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MANUAL
OF THE
PARISH CONFRATERNITY
OF
CHRISTIAN DOCTRINE

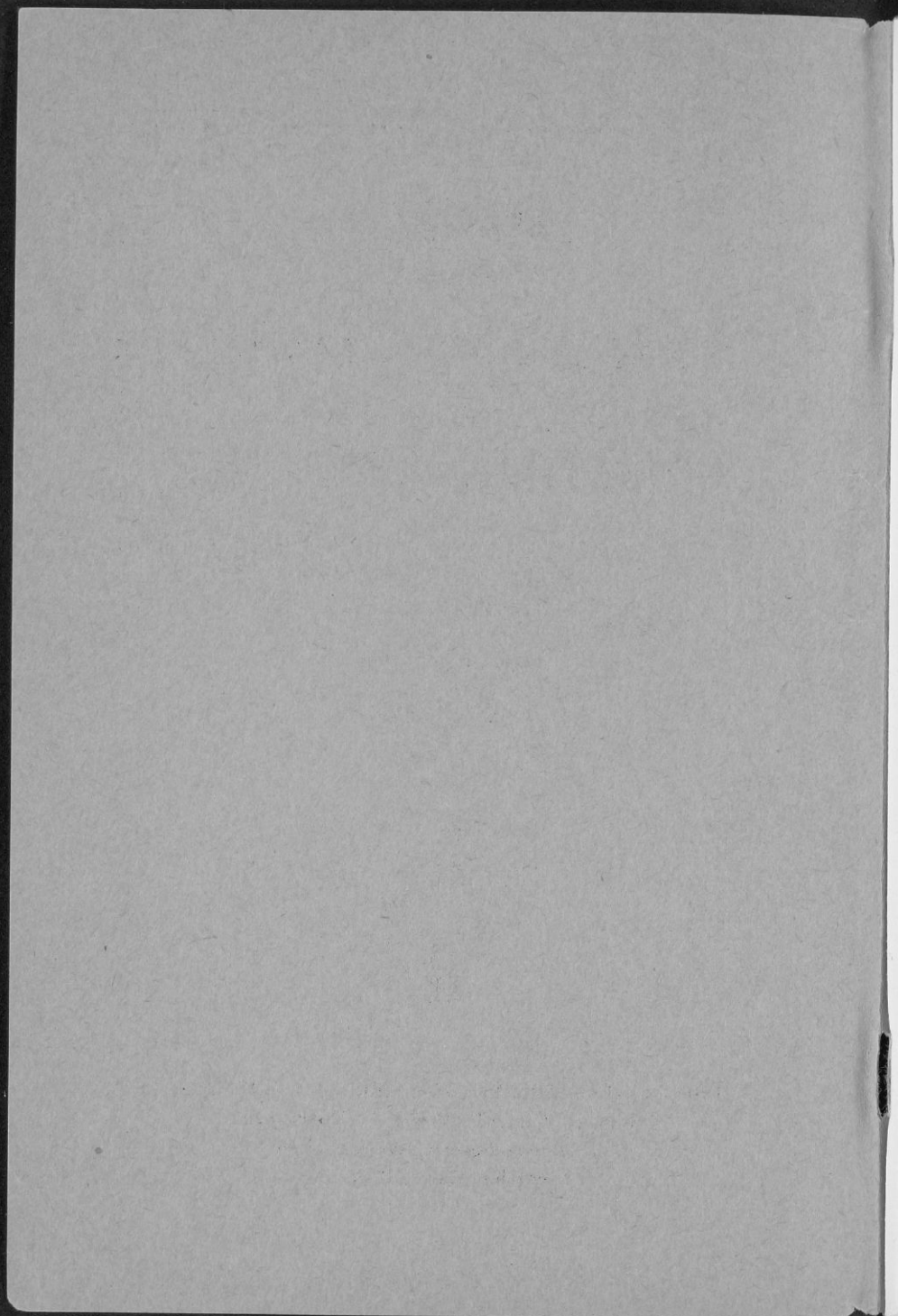
For priests, religious, seminarians and laity
promoting Confraternity activities

Eighth Edition

*With Discussion Aids
based on the content of each section*



THE CONFRATERNITY OF CHRISTIAN DOCTRINE
National Catholic Welfare Conference
1312 Massachusetts Avenue, N. W.
Washington 5, D. C.



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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 Kansas City

Chairman, Episcopal Committee

Confraternity of Christian Doctrine

Discussion Aids

What task have the Confraternity committees continued since 1923? To what test were these program suggestions put? Where may the latest revision of the Confraternity program be found? How will this plan of Confraternity organization repay careful study? With what does this *Manual* deal almost exclusively? What diocesan supervision does it presuppose?

PREFACE

The first edition of this book was published in 1945, and since that time it has been revised several times. The present edition is the result of a complete revision of the text, and of the addition of new material. The book is intended for use as a text in the study of the history of the United States, and also as a reference work for the general reader. It is written in a clear and concise style, and is intended to be both informative and interesting. The book is divided into two parts, the first of which deals with the early history of the United States, and the second with the more recent history. The first part covers the period from the discovery of the continent to the establishment of the United States as an independent nation. The second part covers the period from the establishment of the United States to the present time. The book is written in a clear and concise style, and is intended to be both informative and interesting. The book is divided into two parts, the first of which deals with the early history of the United States, and the second with the more recent history. The first part covers the period from the discovery of the continent to the establishment of the United States as an independent nation. The second part covers the period from the establishment of the United States to the present time.

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INTRODUCTION

CONFRATERNITY OF CHRISTIAN DOCTRINE PUBLICATIONS DEPARTMENT AND NATIONAL CENTER

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. The Episcopal Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference.

Publications Department. Under the direct supervision of the Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, an Assistant Director and staff. It publishes texts and pamphlets on organization, teachers' manuals of graded courses of study, religious discussion club aids, and the periodical *OUR PARISH CONFRATERNITY*, a quarterly devoted exclusively to Confraternity activities. (See folder on Confraternity Publications for a complete list of CCD publications.) At the request of Confraternity officials, the Publications Department supplies exhibits of Confraternity publications and information regarding their use; it also maintains a catechetical library of textbooks, charts and various visual materials useful in advancing Confraternity objectives.

National Center. With a priest-Director and an efficient staff of priests and laity in Washington, the National Center functions as a clearing house for Confraternity

ternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous, the establishment, development and program 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 sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it supplies the services of an experienced staff member 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 Confraternity recognizes the Department of Lay Organizations, N. C. W. C., as 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 Ordinary. The National Councils of Catholic Men and Women encourage and assist societies in promoting the unified Confraternity program. The societies present the program to their membership and encourage participation. On request the Confraternity supplies the societies with religious program-suggestions and other aids.

Spiritual Privileges

(Summary of the Indulgences and Privileges granted by the Sovereign Pontiffs to the Venerable Archconfraternity of Christian Doctrine canonically erected in the Church of St. Mary of Tears in Rome, and also to the Confraternities which are Ipso Jure aggregated to it)

A. INDULGENCES

I. Plenary Indulgence can be gained under the usual conditions: (1) by all the faithful on the day they are admitted into the Confraternity; (2) by each and every member (*a*) on the principal feast of the local Confraternity, and (*b*) on the following feast days: Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Assumption and Immaculate Conception of the Blessed Virgin Mary, St. Mary of Tears (titular church of the Archconfraternity), St. Joseph (March 19), St. Robert Bellarmine (May 13), Sts. Peter and Paul (June 29), St. Joseph Calasanz (August 27), All Saints, and St. Charles Borromeo (November 4).

II. A Plenary Indulgence at the Hour of Death can be gained by all members of the Confraternity who, having confessed their sins and received Holy Communion, or at least being contrite, devoutly invoke orally, if they can, the most Holy Name of Jesus; or at least invoke it in their hearts, and accept death patiently from the hand of God as the wages of sin.

III. Indulgences of the Stations of Rome (in any church of the Confraternity) can be gained by members according to the norm of the Decree of the Sacred Penitentiary, April 12, 1932 (*AAS*, XXIV, p. 248), on those days on which, in the Roman Missal, the Mass is noted for a Station. (On certain days it was customary for the Pope to offer Mass at certain Roman churches; these churches were called "Stations," and the days are still noted in the Missal.)

The indulgences of the Roman Stations are:

A Plenary Indulgence (under the usual conditions) :

1. To those who, truly penitent, having confessed their sins and received Holy Communion, devoutly visit a Stational church on the Station days and participate in the sacred functions either during the morning or evening hours, according to the custom, and pray for the intentions of the Holy Father;
2. If there be no public service in the church, to those who say, 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 Holy Father.

A Partial Indulgence of ten years:

To those who make a visit to the Stational church and recite the above-mentioned prayers, being at least contrite in heart.

The members may gain the above-cited indulgences in a church of the Confraternity when in that place there is no Stational church, according to the Declaration of Decree of Indulgences connected with the Stations, of February 25, 1933 (*AAS*, XXV, p. 27).

IV. The following Partial Indulgences can be gained by members who are at least contrite in heart:

- (1) an indulgence of **ten years** if they go out from the city and teach Catechism in small towns or in the country;
- (2) an indulgence of **seven years** (*a*) if they have confessed and have received Holy Communion on the day and in the place in which the Confraternity is established; (*b*) if they go about the city to bring men, women, and children to religious instruction; (*c*) if they accompany the Blessed Sacrament when it is carried to the sick;

(*d*) once a month, if having confessed, they receive Holy Communion; (*e*) if, being priests, they give a sermon or religious instruction in a church or an oratory of the Confraternity; (3) an indulgence of **three years** if they accompany the body of a deceased member to the cemetery or attend the funeral of such, and pray devoutly for the soul of the departed; (4) an indulgence of **three hundred days** (*a*) if they piously see to it that children, servants, and others are present at Catechism class; (*b*) if they visit sick members; (*c*) if they attend the exercises or meetings of the Confraternity, or processions that are held with the approval of the Bishop; (5) an indulgence of **one hundred days** if, publicly or privately, they teach Catechism on days other than Sundays and feast days.

B. PRIVILEGE

All Masses offered by any priest at any altar for the soul of a deceased member of the Confraternity have the same efficacy as though celebrated at a privileged altar.

December 21, 1939

The Sacred Apostolic Penitentiary, in virtue of the faculties granted by His Holiness Pope Pius XII, approves this Summary, taken from authentic documents, revised and certified, and declares it must be considered to be the sole list of indulgences and privileges granted, up to the present, to the Archconfraternity by the Apostolic See, and permits it to be published. All things to the contrary notwithstanding.

L. CARDINAL LAURI, *Paenit. Maior*
S. LÚZIO, *Regens*

L. S.

AAS, XXXII (1940), pp. 58-59

INDULGENCES FOR ALL THE FAITHFUL WHO TEACH OR STUDY CHRISTIAN DOCTRINE

I. A **Plenary Indulgence** to all the faithful who, for approximately one half hour or for not less than twenty minutes, devote themselves at least twice a month to teaching or learning Christian Doctrine. This indulgence can be gained twice during the same month on days which they may choose, provided they, being truly penitent, have gone to confession and Holy Communion and have visited some church or public oratory and there prayed for the intention of the Roman Pontiff.

II. A **Partial Indulgence of one hundred days** to these same members of the faithful — provided they are contrite of heart — as often as they devote themselves for the aforesaid space of time to teaching or learning Christian Doctrine (Pius XI, *Decretum*, March 12, 1930 — *AAS*, XXIV, p. 248).

Discussion Aids

1. What is the first plenary indulgence listed? On what holy-days of obligation (United States) may this plenary indulgence be gained? On what other feasts of our Lord? of our Lady? of other saints? How may a plenary indulgence be gained by members at the point of death?

2. What are indulgences of the Stations of Rome? How may these indulgences be gained? What plenary indulgence of the Stations may be gained? What partial indulgence? When and by what decree was this partial indulgence granted?

3. How can members gain the partial indulgences mentioned in paragraph IV? To what division of Confraternity membership is the first-listed indulgence granted (p. 30)? What work must be done to gain this indulgence? Who may gain the indulgence listed second in paragraph IV? third? What particular division of Confraternity membership may gain the fourth-listed indulgence? How may the fifth-listed indulgence be gained? By whom?

4. What plenary indulgence may be gained by all who teach or study Christian Doctrine? For what part of an hour must they teach or study? What partial indulgence may be gained by such teaching or studying?

Prayers

BEFORE MEETINGS

Leader: In the Name of the Father ✠ and of the Son, etc.
Come, Holy Spirit, fill the hearts of Thy faithful and
kindle in them the fire of Thy love.

Send forth Thy Spirit and they shall be created;

All: And Thou shalt renew the face of the earth.

Leader: Let us pray.

All: O God, Who hast taught the hearts of the faithful * by the light of the Holy Spirit * grant us in the same Spirit to be truly wise, * and ever to rejoice in His consolation. * Through Christ our Lord. Amen.

Leader: Immaculate Mother of God,

All: Pray for us.

AFTER MEETINGS

Leader: In the name of the Father ✠ and of the Son, etc.
To Thee be praise, to Thee be glory, to Thee be thanksgiving, forever and ever, O Blessed Trinity!

All: Amen.

Leader: Praised be Jesus Christ!

All: Forever and ever. Amen.

Leader: Let us pray.

All: O God, Who desirest * that all should come to the knowledge of the truth and be saved, * grant us the grace to make Thee known, * and to devote ourselves to Thy love * in the service of the souls whom Thou hast redeemed. * Through Jesus Christ our Lord. Amen.

Leader: Let us pray for our benefactors.

All: Deign, O Lord, for Thy Name's sake, to reward with eternal life * all those who have promoted the work of the Confraternity of Christian Doctrine.

Leader: Let us pray for the faithful departed.

All: Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

Leader: May they rest in peace.

All: Amen. In the Name of the Father ✠ and of the Son, etc.

THE RECEPTION OF NEW MEMBERS

The reception of new members takes place in the church. The Reverend Director, vested in surplice and stole, addresses the prospective members as follows:

Q. Do you wish to become a member of the Confraternity of Christian Doctrine?

A. I do.

Q. Will you observe the rules during the time you are a member and will you promote the interests of the Confraternity to the best of your ability?

A. I will by the grace of God. I promise to say daily one Our Father and one Hail Mary for the success of the Confraternity program. I will endeavor to receive the Sacraments every month for this intention.

The Reverend Director may briefly address the new members. The members then advance, and any of them who are to be of the Executive Board receive from the Director copies of the Manual of the Parish Confraternity of Christian Doctrine. In giving them the Manual, he says:

Receive this *Manual* and observe its directions faithfully. In the Name of the Father, etc.

Next, all new members are given a certificate of membership. Then, turning to the altar, the Director says:

Let us pray.

O Lord Jesus Christ, be pleased in Thy mercy to receive these children of Holy Church who consecrate themselves anew this day to Thy service in the Confraternity of Christian Doctrine, so that one day in Thy heavenly Kingdom they may rejoice with Thee, Who livest and reignest world without end. Amen.

All kneel while the priest gives the blessing.

THE PARISH UNIT

STEPS IN ORGANIZATION

I. A Decree by the Ordinary Erecting the Confraternity of Christian Doctrine in the Parish. By this canonical erection, the Confraternity automatically becomes aggregated to the Archconfraternity in Rome and members may begin to participate in the spiritual privileges.

II. Appointment by the Pastor of a Priest-Director of the Parish Unit of the CCD. In a parish without an assistant, the pastor is *ipso facto* the Director.

