school, for presenting religion to adolescent people. It has apparently succeeded very well in bringing about a serious commitment to Christ and at the same time in imparting considerable knowledge about Him and His relation to us. Several reports have been sent us of the successful application of the cursillo idea to high school students.

Father Odo Gogel, O.S.B., writes from Blue Cloud Abbey, Marvin, South Dakota, that he and a few others there have developed an institution which they call *Christ-teen*. They call it this rather than a cursillo so that older people will not think the cursillo is "teen-age stuff."

"Religion is not merely a body of truths to be

learned," Father Odo says, "it is a life to be lived. Nay more, a level of life. This cannot be contained fully in any formula. It is a personal experience realized in a community. The personal relationship of the Community of Persons (the Triune God) shadows in the human personal relationships. This calls for personal encounters — meeting one another, meeting God. The abstract 'God is everywhere' must be concretized. The teen-ager can be brought to a vivid realization that God can be met in a very personal way." He goes on to say that adolescence, far from being a "silly age," is a splendid age, the age when God "puts in the young person's body and heart a deep call toward someone else, to a heart other than his or her own. Youth wants to love and be loved. Youth finds someone other than himself or herself. Youth goes out of self to go toward others." (Father here gives us a timely warning not to sell youth short. Our young people are eminently worthy of respect. It is only when we respect them, and value them for what they are, that they will listen to us.)

Father Odo made a cursillo and as a result got the idea of forming a similar institution for teen-agers. The venture was made with considerable trepidation, but the result was "fantabulous," according to the testimony of both teen-agers and their parents. Unfortunately, Father Odo's letter does not contain the actual schedule of the *Christ-teen*, and how it differs in detail from the regular cursillo. We gather that it lasts two days, that there are talks given by adult cursillistas, and that there are lectures that "take a while to soak in." You will have to get more information about this apparently valuable institution from the director himself.

Father Raymond L. Tetrault, of Our Lady of Providence Seminary, Warwick Neck, Rhode Island, writes

in support of the idea that the cursillo is a "natural" for teen-agers. Christianity must be experienced, he says, before it is learned abstractly and intellectually. "The cursillo in three days gives a spirit that we don't experience in many years." Doctrine should be imparted only after people have become eager for it.

THE SAN JOSE CURSILLO PLAN

The most complete description of an operating cursillo-like plan for teen-agers comes from Father George Seeber, S.J., who has been running one in San Jose, California. His report was published in the *Ave Maria* of March 6, 1965.

"We adults seem to think," says Father Seeber, "that all we need to do to 'form' a teen-ager is to communicate to him certain truths, a body of knowledge, and sooner or later he will commit himself to the Lord." But this does not seem to work. We don't get what we want. "We want our students to live, to experience the thrill and challenge that exists in the Christian religion. We want them to be apostolic, generous, and totally dedicated." If we want this, ordinary teaching is not enough. We must put them where they can live out the learning process. We must create for them "an atmosphere where they can *experience* God and community."

With these requirements in mind, Father Seeber and his co-workers tried to devise a setting in which public high school students could have this experience of Christianity as "operative and relevant to their everyday living." They tried to create "a 'day' which is truly joyous in the Lord."

The first Sunday in each month the public high

school students meet to take part in such a day. The entire day is spent in developing one theme or subject, such as Baptism, the Eucharist, the Christian facing the modern world, etc. The meeting opens with prayer, silent and spontaneous. Then they break up into groups for short classes followed by discussions which are summarized by someone in each group.

After a "Coke break" and singing practice the discussions are resumed, and the cursillo technique of drawing pictures is introduced. Each student tries to portray graphically what he has learned. They then proceed to the Mass, in which all participate actively. Then, after a transition prayer, they go as a community to dinner, where there is singing, talking and fun in general. Each student contributes a part of the dinner. They leave the dining hall singing and go back to the classrooms for classes or discussions. Then they sing their way into church for a Bible vigil.

"These students are enjoying one another. They are enjoying their day. They are beginning to associate their religion with an experience which is joyful and interesting rather than dull and monotonous. Christianity is becoming alive and real where they have constant contact with it — in the ordinary actions of daily living." We might add that it looks as though a lot of solid learning was being absorbed along with the joyful experience.

Father Seeber mentions two practical principles which can govern successful dealing with teen-agers.