III. Purchase of a CCD Parish Register. This may be any record or blank book. In it the names of "members of the parochial units MUST be enrolled in order to gain the indulgences and participate in the other privileges granted by the Sovereign Pontiffs" (Article V, Sec. 35, *Constitution, Archconfraternity of Christian Doctrine, Rome*).

IV. Appointment of a CCD Parish Executive Board by the Priest-Director of the CCD Parish Unit. This Board should consist of a President, Vice-president, Secretary, Treasurer; a Chairman of each division of membership: teachers, fishers, helpers, discussion club leaders, parent-educators, apostolate of good will.

Invariably, best results are obtained when *carefully selected* officers and chairmen are drawn in equal numbers from among *men*, and *women*, and from *youth* of both sexes over sixteen years of age.

There is marked variety in parish needs but organization is basic. The setup of a parish unit with officers and chairmen of membership divisions is essential in planning

the scope and method of the Confraternity program. Even if there is no recognized need for "helpers," "the apostolate of good will," etc., chairmen of these groups may become informed and prepared to meet needs that arise as the program develops progressively. (For rural parishes, see pp. 11-12, THE RURAL CCD.)

V. Attendance at CCD Deanery Meetings (when held). Each member of the parish CCD Executive Board attends (or arranges for a substitute to represent him at) CCD deanery or interparochial meetings, retreats or days of recollection.

VI. Meetings of the Parish CCD Executive Board. In order that the priest-Director may have informed parishioners to work systematically under his direction, he holds six or eight weekly meetings in order to *form* the lay officers and chairmen for the Apostolate of the CCD, and to *inform* them as to its activities. As a discussion-action "cell," the board members gain a working knowledge of the Confraternity objectives and program from a study of selected chapters of the *Manual of the Parish CCD*.

VII. Technique:

Inform — acquire a knowledge of CCD objectives;

Judge — the relationship of CCD objectives to the needs of the parish;

Act — formulate definite plans for a general parish meeting to which all adults and youth of the parish are invited and at which the diocesan CCD program is presented as the CCD priest-Director judges it will best serve the parish. (See PLAN FOR ORGANIZATION, II, 3, pp. 14-21 in this *Manual*.)

FACTS TO KEEP IN MIND

1. Seasonal initiation of activities is more practical than the introduction of the full program at the time the

parish unit is canonically erected, or begins to function. (See IV, in this chapter.)

2. Weekly meetings of the Executive Board of the parish unit should be held until the Confraternity begins to function smoothly. Meetings held monthly thereafter should be devoted to a discussion of reports, immediate problems, and the plans to meet these problems.

3. Members of the Executive Board who are not active should be replaced by parishioners best qualified for the office.

4. (See p. 15, No. 3, in this *Manual*.)

5. Classes to prepare workers for their respective duties are of primary importance. In these classes, keep in mind the needs of the parish and the application of the truths taught to the daily lives of the parishioners.

THE RURAL CCD

I. Organization. In small parishes or missions it is sometimes well to combine the offices of secretary and treasurer; to omit certain offices, e. g., that of chairman of teachers, if all children attend the parochial school. Often the rural parish Confraternity is called on to serve small missions or mission stations, e. g., to go to them to conduct instruction classes.

II. Parent Education. Great emphasis should be placed on the teaching of religion by parents in the home. Farm families are large, the family group is more unified than in the city. Distance, roads, weather, etc., often make it difficult for children to attend parochial instruction classes.

III. Instruction of Catholic Children in Public Schools. Regular instruction classes should be held. If there is no central meeting place they may be held in homes or any convenient place. Earnest consideration should be given to religious correspondence courses for children who cannot attend classes regularly. The *Con-*

*fraternity Messengers** might be distributed to children each week or mailed directly to the home.

IV. Youth Groups. The main burden of the program for high school youth should be spiritual, with emphasis on religious instruction and the practice of religious duties. The program for out-of-school youth should include a study of religion. The formation of federations of youth groups from neighboring communities gives encouragement and stimulus to the various affiliated units. Plan suggested: quarterly meetings of officers, annual rally (in daytime) for all members of units.

V. Adult Discussion Clubs. Neighboring rural families should be encouraged to come together for a weekly discussion meeting. In some places they take Sunday dinner together and meet in the afternoon. Isolated families form a club in the home — father, mother, and older children.

VI. Apostolate of Good Will. Radio sermons and street preaching are effective in rural communities. The adult religious correspondence course is a splendid instrument for follow-up work. (See this *Manual*, p. 112, for courses available.) Short articles on Catholic doctrine and practice in daily and weekly papers do much to enlighten minds and to dispel prejudice.

For further information see *Manual of the Rural Confraternity of Christian Doctrine; The Confraternity of Christian Doctrine in the Rural Parish* (Bishop O'Hara); *Parish Religious Discussion Clubs* (Bishop Muench), listed in the folder on *Confraternity Publications*.

*For information, write George A. Pflaum, Inc., 38 W. Fifth St., Dayton 2, Ohio.

See also CCD Congress *Proceedings*:

1938, pp. 194-220

1942-1944, pp. 86-98

1939, pp. 71-80

1946, pp. 61-84

1941, pp. 34-38

Discussion Aids

1. What is the purpose of a decree of erection for a parish CCD? Who is Director of a parish CCD Unit? Why must members' names be enrolled in a CCD Parish Register? Who constitute the Parish CCD Executive Board? Why is the setup of a parish CCD Unit essential? Why are meetings of the Executive Board important? What technique is suggested for these meetings? Discuss separately the importance of the five "facts to keep in mind."

2. What suggestions are made for CCD organization in small parishes or missions? Why is the teaching of religion in the home important in rural communities? What means are suggested to facilitate rural religious instruction for children? for youth? for adults? by means of the Apostolate of Good Will?

PLAN FOR ORGANIZATION

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

The following organization procedure has been found practical:

1. Read the CONSTITUTION OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR PARISH UNITS, on which this plan is based (see p. 22);

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 or subordinate to 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.

I. The Director of the Parish Confraternity:

1. Secures from the Diocesan Office the CCD literature that is available, instructions for officers and chairmen of a parish Confraternity, etc.;

2. Calls a meeting of potential officers and division chairmen, who with him will form the Executive Board of the Confraternity, to discuss the literature and in-

structions, and to plan the program for the organization meeting of the parish Confraternity.

3. Members of the Executive Board should acquire a working knowledge of this *Manual*. When it is used for six or eight weeks by the Board as a discussion club text, they easily master the Confraternity program.

4. Appoints or arranges for the election of the officers and chairmen of the divisions of active membership (both men and women are eligible);

5. The program for the organization meeting should include:

- a. A presentation of the Confraternity program for a parish unit, showing how it is organized and the work of each of the several divisions of active membership;
- b. An open discussion with questions answered by the organizer — the pastor or president.
- c. Enrollment of members according to the division of membership each wishes to work in (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.

Discussion Aids

1. What is usually the initial work of a Confraternity when organized in the autumn or winter? When organized in the spring? What is an important part of the organization plan? What should be the first step in organization procedure? How should each parish Confraternity be designated? From what other societies should the Confraternity seek coöperation? Why should the Confraternity seek coöperation from other societies?

2. (See I.) Where may instructions for officers and chairmen be obtained? How are officers and chairmen of divisions of membership selected? Who form the Executive Board of the Confraternity? What is the purpose of the first meeting of the

Executive Board? What should the parish organization program include? Who should answer questions in open discussion at this meeting? How are members usually enrolled? What announcements should be made regarding the first meetings?

II. Parish Organization Meetings:

1. The Director calls a parish meeting for the organization of the Confraternity. All parishioners of high-school age 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. Good publicity should be given to the meeting well in advance, from the altar, through the press, posters, telephone, etc. The program (I, 5, above) is presented.

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

III. Before Launching the Program:

1. The immediate activity 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 week-day 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?
- h. What plans could be made to extend a religious discussion club program to a majority of adult parishioners? (See p. 62, 2.)

2. The Chairman of Fishers should supply members of the division with INSTRUCTIONS FOR FISHERS, a leaflet obtainable at the Diocesan Office. After a minimum of six 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 six demonstration classes should be held for the preparation of:

- a. Discussion club leaders prior to each discussion-club session. The Chairman of Discussion Clubs should supply leaders with copies of INSTRUCTIONS FOR RELIGIOUS 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 LAY TEACHERS. Teachers qualify for work by attendance at a minimum of six demonstration classes, and by the satis-

factory completion of a definite course outlined by the Diocesan Director of the Confraternity.

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

5. During the school year, Confraternity members will cooperate with the pastor:

- a. In the conducting of instruction classes for children. Plans for these classes should be made at least one month before the opening of the school year. *A Confraternity School Year Religion Course, The Adaptive Way* (Grades I-II; III-V; VI-VIII) are guides for teachers;
- b. In the organization of discussion clubs for high school students, out-of-school youth 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 *Religious Vacation School Manuals* (Grades I-II; III-V; VI-VIII) are a guide in classes for the preparation of teachers and helpers. (The religious vacation school is not a substitute for the school year religious instruction classes. Even when both are well organized and conducted annually, they are not the equivalent of a Catholic school education.)

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 ten dollars. Suggested lists may be found in the *Religious Vacation School Manuals* and in the various volumes of *A Confraternity School Year Religion Course*.

Discussion Aids

1. (See II, III.) Who calls a parish organization meeting? Who should attend and why? Why is there no financial obligation? How may the meeting be publicized? How are the missions of a parish organized? What is usually the initial activity of a parish Confraternity? What is the purpose of this parish survey? Under "A Suggested Survey" discuss separately each suggestion from (a) through (h).

2. (See III, 2, 3.) What are the first duties of the Chairman of Fishers? of Helpers? What should be the minimum number of preparatory meetings?

3. (See III, 4.) What should be the minimum number of demonstration classes? For whom are they held? How do Teachers qualify for work? What does the initial project of the Confraternity determine?

4. (See III, 5, 6.) How should members cooperate with the pastor during the school year? What guides are there for the preparation of teachers? Why are religious vacation schools held? Discuss.

5. (See III, 7.) How may a Confraternity library be built up? Where may a suggested library list be found?

IV. Suggested Religious Program:

The following is a suggestion for a religious program in missions on Sundays and holydays of obligation 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 the instructions for children).

V. Catechetical Day:

From the decree of the Sacred Congregation of the Council *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 these 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." (Envelopes are available for contribution and enrollment.)

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

Discussion Aids

1. (See IV.) What religious program is suggested for missions on Sunday? When would such a program be carried out?
2. (See V.) By what decree is a Catechetical Day commended? What is the object of a Catechetical Day? On this day what feast is celebrated? Why are the faithful called together? What warning is given to parents in the sermon? What literature is distributed? For what purpose is a collection taken up? In which division of membership of the Confraternity will you enroll?

See also *Proceedings* of National Confraternity Congresses (listed in the folder on Confraternity Publications):

- | | |
|---------------------------|------------------------|
| 1937, pp. 55-58; 338-343; | 1940, pp. 44-56 |
| 351-356 | 1941, pp. 34-42 |
| 1938, pp. 46, 54-62 | 1942-44, pp. 69-70 |
| 1939, pp. 10-17; 38-54 | 1946, pp. 53-60; 66-90 |

SUGGESTED CONSTITUTION OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR A PARISH UNIT

"Let the little children come to Me, and do not hinder them; for of such is the Kingdom of God" (Mark 10:14).

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);
- d. Religious education of children by parents in the home;
- e. Instruction of non-Catholics in the teachings of the Catholic faith;

- f. 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 holydays 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 bookrack containing pamphlets on Catholic doctrine and practice;
- d. Distribution of OUR PARISH CONFRATERNITY.

Discussion Aids

1. With what Scriptural quotation does the Confraternity Constitution begin? By what Law is the Confraternity established in a parish? What encyclical and decree constitute the Confraternity charter? By what name is a parish Confraternity designated?

2. What is the first objective of the Confraternity (a)? By what means is this group instructed? What is the second objective (b)? How is instruction given? What is the third objective (c)? Who are members of these discussion clubs? What is the fourth objective (d)? the fifth objective (e)? What is said in regard to a feast of Christian Doctrine?

3. What activities are undertaken by the Confraternity where no other agency is sponsoring them (a)? What program is suggested for missions (b)? What suggestions are made for the distribution of literature (c)?

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 catechetical 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 distribute Catholic literature, take charge of the parish Confraternity library, provide facilities for the conducting 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 promote the practice of religion in the home, and coöperate with the Parent-Educator program of the Confraternity;
- f. **Apostles of Good Will**, who shall assist in presenting the Faith to those outside the fold.

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, Supporting, Sustaining, or Special Members**.

SECTION 3. **Annual Enrollment.** New active and associate members shall be enrolled early in September 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 several divisions of active membership named in Article III, Sec. 1.

SECTION 3. The Director, the officers and the chairmen of the several 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.

Discussion Aids

1. Who may become Active Members of the Confraternity? How are members enrolled? What are the duties of Teachers (a)? What are Fishers (b)? What is their work? What five activities are listed for Helpers (c)? What does a Discussion-Club Leader or Member do (d)? What do Parent-Educators do (e)? What does an Apostle of Good Will do (f)? In how

many divisions does a member enroll? (Usually in only one.) How do you choose your division? Who are Associate Members? What are their duties? How are they classified? What month is suggested for the annual enrollment? What are the spiritual duties of both active and associate members?

2. Who is always Director of the Confraternity? How are officers chosen? Who constitute the Executive Board? How often does the Board meet? How are workers prepared for their duties? How often are general meetings held? (All members of the Executive Board should acquire a working knowledge of the Manual of the Parish Confraternity. The Manual may be used to advantage by the board members as a discussion text.)

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 several 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 several 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;

3. Arranges for an Executive Board discussion club to meet weekly for six or eight weeks and use this *Manual* as a text.

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-educators, apostles of good will 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
Sustaining members	3.00
Special members	state amount

2. Plans, with the coöperation and approval of the Executive Board, for the raising of needed additional funds, when those derived from associate members are insufficient. (Each parish Confraternity is self-supporting. 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.

Discussion Aids

1. Under whose guidance does the Confraternity president work? What duties of the president are listed under 1 and 2? under 3 and 4? How does the president assist the Director where missions are attached to a parish? Why are the duties listed under 6 and 7 of first importance?

2. What are the duties of the vice-president? What are the advantages of having an active vice-president?

3. What are the secretary's duties regarding board meetings? How is the Confraternity membership list kept? What other duties has the secretary?

4. Of what committee is the treasurer chairman? How are Associate Members classified? How does the treasurer plan for the raising of funds? How are Confraternity expenses kept to a minimum? How are funds distributed?

ACTIVITY PROGRAM

INSTRUCTIONS FOR LAY TEACHERS*

“Whoever carries them [the commandments] out and teaches them, he shall be called great in the kingdom of heaven” (Matthew 5:19).

The Chairman of Lay Teachers. When impracticable for a priest or a religious to be superintendent of school year religious instruction classes, the Chairman of Teachers may be superintendent under the priest's direction. He or she consults with the priest-Director and cooperates in his plans for recruiting lay teachers. College and high school graduates, Catholic public school teachers, and persons who qualify by attendance at demonstration lessons are all prospects for the teachers' division of the Confraternity.

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 ORGANIZATION.