1. Unless a teen-ager can see it, eat it, drink it or go out with it, he is unimpressed.
2. If it's not fun, don't do it.

It is only fair to add that we have a report from Karl Carlson of Santa Maria, California, which is not

so enthusiastic. He says that they tried some of the cursillo techniques in his city and "found the results good from the students interested in their religion, but from the disinterested students, the results were not very exciting."

GIVING THE TEEN-AGE REBELS A CAUSE TO LIVE FOR

In the *Living Light* (Autumn, 1964) Father Joseph L. Baglio reports something that has been going on in the region of Minneapolis, Minnesota. High school teen-agers from both public and parochial schools are brought into contact with religion in an organization they belong to. *Contact* is an association with definite membership. You become a member by first attending a weekend seminar and two follow-up seminars. Then you are allowed to make your commitment. "This sign-up begins a new life and inaugurates a membership in a revolution which offers teen-age rebels a cause to live for. It will begin an adventure in which they will discover for themselves how to make Christianity relevant to their lives."

At the center of the Contact movement is the *Corps*, a select group of 400 students who are a leaven for the others (about 2,000).

The *Seminar*, which seems to be the primary educative institution of the movement, is a three-day "combination of prayer, work, recreation, and discussion, all focusing on the theme: love — essence of Christianity. Up to the time of the report 3,182 high school students had made the seminar. "We think we're getting closer to their core," Father Baglio writes, "letting them discover deep down inside their own potential for giving and receiving love, with a proper balance in relation to

God, self and neighbor.”

The seminars are held at the retreat house. A priest-director leads all the discussions, but there are four lay staff members who sit in as big brothers and sisters. (I judge from the report that the main part of the seminar is held on Saturday, apparently all day.) There are six discussion periods, in which the following subjects are taken up.

1. What is a Christian? What is bothering you today? Are there Christian answers?
2. Home and family.
3. Sex and chastity.
4. The Mass.
5. Vocation. How do you fit into the world today?
6. The Catholic — lethargic or apostolic?

The attempt is made to let love permeate all the areas of discussion and all the decisions the young people finally arrive at.

A certain amount of the maintenance work of the seminar is done by the students themselves, but not so much that there is no time for recreation. On Saturday evening the group leaves the retreat house for some form of entertainment — roller skating, dancing, a movie. Then they come back for a final party in the basement of the Center, with singing and dancing. “Openness, warmth, self-revelation, joy and humor, beginnings of real friendship, the spirit of belonging” — all these the students begin to realize in the seminar.

After this all-day session there are two follow-up nights, which are seminars in miniature. Then those who wish to be initiated into the movement attend a ceremony where they sign up for membership. They then become members of small action groups which are led by teachers, members of the Catholic Center staff and others.

The Center maintains a staff of six full-time *Contact* organizers who try to create opportunities for Christian involvement for members of the movement. Students are trained in special crafts and are sent out as "Peace Corpsmen, junior grade" to slum areas, interracial camps, hospitals, Indian reservations, etc. They run interracial workshops and friendship campaigns for honesty in exams, modesty in dress, etc. And the movement has adopted a Youth Center in Santiago, Chile.

The members of the Corps, the central institution of the movement, commit themselves to attend various meetings and conferences to keep the movement going: "to renew and revive the seminar spirit, to plan strategic and concrete action on the home, school, class, city-wide or person-to-person level."

"Every diocese, every city, every parish," says Father Baglio, "needs to offer its present generation of teenagers opportunities for apostolic growth and involvement in the present world crisis. Involvement begets commitment."

In this *Contact* movement we can see elements of the YCS technique — the continuing organization, the action groups, and the dedicated central nucleus. There is probably much more of this kind of work going on in the country.

AN ALLIANCE BETWEEN YOUNG MARRIED AND TEENS

One final suggestion: I myself believe that one of the most effective groups in the Church for getting done what needs to be done are the young married people who are sincere Christians. They are busy but they are also truly dedicated. They have a wonderful sense of re-

sponsibility and a certain deftness in carrying things out. I have met many of them in the Christian Family Movement. And, incidentally, they are of an age that teen-agers respect — somewhat older than the adolescents, but not too much older. They do not stand in any position of authority.

We might get together a fair-sized group of these people and explain to them the problem of the religious education of teen-agers. Those who agree to help can then be trained, not as teachers but as intelligent and sincere participators in the Mass, participators who can put their whole selves into the act of worship — their hearts, souls, minds and voices. A priest who appreciates the reality of liturgical worship and also the needs of high school students will train with them, so that they — priest and people — become a liturgical team, able to offer the Sacrifice in all its beauty and fullness. By beauty and fullness I don't mean elaborate ceremonial splendor; I mean sincerity and depth with the kind of outward expression that shows it.

When these people and their priest learn how to worship fully in community, when their Mass is a "going concern" with all its liturgical possibilities developed, then the group — priest and people — can be given one of the parish Masses on Sunday. The high school students whom the CCD wants to reach could then be invited to attend this Mass regularly as friends of the young married people. I don't mean friends in a vague way. I mean that each young family would adopt some of the high schoolers as their own personal friends and would make a real effort to get to know them.

This Mass would be the center of the teen-agers' religious education. It would not be something added to the CCD classes; it would *be* the CCD class. By actually tak-

ing part in intelligent worship along with their friends, by listening to the Word of God and the homily, by joining in with their own minds and voices in prayer and praise, they will come to know much about their Faith without undergoing the very annoying teacher-pupil relationship; and they will have the very best opportunity that there is for coming to know Christ personally, for the Mass supplies the very best occasion for a personal encounter.

Their older sponsors will naturally let their association in worship lead to further association in Christian work and recreation, so that the young people will become more and more integrated into a Christian society and its *esprit de corps*, and the tone of the Christian society itself will be raised by their participation in it.

If some of the teen-agers want to learn more about certain phases of the Faith they should certainly have the opportunity. Anyone in the parish who is able to teach them should be drafted to do it. In our parish, for instance, there was a demand for a discussion of Church history to go along with the history that they were studying in the public high school. Whoever wishes to learn should have his wish fulfilled by the giving of courses or seminars; but all this must be purely voluntary.

MASS COMBINED WITH CLASS

Jerry Stein, of Kalamazoo, Michigan, suggests a modification of this plan. Have the Mass, he says, in which the students participate to the full, and then have short, 15-minute classes afterward, on subjects that they should become acquainted with, led by teachers who are qualified. "Hand each student a 5- to 10-question form

after class with true and false or multiple choice answers on the Mass, homily, lecture, etc. The paper to be returned with the parent's signature the following week."

When our plan of having the Mass rather than the class the center of the religious education of teen-agers was proposed, a letter came immediately from Father Blase Schauer, O.P., director of the Newman Center at New Mexico State University, University Park, New Mexico. He said that we would find the plan incarnate at his place. We wrote at once for details, and received information of what seems to be the most carefully worked out and most totally applied plan of teaching by means of the Liturgy that exists anywhere. The plan was made for university students but I'm sure it could be adjusted to the needs of high schoolers just as the cursillo technique has been adjusted.

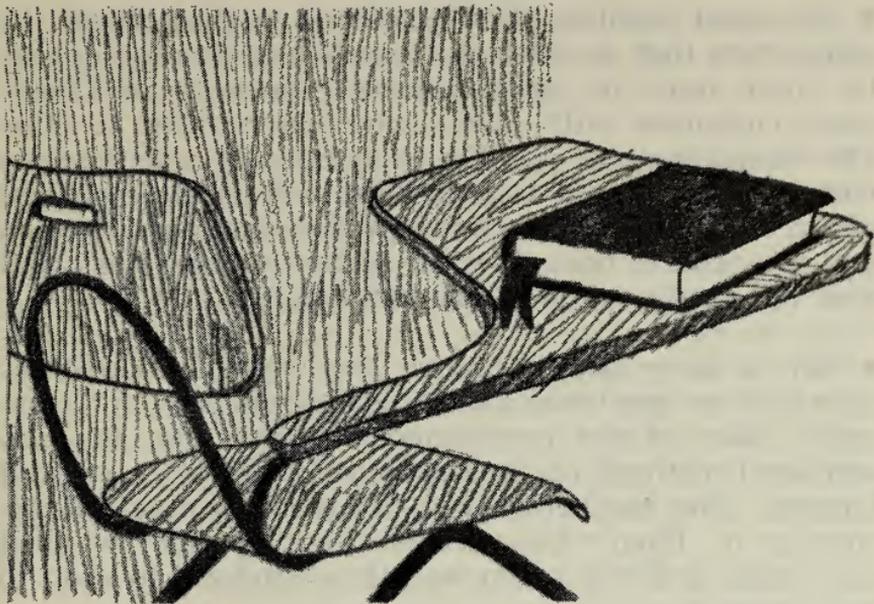
"The Eucharistic Sacrifice is the heartbeat of the entire program." You can see that by looking at what they do there. "The inventiveness with which chaplain and students seek an approach to God that is fresh, relevant, creative and joyous" is remarked by one observer. The program aims at the total involvement of religion in the life of the student.