SCHOOL YEAR RELIGIOUS INSTRUCTION

The lay catechist has an important place, as it is often impossible to staff the instruction schools with an adequate number of religious. The lay teachers make it possible to group the children properly by grades and to adapt the program to individual needs and interests. The standard which the Confraternity is endeavoring to estab-

*A reprint of these *Instructions* is available in leaflet form for distribution to Confraternity Teachers; may also be obtained in Spanish.

lish 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-two weeks. In the course of study, as embodied in *A Confraternity School Year Religion Course — The Adaptive Way* (Grades I-II; III-V; VI-VIII), the lessons of the Catechism are enriched with picture study, sacred stories, liturgy and applications suited 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 materials designated by the Diocesan Office.

Discussion Aids

1. Who is usually superintendent of school year religious instruction classes? Who may be superintendent when impracticable for the priest to be? Who consults with the priest-Director and coöperates with him in recruiting lay teachers? Who are prospects for the teachers' division of the Confraternity? How do prospective teachers qualify? What is the procedure at the first meeting of teachers?

2. Why does the lay catechist have so important a part in School Year Religious Instruction classes? What do lay teachers often make possible? What standard is the Confraternity endeavoring to establish as a minimum of instruction? What is the purpose of the course of study as outlined in *A Confraternity School Year Religion Course*? What must be the goal of the catechist? Why should lay teachers study the courses outlined and material designated by the Diocesan Office?

RELIGIOUS 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 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 giving simple explanations of the lessons of the Catechism; moreover, to promote and supervise recreation and games, which may not be neglected as a religious influence.

A working knowledge of the *Religious Vacation School Manuals*, Grades I-II; III-V; VI-VIII, and of the materials listed therein, should be acquired.

CURRICULUM

The Confraternity suggests for the religious-instruction curriculum of Catholic children attending public schools the courses indicated in the schedule on page 92 of this *Manual*. Of course the schedule is possible only in the religious vacation school, with its half-day sessions.

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.

Discussion Aids

1. How does the Vacation School seek to impress the message of religion? How must teachers be trained to teach prayers? sacred pictures and music? Bible stories and the lives of the saints? the Church year? a love of the Mass? the lessons of the Catechism?
2. What is the advantage in following a schedule like the one on p. 92? When and where is it practical to follow this schedule?

3. How should classes be graded? What suggestion is given for grade-grouping in small schools?

POINTS ON TEACHING

Prayer. The catechist should teach only a small part of each prayer at a time, and should take special pains to see that the child knows well what the words mean; so that, according to his capacity, he may have an understanding of what the prayer conveys. The teacher will find it most satisfactory to correlate the prayers with the Christian Doctrine topics being discussed: for example, the Act of Contrition with instruction being given on the Ten Commandments and Sin, and on the Sacrament of Penance.

Picture Study and Sacred Story. We know that whatever enters the mind comes through the senses. The sense of sight and the sense of hearing are engaged in learning through picture and story. Biblical, historical and liturgical illustrations are available in abundance (both sets of *Manuals* contain lists of publishers). The lessons in the *Manuals* indicate also the Scriptural sources of the doctrines taught and point to other sources for stories of saints' lives, etc. Teachers should be encouraged to familiarize themselves with the Biblical sources of doctrine, and to give the children the simplified Bible stories.

Doctrine is the very heart of the work. All the other activities must center around it. The catechist should in conscience be well prepared for this imparting of the teachings of Christ. No teacher can hope for results in the matter of religious instruction from the old, parrot-like question-and-answer method. The catechist, imbued with a deep religious spirit and having the needed basic knowledge, must take time to see that each child understands as fully as he can the content of the doctrine.

Conduct and Religious Practice. The *Manuals* suggest practices for each lesson designed to apply the teaching of that lesson to daily life. If the teaching of religion is not to be in vain, a child must make use of the truths he learns in religion lessons by daily practicing them. Practice of the fundamentals of English grammar makes for correct speech and writing; practice of the fundamentals learned in religion lessons makes for character building, for the formation of Christians who know their obligations as members of the Mystical Body. This is *essential* to the success of the program. One of the greatest means for making the child's religious practice fruitful is to have him offer up, for some definite purpose, the particular practice he is engaged in.

Liturgy. When the child is old enough to appreciate the fact that every year the Church in her liturgy lives through all the great events in the life of Christ, and honors the saints, he should be taught the temporal and sanctoral cycles, especially by using the Missal. Both sets of *Manuals* explain methods of liturgical teaching.

Discussion Aids

1. What three points for teaching prayer are given? How may the teacher correlate prayers with Christian Doctrine topics?
2. What is the teaching value of picture study and sacred story? What senses are engaged in learning through picture and story? What kind of pictures are suggested for use? Why should teachers go to the Bible for sources of doctrine?
3. Why must all activities center around doctrine? Why must the religion teacher be well prepared? How may the teacher help the child to understand the content of doctrine?
4. Why are religious practices designated for each lesson? What makes for character building and the formation of Christians? What suggestion is offered for making the child's religious practice fruitful?
5. Why do the Confraternity Manuals suggest liturgical teaching for each lesson?

PROJECT BOOKS

The Value of Making a Religion 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.

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 by school grades, so that those with like backgrounds of preparation will be grouped together. Prayers, hymns, stories, projects should all correlate with the day's religious instruction.

Using the Project Book. The content is *taught* when the lesson is presented; otherwise 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 none is available, wrapping paper and crayons may be used to make a chart as a substitute. Careful instruction should be given to the children before they begin work, and a completed book should be shown them.

Help them to visualize the kind of 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 that of the more talented pupils. For those who write or print slowly, it is often best to shorten the lesson. Others, who are very quick, can be given crayons to color and decorate the pages.

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

Ruler — Narrow strips of cardboard 6 inches long may be used. Mark off lengths of 1, $1\frac{1}{2}$ and $\frac{1}{4}$ inch.

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. Keep pictures of the same kind in a separate envelope or box.

Discussion Aids

1. What three opportunities are given a child in the development of a project book? How does a project aid the pupil to assimilate Christian Doctrine? What effect may the project book have in the home?
2. Give two reasons why the teacher should develop in advance a model of the project book. What is the general plan to make practical the development of a project book?
3. Why should the children be questioned before they put the day's lesson in the project book? What instruction should be given before the children begin work? How does this activity give each child an opportunity to work at his own pace?

See also *Proceedings* of Confraternity Congresses:

- | | |
|---------------------------|----------------------------|
| 1935, pp. 75-107 | 1940, pp. 57-60 |
| 1936, pp. 99-147; 240-257 | 1941, pp. 67-103; 190-230 |
| 1938, pp. 70-139 | 1942-44, pp. 100-166 |
| 1939, pp. 58-59; 81-153 | 1946, pp. 107-111; 139-205 |

INSTRUCTIONS FOR FISHERS (VISITORS)*

"Come, follow Me, and I will make you fishers of men" (Mark 1:17).

The name *fishers* as used in the Confraternity of Christian Doctrine is taken from these words which Christ addressed to St. Peter and St. Andrew. It is the name given to an important division of Confraternity membership. The fishers' division is composed of those practical Catholics of the parish who are willing to give an hour a week to recruit children, youth and adults for the religious instruction classes and clubs which the parish Confraternity of Christian Doctrine offers to all those within the parish confines who are not in the Catholic school.

One indulgence among the many granted by the Holy See to Confraternity members applies especially to fishers: "Seven years if they go about the city to bring men, women and children to religious instruction" (*AAS*, XXXII, 1940, pp. 58-59). See p. 4 of this *Manual*.

Organization of Fishers' Division of Membership:

Usually the priest-Director of the parish Confraternity appoints a Chairman of Fishers. He or she consults with the Director, coöperates in his plan for recruiting fishers and in the other details relating to this division of the work, and arranges for weekly meetings of the fishers. Both men and women enroll as fishers. In a number of dioceses Catholic high school students have "fished" successfully for public school students to attend religion classes. Where students are instructed in methods and assigned specific work, many of them become excellent fishers.

Preparation of Fishers:

Fishers attend the general meetings of the parish Confraternity to obtain a clear understanding of its purpose

*Reprint available in leaflet form for distribution to Confraternity Fishers (visitors); may also be obtained in Spanish.

and organization. At their own first weekly meeting, they should read and discuss the PLAN FOR ORGANIZATION and the SUGGESTED CONSTITUTION (see pp. 14 and 22 of this *Manual*). At subsequent weekly meetings, fishers should become better acquainted with their duties. First, they should learn from the Director the amount of work they should undertake and the procedure best adapted to local needs. If they are working in a parish where religious are doing home visiting, they may get helpful supplementary instructions and suggestions from these religious.

Duties:

"Go out into the highways and hedges, and make them come in, so that My house may be filled" (Luke 14:23).

Fishers are usually assigned to districts into which the parish has been divided. In a large parish, a map showing the location of every street and avenue is useful in making the assignments. Within these districts, fishers make a systematic, door-to-door visit to every family living within the parish boundaries. (The tabulated result of this survey is the Fishers' Census.) They may secure the names of the parishioners from the priest in charge of the parish census. A special effort should be made to locate families who have recently moved into the parish and whose names do not appear on the parish or school records. In making these visits, the immediate objective is to meet and interest:

1. Catholic elementary school pupils not attending Catholic schools, in enrolling in school year religious instruction classes and religious vacation schools;
2. Catholic high school students not attending Catholic schools, in enrolling in religion classes or clubs;
3. Catholic students in secular colleges, out-of-school youth, men, women and non-Catholic members of mixed marriages, in attending religious discussion clubs;

4. Non-Catholics: "turning to our separated brethren in the spirit of Christian charity and brotherly love" (*Twentieth Annual Meeting, American Hierarchy*, Nov., 1938), in order to make the Church known to them.

The fisher wishes every family to know the spiritual opportunities offered by their parish church: the time and place of religious services, instruction classes, discussion clubs, information or inquiry classes, and meetings of parish societies. Each person with whom contact is made should be invited to take part in the religious life of the parish. If the fisher cannot speak the language or languages of those whom he visits, he should take along someone who can interpret for him. The fisher makes a friendly, cordial visit, keeping constantly in mind the purpose of his contact — to win souls for Christ. Every Christian means should be used in order to reach even the most indifferent individuals.

Discussion Aids

1. From what words is the classification *Fisher* derived? How is the quotation from St. Luke addressed to Confraternity fishers? What is the work of fishers? What special indulgence is accorded fishers? How is the fishers' division of membership organized? Who enroll as fishers?

2. Why should fishers attend the general meetings of the Confraternity? What should be done at the first fishers' meeting? At subsequent meetings? How does the passage from St. Luke refer to fishers? What suggestions are offered for a large parish? How may all families of the parish be reached? What are four objectives of home visits? What spiritual opportunities of the parish should be made known by fishers? How may language handicaps be overcome? What is the purpose of the visitors' contact?

In many dioceses, the taking of a family religious census is the initial work of fishers. The following form suggests the specific information desired. Keep a separate card for each family:

CONFRATERNITY OF CHRISTIAN DOCTRINE

FAMILY CARD

Name
Address
Parish
Religion: Father
 Mother
No. of Children: Preschool Out of School
Catholic Grade Catholic High
Public Grade Public High

For non-Catholics only:

Would you desire Catholic literature sent to
you? Would you like information about
Catholic Religious Vacation Schools?
Religious Discussion Clubs? Inquiry classes? ...

(On back of card list Catholic publications received.)

General Suggestions for Fishers:

1. The first requisite for a fisher is a kindly, sympathetic attitude and sincere personal interest. Thus equipped, one easily wins both parents and children. The fisher is collecting information, but the real purpose of the visit is to bring people to the knowledge and practice of religion.

2. The best preparation for a visit is attendance at Holy Mass, a visit to the Blessed Sacrament and prayer for success.

3. The fisher should learn to judge human nature and to make his method of approach an adaptable one. Every home visited is different from every other home, with different situations, different personalities, different opinions.

4. The fisher should always keep in mind the importance of his mission. The best organized and staffed school

or club will fall short of its objective unless the fisher has achieved success in bringing children, youth and adults to instruction.

Suggestions — Details:

1. Before making a visit the fisher should try to learn the name of the householder. It may often be had from a mailbox, a neighbor or some other source. People like to be called by name.

2. The fisher should keep registration cards and literature under cover.

3. Literature should not be placed in mailboxes. There is a federal law against doing this.

4. The fisher should speak distinctly and courteously at all times. He may explain the purpose of his visit by saying: "I am from (name your parish) Confraternity of Christian Doctrine. May I ask if any Catholics live here?" If the answer is yes, he should ask the general questions on the family card; if no, he should ask the questions "For non-Catholics only." There may be occasions when it will be well to explain that his visit is not connected with finances.

5. After filling in the card, the fisher should try to ascertain the names and religion of neighbors not yet visited.

6. Where no one is at home, the card should be marked "Call back." On the next visit to this address, a different time of the day should be tried. Evening is often opportune.

Discussion Aids

1. What is often the initial work of fishers? What information is desired on the Family Card? What is the first essential for a fisher? the real purpose of a visit? the best preparation for a visit? Why should the fisher learn to judge human nature? Why should the fisher realize the importance of his mission?

2. What detailed preparations should be made for a visit? Why? How should fisher literature be used? How may the fisher explain his visit? use the family card? What is the procedure when no one is at home?

In parishes where a family census has been made, the names and addresses of families in which there are elementary or high school pupils should be recorded on *Religious Instruction Registration* cards prior to:

Fishing for Religious Vacation School and School Year Religious Instruction Classes:

Before starting to enroll pupils for religious vacation school or instruction classes, the fisher should know something of the respective programs and the plan of presentation for the various classes. He can awaken interest by showing some of the textbooks to be used and some of the developed projects. For each child who may be enrolled, the fisher should leave a card giving the place, day and hour of the opening of the vacation school or instruction classes. The successful fisher will draw upon his knowledge of local conditions to determine the best means of attracting the indifferent child to these very important classes.

The fisher may explain the purpose of the visit by saying: "I am from — parish. Father —, Director of the Confraternity of Christian Doctrine, has asked me to call on you. Father wishes to invite all children of grade or high school age in the family to attend the religion classes to be held at —." Prospective candidates should be enrolled on the registration cards supplied by the Confraternity. A separate card should be kept for each pupil not attending the parochial school. High school pupils should be listed separately, and by their respective grades. The following form is suggested:

RELIGIOUS INSTRUCTION REGISTRATION

Confraternity of Christian Doctrine

Parish Date
Name
Age School Grade
Address
Telephone Baptism?
First Communion? Confirmation?
Attended Religious Vacation School years.
Instruction classes years.
Father Religion
Mother Religion
Location

(On the back of this card, list Catholic publications
received at this address.)

In these visits specific attention should be paid to:

Fishing To Promote Attendance at Catholic Schools:

If there are accommodations in the parish school for more pupils, the fisher should overlook no opportunity to give discreet encouragement to Catholic school attendance. The fisher should be able to give information about the parochial school. In this whole matter, fishers should be guided by the priest-Director and the Catholic school principal.

The holding of a well-organized religious vacation school (attended only by secular school pupils) in a Catholic school building invariably results in the enrollment of some of the vacation school pupils in the Catholic school the following term.

The enrollment in religious discussion clubs of parents of pupils in secular schools often convinces the parents of their obligation to send the children to Catholic schools. And working the other way about, sometimes indifferent

parents are reached and interested by their children who are enrolled in Confraternity activities.

Discussion Aids

1. What preparation is made before fishing for public school pupils? How is interest in classes awakened? What written information should be left at homes visited? How may the purpose of a visit be explained? candidates for classes be enrolled?

2. What information is sought in Religious Instruction Registration? Compare the religious instruction and family cards. How may fishers promote attendance at Catholic schools?

The Distribution of Literature:

Fishers help in the redistribution of Catholic literature. They should first list the names and addresses of persons who will provide Catholic literature for redistribution and supply the Chairman of Helpers with a copy of this list so the helpers may be directed to collect it. Then fishers may obtain literature from the Chairman of Helpers and distribute it personally as they make their visits. To know where it will be acceptable, the fishers on earlier visits should list Catholics and non-Catholics who wish to receive it.

On all their visits they should be prepared to furnish information regarding the diocesan paper and should encourage families to subscribe to it and to develop the habit of reading it. (On these visits, too, they may list those who wish to attend inquiry classes.)

Importance of Follow-up Visits:

Frequently the first call does little more than establish a friendly contact. Additional visits will be needed to enroll children and adults in Confraternity activities, and many return visits may be necessary if one is arranging for Baptisms, for the rectification of marriages or for successful results in enrolling the indifferent, the lukewarm, the nominal Catholic, and all other persons in the parish "who have not known Christ or who have lost Him" (Pius XII, Oct. 20, 1939). But when a fisher has

given his best efforts, nothing should discourage him. If he does not accomplish his purpose after three or four visits, he should still continue to call on the individual or the family. Gaining their confidence will bring their interest. Rebuffs will have to be met on many visits, but the fisher should have recourse to prayer and return again to his task, to urge and entreat patiently and kindly.

If the pastor so directs, the fisher should make prudent and tactful inquiries about members of the household regarding attendance at Mass, marriages contracted outside the Church, unbaptized children, failure to receive the sacraments. Such information must be reported *to the pastor only*, and recorded separately. Follow-up visits are essential in such instances. Where material help is necessary, the names should be given to the pastor, who will notify the proper agencies.

Occasionally it is necessary to take children to the first or even to several religious instruction classes, or to take adults to discussion club meeting. When there are absentees from any of the meetings or classes, fishers should visit or telephone them before the next meeting.

Discussion Aids

1. Where should names of public school pupils be recorded? How may fishers aid in the systematic distribution of literature? encourage subscription to the diocesan paper?

2. What are the purposes of follow-up visits? How should the fisher meet rebuffs? What prudent and tactful inquiries should be made? When? How should such information be recorded? How may class and club attendance be encouraged? What is the fisher's duty toward absentees?

See also *Proceedings*, Confraternity Congresses:

1935, pp. 152-160

1941, pp. 104-112

1936, pp. 32-39

1942-44, pp. 167-192

1939, pp. 45-57; 71-73

1946, pp. 210-214

1940, pp. 61-64

INSTRUCTIONS FOR HELPERS*

"Greet . . . my helpers in Christ Jesus" (Rom. 16:3).

In most parishes Confraternity Helpers find almost unlimited opportunities for consistent service. They may undertake the following work:

CCD Records. Keep the following records up to date:

1. Parish CCD membership, active and associate;
2. School year and vacation school enrollment;
3. Discussion-Action Clubs;
4. Parent-Educator Groups;
5. Telephone lists of club members to be notified in advance of meetings.

Transportation. Appoint a Sub-chairman of the Helpers' Committee to contact car owners and arrange for them to call for:

1. Club members and Confraternity pupils living beyond walking distance of meeting centers;
2. Persons who, if called for, would be encouraged to attend meetings;
3. Children to be conducted to and from Confraternity classes.

Office Service. Type, mimeograph, make posters to publicize meetings, classes, programs. Mail notices to parents of children absent from Confraternity classes.

"Sitter" Service. A volunteer group to care for pre-school children while parents attend Holy Mass, Family Apostolate meetings, days of recollection, etc.

Redistribution of Literature. Collect from members of the parish for redistribution: Catholic papers, pamphlets, magazines, books and other available forms of

*Reprint available in leaflet form for distribution to Helpers; may also be obtained in Spanish.

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. Mail new and selected used literature to non-Catholics.

Not every piece of Catholic literature is appropriate for distribution to non-Catholics. A priest or his appointee should examine all material collected to assure its appropriateness. All literature should be clean and folded. Soiled or torn magazines and newspapers make poor messengers. The following publishers have practical, inexpensive leaflets and pamphlets on Catholic doctrine:

Catholic Action Bookshop, 114 S. Emporia, Wichita 2, Kans.

Catholic Information Society, 214 W. 31st St., New York 1, N. Y.

Our Faith Press, Benet Lake, Wis.

The Narberth Plan, National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Our Sunday Visitor Press, Huntington, Ind.

Paulist Press, 401 W. 59th St., New York 19, N. Y.

Radio Replies Press, Rumble and Carty, 500 Robert St., St. Paul 1, Minn.

St. Anthony Guild Press, 508 Marshall St., Paterson 3, N. J.

Fishers also distribute literature in making home visits. They supply the Chairman of Helpers with names and addresses of persons from whom it may be collected, and with lists of non-Catholics who will receive it. It is well to appoint a Sub-chairman of Helpers for this activity.

A Parish Confraternity Library should be supplied with current religion books and be serviced by Helpers. (For book lists, see *The Family Book Shelf*, Confraternity Publications, 508 Marshall St., Paterson 3, N. J.)

Salvage the following materials for use in development of religion 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:

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; samples and left-overs from paper dealers; cards and booklet covers; used manila envelopes.

Use: mounting pictures; making miniature vestments and sacred vessels; booklet covers; manila envelopes keep colored papers and patterns assorted.

3. **Cardboard**, beaver and wall board. Request left-overs from dealers.

Use: plaque and picture mountings; miniature altars, shrines, churches.

Discussion Aids

1. How may Helpers assist in keeping records? What transportation service do helpers render? What are the duties of a sub-chairman of the helpers' committee in a large parish? What other work is undertaken by helpers?

2. From whom will helpers collect literature? What kind of literature is collected? To what places is this literature redistributed? What societies supply inexpensive leaflets? How do fishers and helpers cooperate in the work of distributing literature? What is the relationship of helpers to the Confraternity library? Where may suggested book lists be found?

3. How may the Chairman of Helpers promote the salvaging of the materials listed? From what sources may religious pictures be salvaged? How may they be used? What kinds of paper are useful? How may these papers be used? What kinds of paper "boards" are salvaged? for what use?

INSTRUCTION CLASSES

In areas where the large number of public school children necessitates that religion teachers, whether priests,

Sisters or lay people, group many pupils in one class, there is a place for lay Helpers as distinct from Teachers. Persons who may not feel qualified to take part in the teaching apostolate may give invaluable aid by taking over the following important but time-consuming activities for the teacher:

1. Be at the instruction center well before class time, to assist the teacher in having class materials in readiness;
2. Check attendance — preferably by diagram or chart method. The same diagram may be used to check prayers as the pupils learn them, etc.;
3. Make up an absentee list to be given to a CCD official or the Chairman of the Fishers' Committee after each class;
4. Hear and check the required prayers of pupils *individually*;
5. Assist the teacher in the correction of homework or classwork;
6. Help in the distribution and actual development of project material, etc.

Gradually the helper should be encouraged by the teacher to acquire experience in actual teaching by: testing to determine how well the subject matter has been grasped by pupils; telling religious stories; presenting doctrine, with the approval and assistance of the teacher.

High School Instruction Classes. The helper may profitably assist the parish Director in his Confraternity program for public high school students as follows:

1. Plan and conduct (as counselors, hosts, recreation directors, chaperons) social hour activities which may be organized in connection with the high school instruction program;
2. Carry out details of Confraternity-sponsored projects such as high school retreats, recollection days, Communion breakfasts, etc.

SPECIAL WORK FOR VACATION SCHOOLS

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

Prepare patterns and figures to be used in developing project books. 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 to be developed, and to obtain patterns and written instructions. A surplus should be provided, as enrollment is often greater than anticipated.

Developing a religion book gives the pupil an opportunity for action at his own pace and ability, and provides permanent aids to the understanding of doctrine. Helpers may supply the number of undeveloped (blank) project books requested for each class.

Discussion Aids

1. How may Helpers assist at instruction classes? How may a helper acquire teaching experience? assist with the high school instruction program?

2. What is the helper's special work for vacation schools? How should salvaged materials be assorted? What patterns and figures are prepared by helpers? What information should be obtained from the Chairman of Fishers? from the Chairman of Teachers? Why should a surplus of materials be prepared? What is the advantage of preparing pupils' undeveloped project books in advance? Discuss.

See also *Proceedings*, articles on Helpers:

- | | |
|--------------------------|----------------------|
| 1935, pp. 165-172 | 1941, pp. 115-129 |
| 1938, pp. 63-69; 207-212 | 1942-44, pp. 193-197 |
| 1939, pp. 60-63; 70-80 | 1946, pp. 218-221 |
| 1940, pp. 130-134 | |

INSTRUCTIONS FOR LEADERS OF RELIGIOUS DISCUSSION CLUBS*

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 age 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 six to twelve persons.

*Reprint available in leaflet form for distribution to Leaders; may also be obtained in Spanish.

Organizations:

Solicit the coöperation of 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. Often clubs are made up of people who live in the same neighborhood. Sometimes they are formed by married couples, who concentrate on family or parent-education topics.

Discussion Aids

1. What is the purpose of Religious Discussion Clubs? What does the discussion club offer members?
2. Who should join discussion clubs? What do members obtain through attendance?
3. Why is discussion a good means of acquiring information? of developing the power of expression? What does discussion encourage? What does discussion stimulate? foster?
4. What are some of the advantages of small groups? How many members are in the average group?
5. How may groups be organized? What has been the result of organization within parish societies?

DISCUSSION CLUB OFFICERS AND THEIR DUTIES

A Spiritual Director:

The religious discussion club should always be under the guidance of a priest. The priest-Director of the parish Confraternity of Christian Doctrine is usually the Spiritual Director for all religious discussion clubs of the parish.

When a question arises and the group is not agreed as to the correct answer, it should always be referred to the Spiritual Director. However, discussion clubs are for the laity; if they are to accomplish their purpose, the laity must do the work. It is better not to expect the Director to attend the individual discussion club meetings.

A Leader:

The leader need not be an expert. He is also a learner in this informal group. He is not set above the members as an instructor, but is chosen to direct their coöperative study. In order to acquire a clear knowledge of the subject-matter, and to practice directing discussion and holding it to the chief points of the assignment, he should use to advantage the text and 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 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. The leader need not possess greater natural gifts or be better instructed in his religion than the other members of the club.

While academic preparation is an asset for a discussion leader, interest, common sense, consideration for others, generosity of service and optimistic perseverance are qualities of great importance. Experience has proved that in every community there are a number of men and women capable of leading discussion clubs in which leader and members will acquire knowledge and develop their talents together.

Suggestions for Leaders:

1. Seat your group about a table (even card tables placed together are practical) so that each member may see all the others. Check the lighting and ventilation of the room.
2. See that each member has a copy of the text and outline.
3. Except for the opening and closing prayer, members and leader remain seated during the meeting.

4. Keep the meeting informal. Encourage each member to talk. State at the first meeting that there will be no lectures, speeches or papers during the discussion period. Limit individual discussion to two or three minutes. When a person tends to talk overtime, ask another member to continue the discussion.

5. Encourage spontaneous participation. Avoid calling on individuals by name unless you are conscious that they wish to speak. When each person is free to speak, ease of expression gradually develops. It may be necessary to rotate responses for a while in order to prevent one member from occupying the floor too consistently.

6. The leader talks little. He holds a discussion to the subject. By use of the Discussion Aids he draws out the essential points and sees that the members discuss all of them.

7. When differences of opinion arise, the leader avoids forcing a general agreement with his own opinion or demanding unity of opinion *where no question of Faith or Morals is involved*. Distinguish between fact and opinion. Questions that cannot be settled to the satisfaction of the group are reduced to writing by the secretary and submitted to the Director.

8. Encourage each member to *think* aloud; as he talks he sees the subject in a new way; he finds out whether or not he knows anything about the subject.

9. Stimulate discussion when it tends to lag. Bring it back to the topic when it gets afield.

10. Attend regularly preparatory Leaders' meetings.

A Secretary:

This officer (1) calls the roll; (2) records and refers to the Spiritual Director questions that cannot be decided by the group; (3) attends to any correspondence of the club and prepares, if the leader so directs, a report of each discussion club session.

Discussion Aids

1. Who is Parish Director of all discussion clubs? What special service is he asked to render?
2. Why should the Leader acquire a clear knowledge of the subject matter? Discuss the advantage of an outline of suggestions and questions. Who take part in the discussion? What should the leader do when unrelated matters are introduced? What are qualities of a good leader? Discuss the suggestions for leaders.
3. What are the duties of the Secretary? What is the procedure when a question cannot be agreed upon by the group?

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 for attending 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 leave discussion to the few.

Suggestions for Members:

1. Informality permits you to keep your seat when you talk.
2. The Club is yours and success depends largely upon your regular attendance and responsiveness.
3. Take your text and outline to every meeting and refer to both for accurate information. You get returns in proportion to your personal effort and participation.
4. When discussion lags, ask questions that will draw others out.

5. Talk for a minute or two, then pass the discussion to another member.

6. Remember that you learn to discuss by discussing. If you are fumbling for a word, take the first one that comes and keep talking. Talk just loud enough for all members to understand you readily.

Dues and Expenses:

No dues are collected. Each member purchases his own text, which becomes his property (the cost is usually from 30c to \$1.00). The leader's 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 les-

son 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.

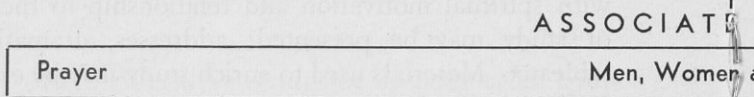
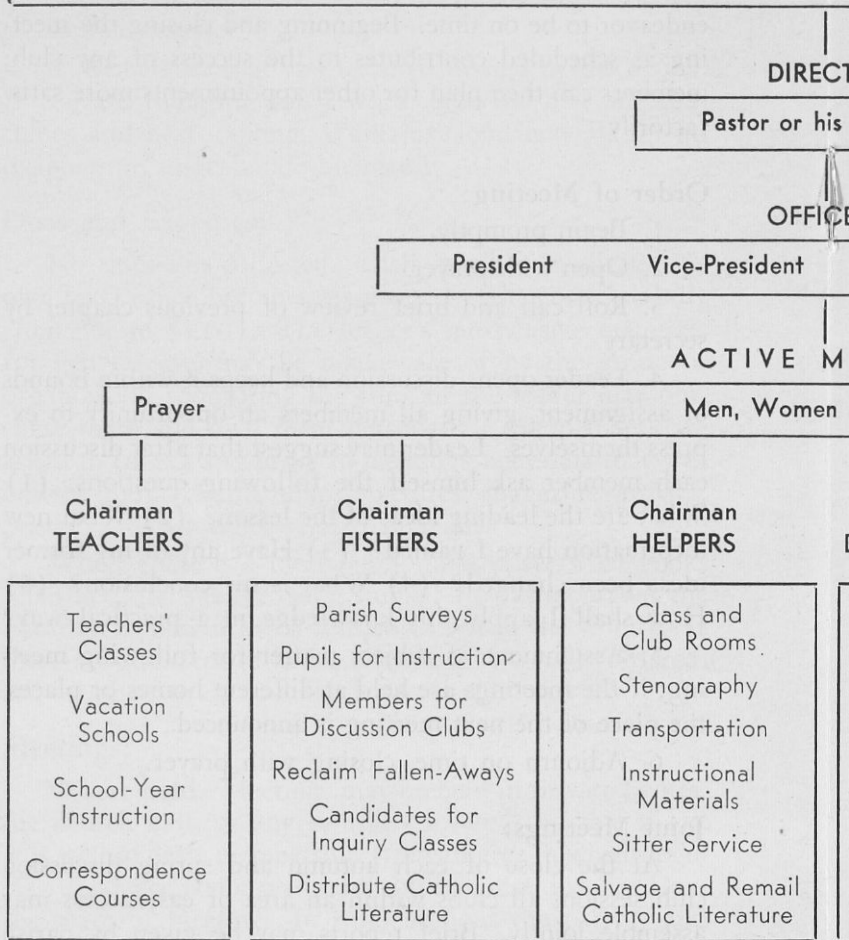
Order of Meeting:

1. Begin promptly.
2. Open with prayer.
3. Roll call and brief review of previous chapter by secretary.
4. Leader opens discussion and keeps it within bounds of assignment, giving all members an opportunity to express themselves. Leader may suggest that after discussion each member ask himself the following questions: (1) What are the leading ideas of the lesson? (2) What new information have I gained? (3) Have any of my former ideas been changed? (4) What is my conclusion? (5) How shall I apply this knowledge in a practical way?
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.