The students here had a remarkable opportunity for participation in the Liturgy in a way more basic than is possible for most people: they helped build and decorate their own chapel! Thus they could even prepare the place where they could later assist in offering the Sacrifice. And they continue this remote participation. They make the candles; they bake the altar breads (in an adobe oven in the yard); they have special decorations for the different feasts and seasons. They have dramatic productions paralleling the Liturgical Year, and Bible vigils with readings relevant to what is being celebrated in the Mass

of the time. The students thus have a feeling that they are in on the ground floor in their participation.

At the Mass itself the students take all the part they can. They are the commentators, the lectors, the acolytes and the hymn leaders. There is great emphasis on singing. Father Schauer is himself a musician and has made a deep study of the use of music in creating his religious community. A visitor reports that the students have a "fair fluency" in 108 hymns. Judging from the evidence, they are prepared to sing at a moment's notice. A visitor was told beforehand that she would find the Mass a holy hootenanny, and when she got there she found that the description was not far wrong. This does not mean that there was anything objectionable about it. The visitor was much impressed. She saw "how easily the formal drama and the tender personal music moved together."

It seems from all the evidence that a real Catholic community is in existence here including chaplain, faculty and students. Everyone knows that he belongs and they rejoice in doing things together, and above all in worshiping together. They study together to make the worship more real. Here is an example of what Catholic students in a secular school can do if they are led by a person who can see the possibilities and has the imagination to carry them out. Here is a departure from the conventional ways of religious instruction which reveals to all who are concerned in it a reality in religion which they never even thought of before.



V

Conclusions

That original editorial in the *Ave Maria* triggered much thinking, and brought to general notice some very fine things that are being done in the way of new experiments in teaching religion to high school students. We found in the replies to the editorial not only a seconding of the statement that something must be done and done quickly. But there was a great flow of positive suggestions — new things to be done and new ways to do the old things. We have given examples of this.

Are there any definite conclusions that we can gather from all this wealth of material? Do these many people who have replied to us agree in anything?

- The most notable point agreed on is that before the instruction that we give to these young people can sink in, there must be some genuine experience of Christ, some encounter with Him, some commitment to Him. The bringing about of this experience or encounter or commitment has to be our first and most important effort. We have to direct our prayers and our attention and our cares to that. It is the failure to bring this about that has made our previous efforts fall so flat.

- But is there any technique, any recognized method, by which we can make such experience happen in a teenager? Most of our correspondents agree that the conventional methods of the classroom won't often make it happen. The teacher-student relationship does not encourage it. Even when we keep the classroom we must go outside it if we are to lead these students to want to come into it.

- But there is also agreement on the positive side. Young people meet Christ in a community, not at first in solitude. Their meeting with Him and their real, deep meeting with one another seem to be two parts of one great meeting, where the same love circulates between Christ and myself, and between Christ and every other single member of the community, between myself and every other member, and between every other single member and all the rest. It is definitely a communal experience. In the past we have neglected to provide for this communal experience. Members of a class, even a Christian Doctrine class, have most often been seen as rivals of one another, uniting only in opposition to the teacher.

There is agreement, too, in at least some of the ways that help to bring about a community. You can't make one, but you can help one to happen.

- In all the plans that have been presented here the element of *joy* has been stressed. Common joy, shared joy, is a great former of comradeship. Father Seeber set out to let his students have a really joyous day. Joy is not a superficial belly-laugh happiness; it is a deep down happiness. It doesn't come from a constant patter of jokes. It comes when everyone has a *reason* to be glad, a reason that becomes clearer to him as time goes on. Therefore you are joyful when a serious undertaking is going well. There is thanksgiving in it; there is working-together in it; there is playing-together in it; there is praying-together in it.