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 with spiritual motivation and relationship 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 session's work.

PARISH UNIT OF THE CONFRATERNITY



CHAIRMAN
Treasurer of Parish Confraternity

*Both Active and Associate Members may
For further information communicate with your Parish*

CONFRATERNITY OF CHRISTIAN DOCTRINE

DIRECTOR

his Delegate

OFFICERS

Secretary

Treasurer

MEMBERS

Men and Youth

Service

Chairman
DISCUSSION CLUBS

Chairman
PARENT-EDUCATORS

Chairman
APOSTLES OF
GOOD WILL

Demonstrations
Leaders' Meetings
Out-of-School
Youth Groups
Adult Groups

Distributing the
"Parent-Educator"
Materials
Teaching Religion
in the Home
Sending Children
to
Religious
Instruction

Contacting
Non-Catholics
Assisting
Street Preaching
Vacation Schools
and
Discussion Clubs
for Non-Catholics
Inquiry Classes

MEMBERS

Men and Youth

Offering

CHAIRMAN

Confraternity of Christian Doctrine

you share the numerous Spiritual Privileges

and wish Director of the Confraternity of Christian Doctrine

Discussion Aids

1. What should individual members realize in order to attain success? Why should every member obtain the textbook used? Where do discussion club aids sometimes appear? Why is it advantageous for members to prepare each lesson? Discuss. Is preparation essential for active membership? Why should members attend each meeting? What is the objective of the discussion club? Discuss the Suggestions for Members.

2. What are all members asked to bring to meetings? What use may be made of the local library?

3. Where are meetings held? From what area is membership drawn? How may groups meet in rural sections? How often are meetings held? For how long a period? Why should meetings begin on time? Why should meetings close on time?

4. What order of meeting is suggested? How may the five questions suggested to follow discussion be used practically?

RELIGIOUS DISCUSSION CLUB ORGANIZATION

Where a uniform program is promoted by the Confraternity in all the parishes of a diocese, the response is remarkable. Scores of discussion clubs in a single parish enlist a large percentage of the men and women in the systematic study of their religion. An autumn and spring session of eight weeks each will bring about the enrollment of hundreds in a parish year after year and will provide for the Church "an articulate laity." A campaign for leaders in each parish usually results in the discovery of many competent ones in the most unexpected places. Plans are then made for the training of these leaders. (See INSTRUCTIONS FOR LEADERS OF RELIGIOUS DISCUSSION CLUBS, p. 51 of this *Manual*.)

In putting the program into practice, numerous adjustments will have to be made to serve the best interests of different parishes and groups; however, it is well in general to follow a program which is the result of practical experience, rather than put it aside for untried ideas.

PARISH DISCUSSION CLUB ORGANIZATION

Pastors and Parish Directors wishing to set up discussion clubs in their parishes may find the following simple plan practicable:

1. Appoint a parish chairman, man or woman, or both, who will:
 - a. Gain a clear talking knowledge of the purpose and plan of the discussion club;
 - b. Assist in the organization of these clubs;
 - c. Obtain material and information from the diocesan headquarters;
 - d. Visit clubs and stimulate interest in forming new ones;
 - e. Prepare a written report, usually on a uniform blank to be supplied by diocesan headquarters

(see p. 65), of the work of all parish discussion clubs immediately after the close of each session.

2. Promote discussion clubs as a parish activity. Contact men and women personally, by letter or telephone. Designate a number of leaders and have each one enlist the coöperation of a group—all men, all women, or mixed—to form clubs, with the membership ranging from six to twelve in number.

3. Obtain sufficient copies of the selected text of study to supply each member from the outset.

4. After the personnel of the clubs is fairly well agreed upon, call a general meeting of all the members of all the clubs and of all other parishioners beyond high school age and explain:

- a. The movement and its possibilities;
- b. The general plan of the parish organization;
- c. The benefits of a unified study program in the parish, and the importance of adherence to schedule;
- d. The simplicity of the discussion method (arrange for a demonstration if possible).

5. Form discussion clubs of the group of leaders. The Parish Director or the Parish Chairman of Discussion Clubs can direct the leaders at the weekly meeting of this group to prepare the week's assignment by the discussion method.

6. Announce the opening date of the discussion club session, and arrange the first Leaders' meeting, in which Lesson I of the adopted text will be developed.

7. Provide each leader with sufficient materials for his or her club. Advise each to hold a club meeting for discussion of Lesson I within the week. Leaders' meetings may be held at the rectory or the parish hall; individual club meetings are usually held in the members' homes.

8. At the end of the session hold a parish review meeting, to which all the members of all clubs in the parish are invited.

Discussion Aids

What are the advantages of a uniform discussion club program? a diocesan plan? a uniform subject? What plan is offered for parish organization? How might a plan be adapted to your parish? How could a parish chairman promote discussion clubs? How can you arrange for a demonstration of procedure? Why are leaders' meetings important? What suggestions are made under (6) and (7)?

TEXTBOOKS

If the Diocesan CCD Office does not designate the text adopted by the diocese, the Parish Director will choose one for use throughout the parish. Members of discussion clubs purchase their own copies from the leaders of their groups, who will have obtained a supply from the Parish Chairman. It is of fundamental importance that the subject studied be one of general appeal, and that the textbook adopted be clear, direct and practical for discussion club use. A number of very excellent textbooks have been prepared, containing carefully related and adequate subject matter for profitable study and discussion.

Select a Subject with General Appeal. The National Center of the CCD, Washington, D. C., will supply gratis a list of texts that:

1. Have been used successfully in a diocesan-wide program;
2. Reduce mechanics and organization to a minimum;
3. Encourage, but do not require, outside reading or study.

See leaflet No. 5, *The Religious Discussion Club* (listed in the folder on Confraternity Publications); also *Proceedings*:

1935, pp. 43-74	1940, pp. 70-73; 335-340
1936, pp. 193-197; 264-279	1941, pp. 316-353
1937, pp. 72-74; 270-295; 351-356	1942-44, pp. 198-214 1946, pp. 224-263; 384- 421
1939, pp. 64-67; 216-236	

DISCUSSION CLUB LEADER'S

SESSION 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?

Name of club

Signed

Secretary

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.

SUGGESTIONS FOR EVALUATION OF DISCUSSION CLUB TEXTS

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

1. Selection of topics of general interest.
2. Division of the subject matter into 16 to 18 lessons, arranged for two annual sessions.
3. Limiting of each lesson to 1,500 to 2,000 words.
4. Adapting the treatment to the knowledge and experience of the average lay group.
5. Making definite application of the material to everyday Christian life; at the end of each chapter, listing suggested religious practices based on the subject matter.
6. Introducing, at the end of each chapter, preferably at intervals in the text, Discussion Aids based exclusively on the content of the chapter.
7. No papers or verbal reports which require additional research.
8. Limiting the price of the text to the individual member to \$1.00 postpaid, with liberal discount on quantity orders.

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.

Discussion Aids

1. What determines the listing of discussion club texts by the Confraternity?
2. Discuss each of the eight suggestions made above.

PARENT-EDUCATOR SECTION

"Hast thou children? Instruct them" (Ecclus. 7:25).

The Parent-Educator Section of the Confraternity of Christian Doctrine seeks to impress upon Catholic parents the fact that their function as teachers of religion in the home is a God-given assignment. Its program is planned, not only to arouse fathers and mothers to an awareness of this great duty, but to offer practical direction toward its fulfillment.

This appeal is made to the average parent. It is not a special plea to a special few. Rather, it is a vigorous call to action to all Catholic parents.

Attitude of Mother Church:

Speaking through her Popes, the Church has time and again made clear her teaching on this subject. She has stressed the importance of the home as a place to form character and to lay patterns of habit. Emphasis has been laid upon the twofold responsibility of parenthood: the supervision of the physical and the spiritual welfare of the young.

The Catholic Church indicates the beauty and dignity of parenthood; wherein it becomes not merely a task of earning a livelihood or of keeping a house, but rather the privileged coöperation of husband and wife with God Himself in the very act of creation. The guardianship of a human being, possessed of an immortal soul, is a sacred charge. The fact that the Sacrament of Matrimony brings abundant graces to those in the married state permits parents to approach their problems and accept their challenge with courage and confidence.

Parents Are Natural Teachers:

Religious instruction falls effortlessly into the design of any Catholic household. The preschool child is in constant companionship with his or her parents. Example

and habit are reflected in the thoughts and actions of the child. The development of personality does not commence with formal education. Rather it begins at birth. It is a blend of the individual and his environment. Where there is an atmosphere of practical Catholicity, there is bound to be a reaction in the formation of character.

The Confraternity publishes two sets of leaflets on subjects of interest to mothers and fathers of preschool children (see PARENT-EDUCATOR PROGRAM in folder on Confraternity Publications). The first series, entitled *Teaching Religion in the Home*, is designed to give parents progressive instruction as the child advances in age from three months to three years. The second series, *At Home from 3 to 6*, is for parents whose children are between the ages named. This series is followed by *Heaven, Home and School*, a twelve chapter booklet for parents of elementary school children. The information contained in this Parent-Educator literature is not of a technical nature. Rather it is made up of practical suggestions to assist parents in the religious training of their children at home.

DISTRIBUTION OF LEAFLETS

Parish Chairman:

1. Obtains the names of all infants and children under five years of age, from the Reverend Pastor or parish Director, from the parish baptismal records, newspaper announcements and parish societies; makes a record for the parish files on a white card and fills out a blue card which she gives to a Home Visitor.
2. Sends to Catholic parents of each new baby the *Rite of Baptism* (English translation) and *A Child of God*. It is hoped that by reading the Rite, the parents may more fully appreciate the meaning of the Sacrament of Baptism.

3. Checks sources once a month and supplies the visitors with a list of the new names. It is recommended that the parish chairman and visitors meet with the parish Director of the CCD from time to time.

Parish Home Visitor (Should have a talking knowledge of the leaflet content in order to discuss it with the parents. Where possible it is very effective if a husband and wife who are parents call together at a time when both parents of the new baby are at home.) The visitor:

1. Makes first call at the home when the baby is about three weeks old, at which time a medal from the bishop or pastor is presented, and the leaflet *What Is the Parent-Educator Section of the Confraternity of Christian Doctrine?* is given to the parents. Frequently the folder-container for the first series of leaflets is presented also.
2. When the baby is three months old the visitor calls again at the home and presents leaflet No. 1 (three months) to the parents. At this time the visitor takes the names of any other children in the family under six years of age, reports the names to the parish chairman, who goes through the regular procedure of filling out a white card for her own file and a blue one for the visitor, and sending the leaflets applicable.
3. At the next call, when the baby is six months old, the visitor presents the second leaflet and continues this procedure at the ninth and twelfth months and every following three months until the child is six years old.

If at the time of the first call the baby is more than three months old, the visitor leaves the parents a medal, the leaflet *What Is the Parent-Educator Section of the Confraternity of Christian Doctrine?* and all leaflets of the series up to those applicable to the baby's present age.

4. A preliminary telephone call is always advisable. If the family is not at home when the visitor calls, she should leave a white card stating the time and day on which a return call is to be made.
5. The number of families assigned a visitor is usually from six to ten.

Leaflets may be given to non-Catholics upon request.

Discussion Aids

1. What is the purpose of the Parent-Educator Section of the Confraternity? of its program? What is the Church's attitude on education by parents? on the Sacrament of Matrimony?
2. Why are parents natural teachers? What aid does the Confraternity provide parents?
3. The Parish chairman and Home Visitors who distribute the Parent-Educator leaflets will necessarily make a study of the foregoing directives.

Parent-Educator Clubs:

What They Are. Parent-Educator clubs usually are groups of from eight to twelve parents, fathers and mothers, who meet to discuss methods and means of teaching their children religion in the home and of forming the characters of their children on Catholic principles. One of the main objectives of the Confraternity of Christian Doctrine is the establishment of Parent-Educator clubs.

Why They Are. All Catholic parents realize or should realize that parents are God's appointed representatives assigned to care not only for the physical and intellectual health of their children but also for their spiritual and moral health. Pope Pius XII, in addressing the National Congress of the CCD in 1946, said, "Parents should deem it their sacred duty to equip themselves so that they may be able to explain at least the simpler Catechisms to their inquiring children."

By the Fourth Commandment, God not only imposes an obligation upon children to love, honor and obey their parents, but according to the teaching of the Church He

also imposes an obligation upon parents to give religious training to their children. Parents themselves must teach.

Pope Pius XI in his encyclical on *The Christian Education of Youth* says: "We wish to call attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares."

To aid parents to equip themselves properly for this God-given task is the prime purpose of Parent-Educator clubs.

Who Belong to the Clubs. Parents of preschool, elementary and high school children may become members of these clubs. All should be encouraged to feel that Parent-Educator clubs are *theirs*, and are primarily for their service and benefit. Neighborhood groups of from four to six married couples often form a club.

How These Clubs Should Be Conducted. Each member needs a copy of the text selected for use during the session. The members in turn read aloud a brief passage in the assignment while the others follow silently. The leader then develops discussion of the subject matter read by using the Discussion Aids that follow each subdivision of the chapter. Members will develop the habit of bringing up their own questions. Unrelated questions should be diplomatically ruled out. The chief feature of the discussion method is a profitable analysis of the text in a coöperative effort.

Discussion Aids

1. What are Parent-Educator Clubs? What is their purpose? Discuss the meaning of the two Papal statements quoted in this section.

2. How should parents be made to feel toward their club? What is the average membership?

3. How are these clubs conducted? How is discussion developed? What is the chief feature of the discussion method?

Each Club Has:

1. A leader, a member of the club, who leads the discussion from the Discussion Aids in the text;

2. A secretary, a member who records attendance, keeps a brief record of discussions and refers, in writing, to the Spiritual Director (a priest) questions of doctrine that arise;

3. A librarian, a member who lists practical materials acquired by the club. Members of each club should be encouraged to report orally on books and articles they have read, that relate to the subject under discussion. They should put into practice suggestions that may be adapted to their needs and report the results of such practices to the club.

The Spiritual Director. A priest is Spiritual Director for the clubs of a parish. All questions of doctrine are referred to him for a decision. All clubs of the parish usually meet with the Spiritual Director periodically to consult with him and to report and discuss their progress.

Suggested Order of Meetings:

1. Begin promptly, with prayer;

2. Call the roll and review briefly the previous chapters.

3. Read and discuss the text. Keep the discussion within the bounds of the assignment, giving all members an opportunity to express themselves.

4. Assign subject matter for the next meeting. If the meetings are held at different homes or places, announce the next meeting-place.

5. Close promptly with prayer.

Time and Place of Meetings. Meetings should be held once a week for a period of about eight weeks in the fall or early spring, and should last for about an hour or an hour and a quarter. The home of a member, or any centrally located place, is suitable for meetings.

For texts and materials, see PARENT-EDUCATOR PROGRAM in folder on Confraternity Publications.

Discussion Aids

1. What officers does each club have? What are the duties of the Leader? the Secretary? the Librarian?

2. Who is the Spiritual Director of all the clubs of the parish? When are questions referred to the Director? How often does the Director usually meet with the club?

3. What is the suggested order of meetings? What is suggested for the time and place of meetings? What texts are available for discussion club use? What other references are recommended?

See also *Proceedings*:

1936, pp. 203-219	1940, pp. 74-78; 397-423
1937, pp. 17-24; 197-199	1941, pp. 354-386
1938, pp. 1-5; 221-239	1942-44, pp. 214-249
1939, pp. 68-73; 291-307	1946, pp. 449-547

THE APOSTOLATE OF GOOD WILL

The purpose of the Apostolate of Good Will of the Confraternity of Christian Doctrine is to bring Christ to all men. This CCD Membership Division offers the zealous priest and lay person many tried and proved methods by which they may spread the kingdom of Christ on earth. It supplies an outlet for the missionary spirit of the real Christian "who carries the whole world within his heart." The spiritual needs of the time are great and the opportunity is at hand: "Lift up your eyes and behold that the fields are already white for the harvest" (John 4:35).

The first person concerned with this apostolate is the priest. By divine commission the priest has the obligation to bring the word of God to all men: "Preach the Gospel to every creature" (Mark 16:15); "Make disciples of all nations" (Matt. 28:19); "Other sheep I have that are not of this Fold. Them also I must bring, and they shall hear My voice, and there shall be one Fold and one Shepherd" (John 10:16). Canon 1350:1 of the Code of Canon Law states that: "... pastors must regard the non-Catholics living in their parishes as their wards in Jesus Christ." Therefore, this apostolate must be carried out under the direction of the pastor, the local, visible representative of the Good Shepherd.

For the pastor to contact every non-Catholic living in his parish is physically impossible — so in the work of bringing the "other sheep" into the Fold it is necessary to enlist the aid of the faithful. All members of the parish Confraternity may be a part of it. Teachers, Fishers, Helpers, Discussion Club members, Parent-Educators — all should be apostles of Good Will.

Every parish has many potential apostles, who have the necessary qualifications to help their pastor carry out this mission: knowledge of Christ, love of Christ, and an ardent desire to bring the peace of Christ to their fellow men. Every Catholic, as a member of the Mystical Body,

has an obligation to work in this apostolate. Since this is a division of the parish Confraternity, a lay chairman should be appointed. It is the chairman's duty to enlist lay persons in this work.

Church Services:

There are many phases of the spiritual program of the parish which may be used to introduce the Church to the non-Catholic. In this connection it is well to remember that most non-Catholics will not venture into a Catholic church unless they are invited, and an invitation is considered a special privilege.

The magnificent ceremonies of Christmas, Holy Week, Easter Sunday, Forty Hours' Devotion, First Communion and Confirmation have a strong attraction for the non-Catholic. Stations of the Cross, Benediction, or even a visit in the quiet of day are also appealing. An invitation to Sunday Mass is almost invariably accepted by the well-meaning non-Catholic. In advance a brief instruction should be given, and before Mass a small missal or Mass leaflet supplied. It is wise to tell non-Catholics that they may sit throughout the Mass or follow the example of Catholics in standing, sitting and kneeling.

Information Classes and Meetings:

Information or Instruction Classes for non-Catholics are conducted regularly by parish priests. These are given either individually or in groups. The non-Catholic who shows a definite interest in the Church should be brought to these classes.

Parent-Educator meetings offer non-Catholic parents an opportunity to learn many things that will help them to bring up their children in a Christian manner and in the practice of virtue.

Discussion Clubs provide an excellent opportunity for Catholic and non-Catholic adults to meet and discuss religion in an informal and friendly fashion.

School Year Instruction Classes and Vacation Schools are the best means of reaching non-Catholic grade and high school pupils.

Discussion Aids

1. What is the purpose of the Apostolate of Good Will? Why is this apostolate a parish responsibility? How do the faithful aid the pastor in the work? How may the laity be organized for work?
2. How may non-Catholics be introduced to the Church? How should they be approached?
3. What classes are organized for non-Catholics? What opportunity do parent-educator meetings offer? discussion clubs? instruction classes and vacation schools?

Mixed-Marriage Groups:

A very fruitful phase of this apostolate is the one which concerns itself with the non-Catholic member of the mixed marriage. The non-Catholic in this instance has already shown a definite good will. By increasing his or her knowledge of the Church, not only is the marriage strengthened and the religion of the Catholic parent and the children safeguarded, but the non-Catholic may very often be brought into the Fold. Some parishes have established mixed-marriage groups which hold monthly or occasional meetings with a talk by a priest on some phase of Catholic doctrine, followed by a social hour. These meetings are held either in the parish hall or in private homes.

Literature:

The written word is most effective and far-reaching. It is a great power for good. Catholic articles in daily or weekly secular newspapers, such as those prepared for the Narberth Plan reach numberless non-Catholic readers who otherwise would never know about the Church. These articles and leaflets for mailing to non-Catholics may be obtained from the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

For leaflets and pamphlets on Catholic doctrine, write to:

Catholic Action Bookshop, 114 S. Emporia,
Wichita 2, Kans.

Catholic Information Society, 214 W. 31st St.,
New York 1, N. Y.

The Paulist League, 411 W. 59th St., New York
19, N. Y.

Radio Replies Press, Room 203, 500 Robert St.,
St. Paul 1, Minn.

St. Anthony Guild Press, 508 Marshall St., Pater-
son 3, N. J.

Pamphlets, leaflets, magazines and other Catholic literature distributed in public places, such as railroad and bus stations, hospitals, charitable and penal institutions, have brought many persons to a better understanding of the Church and ultimately to conversion. Whenever possible this distribution should be handled by individual parishes. (See INSTRUCTIONS FOR HELPERS, p. 46.) Where this is not possible, the Diocesan Confraternity Office handles distribution.

Literature left at private homes and institutions for the convalescent and the handicapped will bring to them not only the knowledge of Christ but also His comfort and consolation.

Street Preaching:

Outdoor talks during the summer are becoming increasingly popular as an effective method of reaching the man in the street. The pastor is also in charge of this phase of the apostolate. He and assisting priests are best qualified by the nature of their office to do this work, but intelligent lay people may be trained to do street preaching. Lay people can also help by doing word-of-mouth advertising, obtaining newspaper publicity, distributing literature at sessions and making follow-up visits. Suc-

cessful street preachers say that the harvest is in the follow-up. Non-Catholics who show a definite interest in street preaching sessions can be contacted later and asked to join an information class or a religious discussion club, or to enroll in a correspondence course. Catholic newspapers or literature should be sent to them. Indoor missions for non-Catholics are an excellent follow-up.

A *Manual of Street Preaching* is issued by the Confraternity (listed in the folder on Confraternity Publications). A Street Preaching Institute is held periodically at the College of Our Lady of the Ozarks, Carthage, Mo. For information about the Institute, write to: The Diocesan Director of the Confraternity of Christian Doctrine, 3147 Broadway, Kansas City 2, Missouri.

The Correspondence Course is another effective means of follow-up, and it gives the person who cannot be contacted personally a well-written, systematic exposition of Catholic truths and doctrines and an opportunity to think over the subject matter at leisure. The course is also a good supplement to regular instructions. Children in grade schools and high schools in the rural areas are enrolled in correspondence courses to keep alive the interest developed during the vacation school. (For a list of available courses, see pp. 112-113.)

The Apostolate of Good Will offers the Catholic lay apostle an opportunity to contribute in bringing about the fulfillment of the prophecy of Christ, "there shall be one Fold and one Shepherd."

Discussion Aids

1. How may mixed marriages be made a phase of this apostolate?
2. In what ways may literature promote the program? From where may suitable literature be obtained? where distributed?
3. What opportunity does street preaching offer? How may the laity assist? Why is follow-up necessary? What means of follow-up are practical? What opportunity does this apostolate offer Catholics?

See also *Proceedings*:

1937, pp. 227-235

1938, pp. 371-405

1939, pp. 313-355

1941, pp. 387-431

1942-44, pp. 250-270

1946, pp. 548-607

School of Religion

SCHOOL YEAR RELIGIOUS INSTRUCTION ELEMENTARY GRADES

Standard school year religious instruction classes are organized religion classes conducted at least twice a week during the thirty-two weeks of the school year. These classes are for children who do not attend a Catholic school. They 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.

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 schoolrooms? 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, Bishop of Charleston, *Rochester Proceedings*, 1935).

In some states public school pupils are dismissed 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, in order that the best attendance can be secured. Classes should be arranged also for the convenience of children employed after school hours.

Discussion Aids

1. What are standard School Year Religious Instruction classes? Who attend them? Why are both School Year and Religious Vacation School classes recommended annually? What is the goal of the Confraternity? What is its work while attaining this goal?

2. What three groups of children are pupils in these classes? Where are classes held? What conditions will nullify the efforts of even the most skillful teacher? Wherein does a class once a week fail?

3. What is the ruling in your state regarding religious instruction on released time? Why may classes held immediately after the closing hour of school prove unsatisfactory? If after-school classes are held, how may public school authorities cooperate? What exceptions may need to be made for primary grades? for children employed after school hours? What three things should be carefully considered in promoting attendance?

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 thirty-two weeks.

Manuals. Three separate teachers' *Manuals* for use in the school year course are published by the Confraternity of Christian Doctrine (listed in the folder on Confraternity Publications). Each outlines the instruction program for a certain number of grades and contains the following matter:

1. Sequence of doctrine and lesson outlines;
2. General and specific objectives;
3. How to prepare the lesson plan;
4. Suggestions for best procedure and most effective teaching methods;
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.

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.

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.

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."

See the PLAN FOR ORGANIZATION (pp. 14-21 of this *Manual*). 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.)

Discussion Aids

1. What is the standard minimum weekly instruction period? What teachers' Manuals are available for the school year course? What program does each outline? What texts are considered basic?

2. For what does the program provide? Why is it best for each grade to be taught separately? How should grade grouping be determined? How should promotions be made?

3. What grading of classes is recommended? How may differences in religious backgrounds be met? To what level should the child's religious education be brought?

4. What does the designated decree state regarding religion teachers? What Congregation issued this decree? From what lay associations should teachers be drawn? What "plan" should be developed before religion classes are organized?

Preparation of Lay Teachers, Fishers, Helpers. A minimum of six classes will be held for the preparation of lay teachers, fishers (visitors) and helpers before the opening of classes. Weekly classes usually prove most satisfactory. See INSTRUCTIONS for lay teachers, fishers and helpers (pp. 30-36, 37-45, and 46-50 of this *Manual*). 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 teachers' *Manuals* of the Confraternity school year course. 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 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 application of the lesson 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 is also a useful check with parents);
2. By an attendance chart at the church entrance;
3. By report cards signed monthly by the parents;
4. By semester awards for perfect attendance;
5. By interesting the children in bringing 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.

Discussion Aids

1. How do Lay Teachers, Fishers and Helpers prepare for their work? What instructions will assist them? How are demonstration lessons arranged for?

2. What should a Teachers' Reference Library contain? What use should be made of the library? What class procedure is suggested? In what five ways may attendance be stimulated?

For further information, write your Diocesan Director of the CCD. Also, see *Proceedings*:

1935, pp. 94-107

1940, pp. 87-119

1937, pp. 130-137

1941, pp. 137-142

1938, pp. 265-277

1942-44, pp. 108-119;

1939, pp. 119-153

138-148

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 is held will depend upon local circumstances and the potential enrollment. If parochial-school facilities are not available or convenient, the classes may be held in rooms connected with the church or a nearby building. A school building is most desirable, for it provides separate classrooms, desks and blackboards. 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. Confraternity religion classes serve as feeders for the Catholic 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 persons 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.

Discussion Aids

1. What is a standard Religious Vacation School? When is it conducted? for how long? how many hours daily? for whom? What is the goal of the Confraternity? For what three groups of children is the school held?
2. What should govern the location of the school? Why is a school building desirable? What are the advantages in using a parochial school?
3. Who are usually in charge of religious vacation schools? Why are lay teachers desirable also? In what ways do lay teachers participate in the development of the program? How may lay teachers serve in mission schools? What grading system is suggested? How are differences of religious background to be met?

SUGGESTIONS FOR ORGANIZING THE RELIGIOUS VACATION SCHOOL

See the PLAN FOR ORGANIZATION (pp. 14-21 of this *Manual*). The organization of the religious vacation school is preceded by the development of this plan. (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 usually is made through the Diocesan Office. Where there is a preference for a community, or for particular teachers, this is stated.

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 INSTRUCTIONS for lay teachers, fishers and helpers (pp. 30-36, 37-45, and 46-50 of this *Manual*). 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. At the demonstration lessons the teachers become thoroughly familiar with the content and the most advantageous use of these materials. Numerous excellent textbooks are listed in the *Religious Vacation School Manuals* and in the manuals of *A Confraternity School Year Religion Course*. 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. Assist the Director and officers in preparing for the school, and to provide room and

board for instructors not living where the school is held. Religious should be fittingly lodged, and privacy and independence should be assured them. 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 of the Parish CCD 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 finance committee plans for the raising of such funds.

Immediate use of funds: textbooks and project supplies for pupils, board and lodging for instructors, unless otherwise provided for.

Later use of funds: offering for the Sisters or seminarians. Lay teachers generally contribute their services without remuneration.

Discussion Aids

1. What should precede the organization of the Religious Vacation School (pp. 14-21)? How are religious teachers for the school usually contacted?

2. How are teachers, fishers and helpers prepared for their work? What procedure may be followed in the development of classes? Under whose guidance does the Chairman of Lay Teachers act?

3. What should a Teachers' Reference Library contain? What use should teachers make of this library? Where may textbook lists be found?

4. How long before school opens should the Chairmen on Arrangements and on Finance begin to function? What is the work of the chairman on arrangements? Who generally assumes the responsibility of arrangements for the school? Who is the Confraternity chairman of finance? Where is responsibility for the expenses of the school usually placed? To what immediate use are funds put? For what are funds needed later?

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 should give general information the first and second weeks of the month preceding the opening of vacation school and specific information the following two weeks.

2. Put up posters at church and public school.

3. Invite parents to visit on a specific day during the latter half of school session. 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 of children living beyond walking distance of the school. Families living near one another in the country are requested each to arrange to bring all children of the locality on alternate days, or every third or fourth day; often a bus is used and the parish or the 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 the opening day: blackboard, chalk, erasers, paste, scissors, project materials (texts for instructors are usually procured when the Confraternity is organized); texts to be supplied, or purchased by the children, religious articles to be used as awards. Submit a list of articles to be ordered to the Confraternity president or Director for an OK, then to the secretary to order. State the quantities needed — this will be determined by the fishers' registration lists. *Order well in advance.*

Registration. Functions 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 fishers 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 Exercises and Exhibit. If possible, these should include a Communion breakfast. There should be a short program, to which the parents are invited. It may consist of dramatizations, songs, etc., learned at 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 gain 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 should be requested 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 *Religious Vacation School Manuals* supply full information regarding courses of study for all grades.