And all these plans, as far as any details of them have been given us, use singing, much singing, as the expression of joy and the means of spreading the joy. We Catholics have neglected singing most shamefully. Our hymns have been whiney, no joy to sing and no strength in the words. But the teen-age generation is now appreciating song and words — words with spiritual meaning — as they haven't done before. It is time for a real apostolate of music to rise among us.

- All these plans use the Mass, not learning about the Mass but taking part in the Mass, as the center of their community action. The Mass is not just an obligation that the students must fulfill. It is the central means of education, the point around which all other elements in the scheme cluster. It is the great action which gives life and meaning to the other actions.

- In the sum total experience brought about by all these elements which go to make up the community, the student in one way or another, at one time or another, encounters Christ; and Christ becomes more real and close and relevant to him as the community life goes on. When this encounter is made, and as this sense of closeness and relevance continues and increases, then the student wants to learn more about this Christ. This is the time for instruction to be given him, and given in a way that keeps him close to Christ.

Our replies show that people are now seeing this right order of things in the Christian education of adolescents. We hope that this record of what is being suggested and thought and done about our great problem of education will be a help for those people all over the country who are earnestly looking for a solution to their own problem of education in their own parish and community.

Catechist's Own Library

This bibliography, compiled by Gerard A. Pottebaum, catechetics editor, George A. Pflaum, Publisher, Inc., recommends the better catechetical works. It lists 13 titles recommended as basic necessities for the catechist's personal library. All titles are available from Pflaum Catechetical Distribution Service, 38 West Fifth Street, Dayton, Ohio 45402.

The Holy Bible, Confraternity of Christian Doctrine Translation. (\$3.69.)

New Testament Reading Guide (1962). Various authors. Fourteen booklets. Introduction to N. T. Gospels of Sts. Mark, Luke, and Matthew. Acts of Apostles. Introduction to Pauline Epistles, 1-2 Thessalonians. Epistles to Galatians, Romans. First and Second Corinthians. Philippians, Ephesians, Colossians, Philomen. St. Paul's Pastoral Epistles. Epistles to Hebrews. Epistles of Sts. James, Jude, Peter. Gospel of St. John and the Johannine Epistles. Book of Apocalypse. (Set: \$4.20; 30 cents each.)

Old Testament Reading Guide (1965). The Books of Josua and Judges, Ignatius Hunt, O.S.B.; The Book of Deuteronomy, Raymond E. Brown, S.S.; Introduction to the Prophetical Books, Bruce Vawter, C.M.; The Book of Isaiah—Chapters 40-66, Carroll Stuhlmuller, C.P.; Introduction to the Wisdom Literature of the O.T., Roland E. Murphy, O. Carm.; The Book of Proverbs and the Book of Sirach, Ernest Lussier, S.S.S. (Set: \$2.40; 40 cents each.)

Approaches to the Bible: The Old Testament (1963), Aldo J. Tos. An introductory study of Scripture with emphasis on the O.T. (Spiral binding: \$5.50.)

St. Andrew's Bible Missal (1963). Scriptural references to current liturgical celebrations and explanations to Epistles and Gospels in light of the biblical account. (\$7.75; Plastic: \$6.95.)

- Of Sacraments and Sacrifice* (1962), Clifford Howell, S.J. Treats the Mass and sacraments in a way that is lively and meaningful. (90 cents.)
- The Signs of the New Covenant* (1964), A. G. Martimort. A complete treatment of the sacraments. (\$2.25.)
- The Art of Teaching Christian Doctrine* (1957), Johannes Hofinger, S.J. Review of the goals of modern catechetics. 30 lessons in the kerygmatic approach to adult instruction. (\$4.95.)
- Modern Challenge to Religious Education* (1961), Bishop G. Emmet Carter. An introduction to religious education—its techniques and difficulties. (\$5.36; paper: \$3.25.)
- The Faith Explained* (1961), Father Leo J. Trese. Commentary on Baltimore Catechism No. 3. (\$2.50.)
- A Catholic Catechism* (1962), the famous catechism developed in Germany. Paperback is titled, *The Living Faith*. (\$4.95; paper: \$1.50.)
- Cure of Mind and Cure of Soul* (1962), Rev. Josef Goldbrunner. Recognizes the new situation facing Christianity. No longer is the priest and educator confronted with a "body of the faithful." He must reach each soul. (95 cents.)
- Love or Constraint?* (1959), Marc Oraison. Shows religious education as a process enabling the child to arrive at a true knowledge of God. (95 cents.)