SUGGESTED DAILY SCHEDULE:

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

Discussion Aids

1. What chairmen usually begin to function a month before school opens? What is the usual procedure of the Publicity Chairman? the Transportation Chairman? What is the relation of this committee to Confraternity helpers? What transportation arrangements are suggested?

2. What properties should be on hand before the opening of the school? What is the usual procedure in obtaining supplies? How long in advance should materials be ordered?

3. Why is a Registration Committee important? Why is advance instruction of these committee members needed? Why should the closing program be planned well in advance?

4. How may the foregoing plans be adapted to small communities? What are the advantages of distributing work?

For further information, write your Diocesan Director of the Confraternity; also see *Proceedings*:

1935, pp. 136-143; 161-172; 190-201	1940, pp. 120-125; 150-211
1936, pp. 148-192	1941, pp. 143-176
1937, pp. 109-119; 138-151; 344-350	1942-44, pp. 120-124; 149-155; 193-194
	1946, pp. 295-305

HIGH SCHOOL OF RELIGION

INSTRUCTION OF CATHOLIC STUDENTS ATTENDING SECULAR HIGH SCHOOLS

Jurisdiction of Bishop and Pastors of Diocese:

Although the religious instruction of Catholics attending secular high schools is a problem national in scope, its solution, as far as the Church is concerned, rests with the Ordinary of each diocese. The organization, procedure and course of religious instruction for the Catholic students in secular high schools is completely under the jurisdiction of the bishop and the local pastors. It is for this reason that the Confraternity of Christian Doctrine, canonically erected in all parishes of a diocese by a bishop, is recognized as the best agency operating under ecclesiastical authority and through the ecclesiastical unit, the parish, to provide religious instruction for those Catholics of the parish who are outside the Catholic school.

Need of Instruction:

The most difficult and the most important field of Confraternity work is with the high school youth, because religious training must keep pace with secular training in a balanced and full development into adult life. During the school year, high school activities tend to absorb not only students' days but their evenings. The modern high school undertakes to provide a leisure-time program as well as the school-day task for its youth, leaving no time for either Church or home to deal with the adolescent.

This group is important, moreover, because of its numbers. The 1950 Catholic Directory reports 2,382 Catholic high schools with 519,878 pupils. Conservative opinion estimates that this number represents 25% of the Catholic population of high school age and that the other 75% of Catholic boys and girls are attending public or secular high schools. They could be reached by Confraternity classes or discussion clubs. These figures show how serious

the problem is. But other factors add to the gravity of the situation. Boys and girls enter high school as children; they leave as young men and young women. All problems, except that of religion, are considered during the high school years from the point of view of the adult mind. If the youth passes through these years without reflecting on religion as an adult, he will emerge with a dangerously unbalanced viewpoint — namely, an adult's understanding of social, economic, political and literary topics, and a child's comprehension of religion. This will be a great handicap to his religious thinking; it will be still a greater handicap to his life, since that life will be without adequate religious principles.

Discussion Aids

1. Under whose jurisdiction is the solution of this problem? Why is the Confraternity recognized as an agency to help solve this problem? Who are enrolled in Confraternity classes?

2. Why is this field the most difficult and important of Confraternity work? What are the difficulties? What does Catholic Directory information reveal? What is the significance of this information? What other factors add to the gravity of the situation? What are the dangers of omitting religious instruction? the handicap? What might be a solution of this problem? Discuss.

Released Time:

Released time for religion classes is now widely discussed and it is undoubtedly an important element in the solution of this problem in many places. It should be energetically sought in such places. However, there are communities where it is not a solution at all and there are but few parishes where it will provide the whole solution. When released time is granted, it only sets the stage for the solution because it will be worse than failure if the youth are not met by adequately prepared teachers, with a proper program of instruction and with reasonable facilities for carrying out that program.

Teachers of Secular School Students:

The most important duty of the Confraternity is to secure and train prospective teachers of secular school students. In many places the younger parochial clergy will be called upon for the task. This will serve the all-important purpose of bringing high school pupils into contact with the clergy, and is of course a move in the right direction; but it will be vain to regard it as a complete answer to the question of high school teacher supply. For these young priests themselves need to be trained for the special task of interesting adolescent youth, a capacity that does not come with a course in philosophy and theology but which in most cases needs to be developed.

In the cities where the high school population is drawn from many parishes, experience has shown that it is not easy permanently to assign assistants to work outside their own parishes. For one thing, they have innumerable other duties; and for another, their number is too small to provide an adequate supply of Confraternity teachers for secular school classes. The Brothers and Sisters of the teaching communities engaged in high school work constitute an important source of teachers if the classes can be held at a time and place that make their services available. From the first an effort should be made to enroll laymen and laywomen in teacher preparatory classes. There will be found in most places men and women who have taught in high schools; teachers with this experience will be invaluable since they know how to deal with adolescents. Then there are Catholic college graduates and professional men and women who may be asked to teach in these classes. The greatest error in choosing teachers is to be satisfied with inferior material. The best teachers of religion for high school youth will be the most intelligent, the most responsible persons in the parish.

There has been encouraging success with high school religion classes held in the evening at the parish hall or

in schoolrooms, particularly with small groups conducted in the manner of discussion clubs. When priest instructors are too few, the best-equipped lay leaders, trained and experienced in the discussion method, should qualify to conduct these classes. According to Confraternity experience throughout the United States the major solution of our problem tends in this direction.

Class Grouping:

Except where the number of pupils is too few to form more than one group, classes should follow the usual high school division, namely: freshman, sophomore, junior and senior. If grouping is necessary, freshmen and sophomores should form one class, juniors and seniors another. Obviously if a group of high school boys and girls is to be divided into two classes for religious instruction, it is more important to put the freshmen and sophomores into one group and the juniors and seniors into the other, than to have the girls of all four years in one group and the boys in the other. The determining feature of classification is mental age and development rather than sex. If there are sufficient numbers of teachers and pupils, there can well be an advantage at times in having the boys and girls in separate classes for religion.

Course of Study:

Equally obvious is the necessity of a course of study presenting the more concrete truths of religion in the earlier high school years and the more abstract treatment to the junior and senior students. It will be quite useless to try to employ the same text for public high school students who meet for religious instruction once a week and for youth in Catholic high schools who not only have a period a day assigned to religion but live several hours a day in an atmosphere of religion.

SUGGESTED COURSE OF STUDY

Class	Subject	First Semester	Second Semester
Freshman	Life of Christ	Nativity to Last Weeks of Public Life	Last Weeks of Public Life to Ascension
Sophomore	Church History	Apostolic Church	Subsequent Church
Junior	Liturgy	The Sacraments	The Mass
Senior	Ethics	Moral Questions	Social Problems

Upon request, the National Center will supply gratis an annotated list of texts and outlines.

The course of study outlined above has been adapted to the student. The youth entering high school at 14 years has dealt mostly with persons. He is at the age when his emotions are running high and are easily captivated; therefore, this is the ideal time to center his love and admiration on our Divine Lord. Through a study of the life of Christ, he realizes that his Saviour is not only a historical Person but an ever-present Friend.

In the second year, the History of the Church is presented. Here it is established that the Church is the representative of Christ on earth, and therefore imposes her laws and regulations with divine authority.

In these days of materialism the student is bound to become inoculated with skepticism, usually about his third year of high school. The Liturgy, the Sacraments, and the Mass, which are so mysterious to the uninitiated, are now thoroughly explained.

The fourth year student is about to graduate into adult life, and before we relinquish our hold upon him we must be certain that he understands that Christian Doctrine squares with human nature as he has found it, and

will find it. Therefore, moral and social problems are considered, and proper solutions are offered.

BIBLE LEAFLET COURSE FOR CONFRATERNITY
HIGH SCHOOL CLASSES

BIBLE-STUDY leaflet lessons containing texts of the Bible and of the Baltimore Catechism, No. 3, explanations of words and phrases, completion exercises, discussion aids, application of Scripture to present-day problems.

The four-year course follows the historical development of the Old and the New Testament, emphasizing doctrine where Scriptural texts indicate it; 28 leaflets cover each year's course:

I. Second Person of the Trinity, God the Son: Incarnation, Redemption, Trinity, the Church, Virtues of Faith, Hope, Charity, Sacrifice of the Mass. (N. T.)

II. Third Person of the Trinity, God the Holy Spirit: The Church presented in the Acts of the Apostles and in the Epistles, Sacramental Life of the Church, Gifts and Works of the Holy Spirit in the Church and in individual souls.

III. First Person of the Trinity, God the Father: Creation, Fall of Man, History of the Chosen People, Christ and the Church in Prophecy, Commandments and Moral Virtues. (O. T.)

IV. Liturgical Life of the Church, the Sacrament of Marriage.

(For information on the course, write to: The Director of CCD Bible-Study Course, 230 Dwyer Ave., San Antonio 5, Texas.)

Discussion Aids

1. Why should released time be energetically sought in certain communities? When will released time be worse than futile?

2. What is the most important duty of the Confraternity? What all-important purpose is served when the clergy teach? What difficulties arise from interparochial high school attendance? Name three important sources of lay teachers. Discuss each group. What is the greatest error in choosing teachers?

What are two qualities of the best high school religion teachers? According to Confraternity experience, in what direction does the major solution to our problem lie?

3. What class grouping is recommended? What is the determining feature of classification? Why is a special course of study necessary? What course is suggested for earlier high school years? for juniors and seniors? How is the course of study adapted to high school the first year? second year? third year? fourth year? What Bible courses are available?

The following suggestions are offered by a committee composed of diocesan Confraternity Directors whose special interest has been the religious instruction of the Catholic student in secular high schools. The suggestions are the result of experience and of a survey based on replies from 60 dioceses to a questionnaire sent to all diocesan Confraternity Directors.

THE PARISH CONFRATERNITY AND THE RELIGIOUS INSTRUCTION OF THE PAROCHIAL STUDENTS IN SECULAR HIGH SCHOOLS

Parish Plan (Urban and Rural):

As the religious instruction of every Catholic within the confines of the parish is the responsibility of the pastor, it is obvious that the ideal situation is to have the religious instruction classes for the Catholic students in secular high schools under the auspices of their respective parishes. In the United States these classes held under parish auspices fall roughly into two divisions:

1. **Classes held on public school released time.** The best arrangement is where existing legislation or school policy provides for the dismissal of the children from public school classes during the regular school session to attend religious instruction.

In RURAL SECTIONS the parish buildings may be a great distance from the public high school. In this event the pastor may obtain permission to use a hall, store or other building near the school, or the home of some parishioner who lives near the school.

Where there is a large number of students, arrange for their release at different hours or on different days. If the authorities will grant only one hour a week, separate the children according to grades and have them meet in the homes of several parishioners. In this case it will be necessary for the pastor to have several well-instructed teachers or else to plan his classes so that he can conduct each one in turn.

Released-time legislation does not exist in sufficient states to be regarded as common. However, before inaugurating classes for the Catholic students in public schools, it is well to know the legislation in your particular state, county or city regarding released time for the religious instruction of the students. Advantage should be taken of whatever legislation exists in favor of religious instruction.

Academic Credit. The indifference of the average Catholic student in public high school to any religious instruction class that may be provided for him, is due largely to the fact that religion has been ignored in our American system of education. It would seem logical, therefore, insofar as we are able, to remove this condition — at least from the minds of our Catholic students. The academic credit for a class in religion goes far in establishing the importance of religion in the student's course of study.

For religion classes conducted on released time, or outside regular school hours, some states grant one credit toward the required 15 or 16 necessary for graduation. Where legislation does not direct the granting of credit, application for credit toward a high school diploma should be made to the local Board of Education. Until recognition of the importance of religion as a study can be obtained, the director of the religious instruction classes for high school students should issue a certificate or diploma to those students who satisfactorily complete the course.

Discussion Aids

1. On what are the suggestions in the Parish Plan based? Why are classes organized on a parish basis? How are released time classes presented? What is the best arrangement for religious instruction? What suggestions are made regarding a place to hold classes in rural parishes? Where there is a large number of students for released time instruction, how should they be classified? What legislative information should be obtained before inaugurating classes?

2. To what is student indifference to religion largely due? Why should academic credit be sought? What religion credit is granted in some states? What action is suggested where no credit is granted?

2. Classes in parishes where the public high schools do not permit religious instruction on released time. If religion classes cannot be held on released time granted by the school authorities, the pastor must find another plan by which the parochial students in the public high schools can be reached for religious instruction. The following plan, based on a well-organized and coöperative parish Confraternity unit, is being followed successfully in many dioceses in the United States. It is practical in both urban and rural sections. Before the high school program is launched, two membership divisions of the parish Confraternity unit prepare for the work they are to do in connection with the program:

- a. **The Fishers' (Visitors') Division.** The number of boys and girls recruited by fishers for high school religion classes will depend upon the tact and efficiency of these Confraternity workers. This group, comprising both men and women of the parish, should have several meetings preparatory to their house-to-house canvass. Fishers should be supplied with forms on which to register each prospective student's name, grade, school, the Sacraments received, etc. (See pp. 37-45 of this *Manual*, INSTRUCTIONS FOR FISHERS.)

- b. **The Teachers' Division** (see foregoing section on Teachers of Secular School Students, p. 95). In the average parish the number of priests and religious available to teach high school students is inadequate to staff the classes efficiently. In order to provide sufficient instructors for effective work, Catholic college graduates, public school teachers and even Catholic college seniors should be prepared and certified as lay catechists of the parish Confraternity. (See also pp. 30-36 of this *Manual*, INSTRUCTIONS FOR LAY TEACHERS.)

Recruiting for Religious Instruction Classes. It is not *easy* to get high school students to religious instruction classes. A number and variety of recruiting methods are required to secure a 100 percent enrollment. The house-to-house visitation by the fishers is essential, but may be supported, according to the requirements of each locale, by the following measures:

- a. Publicity in diocesan paper, and by pulpit announcement, of the bishop's mandate regarding the religious instruction of the Catholic students in secular high schools;
- b. Explanation from the pulpit to parents of the necessity of sending their children of high school age to religious instruction classes if they are not enrolled in Catholic high schools;
- c. Securing the following coöperation from the public school authorities when possible:
 - 1) Religious census conducted by public school authorities within the various high schools;
 - 2) A list of the Catholic pupils supplied to the respective pastors.

When and Where Classes Are Held. A survey on the *time* of religious instruction classes for high school students shows that an early hour in the evening, 6:30 to

7:40, or 7:00 to 8:00, is not only a popular choice but is the custom in the majority of *urban* centers. Many priests prefer the evening class because the pupils are more alert and inclined to work than when they come directly after school. Besides, they are in no hurry to leave after the class, and during the social hour the priest has an excellent chance to meet them and talk over with them any problems which they may wish to discuss.

The hours immediately after the close of school are least desirable for religious instruction both because of interference with athletics and other school activities, and because of fatigue on the part of the students. *Monday* or *Tuesday* seem to be the nights on which the best attendance can be secured. Religious instruction of high school youth on Sundays is usually found very inefficient and difficult. In many cases the same can be said for classes on Saturday. The classes are usually held in the parish school, the church hall or rectory.

In *rural* sections, because of the distance of the homes from the church, it is not always practical to hold the religious instruction classes at one central place, especially if the meeting is in the evening. In such cases, the students may be grouped together according to the section in which they live, and the various meetings held in the homes of the parishioners. The lay teachers may conduct the classes and the pastor visit the groups as often as possible. Even under the most difficult circumstances, much can be accomplished in home classes, especially where they are carried on informally as discussion clubs. (See *The Religious Discussion Club*, listed in the folder on Confraternity Publications.)

Discussion Aids

1. What classes are under discussion? On what is the suggested plan for instruction based? How do fishers function in this plan? prepare for work? What was previously stated about teachers? Why is it often necessary to enlist lay teachers? From

what groups should lay teachers be sought? How do lay teachers qualify for work?

2. Why are a number of recruiting methods suggested? What are the advantages of "fishing"? What method is suggested under (a)? (b)? (c)?

3. What is the best time to hold urban classes? What are advantages of evening hours? Why are classes immediately after school least desirable? On what days is the best attendance secured? Why are Saturday and Sunday classes unsatisfactory?

4. In rural sections what difficulties does distance present? How may students be grouped? Where may students meet? How may classes be conducted? by what method? with what result?

Interparochial Plan:

1. **Urban.** In many cities there are not more than two or three high schools. The number of Catholic students enrolled would run well into hundreds. Furthermore, the schools are often located at great distances from the parishes of many of the students. If there is no legislation permitting religious instruction on released time, the students would naturally receive such instruction in their parish according to the foregoing plan (Parish Plan 2). However, if the law permits religious instruction on released time, it is obvious that one parish could not handle the situation, since the students of many parishes are involved. The following arrangement has proved helpful in surmounting the difficulty in one diocese where released time was granted:

Six or more priests (depending on the number of pupils) were officially assigned by the bishop as instructors for each high school. The problem of where the religious instruction classes would be held was solved by requesting the public school to grant the last school hour of the day as released time, and arranging for the nearest parochial school to release its students one hour earlier so that the Catholic public high school students could be accommodated. (On that day, the parochial school began its classes earlier.)

2. **Rural (mainly).** In one diocese seven catechetical centers have been established coöperatively by neighboring pastors unable to maintain parochial schools. The center (usually a combination of convent and classrooms) is staffed by religious. A schedule is arranged to provide systematic religious instruction in all parishes that maintain the center. Neighboring villages are visited by car. Classes are conducted for elementary and high school students on released time and outside regular school hours. The latter classes or clubs often include a social hour in their program.

3. **Junior Newman Clubs.** A number of dioceses of the United States have reported adoption of the Junior Newman Club plan, which includes the Confraternity's plan of religious instruction. Basically, the Junior Newman Club is not an organization for religious instruction. It is a club whose first objective is to bring the Catholic students of a public high school together under the direction of a priest. Religious instruction is an important objective, however, for there are retreats, monthly Communion, religious rallies, etc.

See the *Suggested Plan for the Organization and Operation of Junior Newman Clubs*, the *Suggested Constitution*, prayer cards, and membership cards available (listed in the folder on Confraternity Publications). For information on Chi Rho Clubs write to: The Confraternity of Christian Doctrine, 674 W. 23rd St., Los Angeles 7, Calif.

Choice of Methods:

Practical methods of conducting classes in religion for high school pupils are:

1. **The Discussion Club.** The majority of high-school religious instruction classes held in the evening, and many held at other times of the day, employ the discussion-club method, under the direction of a priest or an adult lay leader.

The club idea makes a definite appeal to boys and girls of high school age. "The smaller the group the better," is a good axiom. Twelve is a practical number for a high school discussion club. The discussion technique is simplicity itself. It is recognized as the ideal way to train students to express their knowledge. Each member of the group has a textbook. The members in turn read aloud a brief passage from the text while the rest follow silently. The leader then encourages a retelling of the passage by asking questions that bring out its meaning. (For a fuller treatment of the organization and procedure of the religious discussion club, see INSTRUCTIONS FOR LEADERS OF RELIGIOUS DISCUSSION CLUBS, pp. 51-57 of this *Manual*; also *The Religious Discussion Club*, and *A Holy War for Knowledge*, listed in the folder on Confraternity Publications.)

2. **The Lecture and Open Forum.** When the discussion club setup is impracticable, this seems the next best method. In following either method, a period may be devoted to discussion of problems presented by the teacher or proposed by the pupils. Questions and answers add life to the meeting, but to hold group interest, discipline must be maintained. Usually one-half hour is given to the lecture and one-half hour to the open forum.

A textbook should be used and referred to freely, no matter what method is followed. Whatever may be our personal view as to the merits of using a text, it is certain that the textbook will continue to be the ordinary medium of religious instruction.

The Social Hour:

The religious instruction period for high school students and out-of-school youth, especially if it is held in the evening, is often followed by a social hour. This attracts the indifferent students and gives the pastor an opportunity to become acquainted with them. Many

priest-Directors feel, too, that this is a valuable way to make the parish the center of life and attraction. In parishes where there is a youth organization, the responsibility for the social hour may be assigned to this group. In some dioceses a practical plan has been developed through coöperation between the Directors of the Catholic Youth Council and the Confraternity of Christian Doctrine.

For further information on this topic write to: The Confraternity of Christian Doctrine, 75 Greene Ave., Brooklyn 5, New York.

Leisure Time Activities:

It is recommended that membership in the youth organization of Catholic students attending public high schools be made dependent upon attendance at the religious instruction class or discussion club. Leisure time activities, under the auspices of the parish youth organization, also serves to unite the youth of the parish — those attending Catholic schools and those attending public schools — in one parish group.

Discussion Aids

1. Why is an Interparochial Religious Instruction Plan presented? Under what circumstances would it function? What plan solved the problem of place and time of meeting in one diocese?

2. What does the Junior Newman Club plan of a number of dioceses include? What is its first objective? What is the discussion club method?

3. Why does the club idea appeal to youth? What is a good club axiom? What is discussion technique? Why must each club member have a textbook? How does the leader bring out the meaning of the text? Where may a fuller treatment of discussion clubs be found?

4. What method is suggested when discussion clubs are not formed? Why should a period be devoted to discussion of problems? Why should a textbook be used regardless of method?

5. What are some advantages of a social hour? How could diocesan youth and Confraternity Directors coöperate in a plan? What purpose is served by leisure time activities?

See also *Proceedings*:

- | | |
|--------------------------------------|-------------------------------|
| 1935, pp. 108-130 | 1940, pp. 282-311 |
| 1936, pp. 58-91 | 1941, pp. 231-256 |
| 1938, pp. 88-106; 140-193 | 1942-44, pp. 287-329 |
| 1939, pp. 58-59; 105-108;
232-243 | 1946, pp. 345-383;
488-494 |

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.

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., re-

mailing 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.

Discussion Aids

1. What is the purpose of a Religious Correspondence Course? Of what does it consist? How may a correspondence school be successfully organized? What is the advantage of a Diocesan Center? What "excellent plan" is suggested?

2. When is the most favorable time to conduct a course? Why should several weeks be allowed for enrollment of pupils? How may pupil enrollment be made? How may the course be publicized? What information about the pupil enables the instructor to serve specific needs? How many lessons should the course contain?

Procedure: One instruction with test exercise is mailed to the pupil each week. It is well to enclose 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 \$2.00 up 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 \$1.50 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 usually covered by subsidy or by voluntary offerings from interested 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. The following religious correspondence courses have been used with success:

1. **Associated Catholic Correspondence Courses,** Confraternity Home-Study Service, 4422 Lindell Blvd., St. Louis 8, Mo.:

Course One: popular for instruction of adult non-Catholics. *Father Smith Instructs Jackson* covers the Creed, the Commandments and the Sacraments. Six test sheets included with the course. Free to non-Catholics. Donations accepted by Catholics sponsoring non-Catholics' instruction. \$3.00.

Course Two: based on *Treasures of the Mass*. A Sunday Missal supplements this book, which is covered by four tests. \$2.00.

2. **Catholic Information Society**, 214 West 31st St., New York 1, N. Y. Instructs prospective converts by mail, *free of charge*, in principles of Catholic belief and practice, based on the Baltimore Catechism No. 3.

3. **Diocesan Religious Correspondence Courses.** For information write to: The Reverend Director, Confraternity of Christian Doctrine, Diocese of:

Boise, P. O. Box 769, Boise, Idaho

Fargo, St. Mary's Rectory, Knox, N. D.

Kansas City, Kan., St. Joseph's Rectory, Nortonville, Kan.

Kansas City, Mo., 3147 Broadway, Kansas City 2, Mo.

Oklahoma City-Tulsa, Elreno, Okla.

Peoria, St. Catherine's Rectory, Aledo, Ill.

4. **Religious Correspondence Course for Beginners.** Complete in 17 units, teaches essentials of Catechism, explains meaning of prayers, presents life of Christ. Complete texts of *Jesus and I* and *First Communion Catechism* (Baltimore); pictures, stories, games for every lesson. \$.60 per set; 10 sets, \$5.00; 100 sets, \$45.00. For further information write to: The Queen's Work, 3115 S. Grand Blvd., St. Louis 18, Mo.

5. **Religious Correspondence Course: I Believe,** The Paulist Fathers, 70 St. Stephen St., Boston, Mass. The course is used in the preliminary instruction of non-

Catholics, and is made up of several quizzes, with 100 questions in each, based on the book *I Believe*. Write for full information.

6. **Religious Home Study Course** (illustrated), Co-op Parish Activities Service, Effingham, Ill. Six loose-leaf illustrated lessons of four pages each: Creation, Redemption, Sanctification, The Most Holy Trinity, The Attributes of God and The Existence of God. Elementary school level. Write for information.

7. **Religious Correspondence School** (St. Anthony Guild Press, Paterson 3, N. J.), Very Rev. Leon McNeill and M. Aaron. *The Means of Grace* (the Sacraments), *The Way of Life* (the Commandments), and *The Words of Truth* (the Creed), \$1.00 each. Scoring Key for each, \$.02. Seventh- and eighth-grade level; also for high school and adult religious instruction.

8. **Marathon Religious Correspondence Courses**, St. Anthony's Friary, Marathon, Wis. Write for information.

9. **Preparation for Marriage Correspondence Course**. Marriage Preparation Service, 125 Wilbrod St., Ottawa, Ont., Canada. Write for folder.

Discussion Aids

1. What is the weekly procedure in conducting the correspondence course? What alternate plan is suggested? What is the advantage of supplying the complete text at the beginning of the course? Why should a progress record be kept? To whom are diplomas awarded?

2. How many parents be interested? With what results? What is the expense of conducting a course? If a pupil fee is levied, why should it be kept low? What use do parents often make of this course? What courses are available?

See also *Proceedings*:

1937, pp. 162-165

1939, pp. 340-343

1938, pp. 383-389

1942-44, pp. 271-286

1946, pp. 334-339

APPENDIX I

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

LETTERS FROM THE PREFECT OF THE SACRED CONGREGATION OF THE COUNCIL, THE WORLD PRESIDENT OF "CATHOLIC ACTION," AND THE APOSTOLIC DELEGATE

(Translation)

Sacred Congregation of the Council
Catechetical Office
Rome, July 10, 1936

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
of the Confraternity of Christian Doctrine*

(Translation)

Sacred Congregation of the Council
Catechetical Office N 861/37
Rome, October 27, 1937

After mature examination of all that Your Most Reverend Excellency under dates of June 5 and 12, 1936, referred to us concerning the matter in which the Confraternities of Christian Doctrine become organized in the United States, I am able to notify you that even though they do not have as their scope the *incrementum publici cultus* and though they admit women in a directive capacity, they are equally aggregated *de jure* to the Venerable Archconfraternity of Christian Doctrine canonically erected in Rome.

The aforesaid Archconfraternity, erected in fact before the promulgation of the Codex of Canon Law, with the principal scope of Religious Instruction, also admits women as active members, as Your Excellency can see in the "Constitution of the Venerable Archconfraternity of Christian Doctrine," of which a copy is joined hereto.

Asking Your Excellency, when occasion offers, to make these things known to Bishop Edwin O'Hara of Great Falls, Chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, I express to you my personal esteem.

Fraternally yours,

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

(signed) S. FAGLIO, *Subsecretary*

TO HIS EXCELLENCY
THE MOST REV. A. GIOVANNI CICOGNANI
Titular Archbishop of Laodicea
Apostolic Delegate to the United States

Apostolic Delegation
United States of America

Washington, D. C.
November 10, 1937

The Most Rev. Edwin V. O'Hara, D. D.
Bishop of Great Falls

Your Excellency:

I am directed by His Eminence Julius Cardinal Serafini, Prefect of the Sacred Congregation of the Council, to inform Your Excellency that the Confraternities of Christian Doctrine as organized in the United States, even though they do not have the *incrementum publici cultus* as their scope, and even though women are admitted in them in a directive capacity, are none the less *de jure* aggregated to the Venerable Archconfraternity of Christian Doctrine canonically erected in Rome. It appears clearly from the Statutes of the Venerable Archconfraternity of Christian Doctrine that its chief purpose is religious instruction and that it admits women as active members. I trust this information will be of service in meeting the problems which arise in organizing Confraternities.

With sentiments of esteem, and with all good wishes, I remain

Sincerely yours in Christ,

(signed) ✠ A. G. CICOGNANI
Archbishop of Laodicea
Apostolic Delegate

Vatican City, January 9, 1949

His Excellency
The Most Rev. Edwin V. O'Hara
Bishop of Kansas City
Chairman of the Episcopal Committee
of the Confraternity of Christian Doctrine
Kansas City, Mo.

Your Excellency:

While there is still fresh in our memory the edifying devotion to the Church and the intense loyalty to the person of His Holiness which were displayed by the beloved prelates, priests and lay people who made the pilgrimage to the tomb of Pope Pius X under the auspices of the Confraternity of Christian Doctrine, we desire to make some pertinent observations concerning the Confraternity and its contribution to the larger field of Catholic Action. Your Excellency was kind enough to forward a report of the nine regional congresses of the Confraternity held during the past year in various ecclesiastical provinces of the United States. We have rejoiced to observe the enthusiasm of the clergy, religious and lay people in attendance at these meetings. We congratulate the bishops of these nine provinces upon the great success of these congresses.

Abundant proofs has the hierarchy of the United States constantly given of its matchless wisdom and zeal in directing the Church in that glorious country. For that reason it may seem idle to select this or that move for special praise. But by reason of our interest in Catholic Action we witnessed with joy the setting up in 1934 of a special episcopal committee to guide the Confraternity of Christian Doctrine. Wisely indeed has that committee shaped a program which embraces adult religious education through the formation of discussion clubs; special religious instruction for children not attending parochial schools, through summer schools and systematic weekly training; instruction to Catholic parents on their role in the Catholic education and training of their children; and systematic efforts to reach those who are not of the Faith. It is true that these activities go beyond the sphere of a confraternity in the strict canonical sense. But they are fully in harmony with the purposes expressed by the servant of God Pius X in the encyclical letter *Acerbo nimis*.

It is easy to perceive how far-reaching and universal is this program, which extends its apostolic endeavors to adults as well as to children. What a magnificent program of Catholic Action it is! For what efforts of the lay people are more deservedly placed in this category than the great task of evangelization? Pope Pius XI repeatedly recommended to all the associations of Catholic Action that they should assist the clergy in the teaching of the Catechism, which should be considered by every Catholic as the holiest and most necessary of apostolates. It was to the Cardinal Patriarch of Lisbon that Pope Pius XI wrote on November 10, 1933: "It should be therefore among the first acts of the Catholic Action organizations: . . . that of gathering around the pastors to assist them efficaciously in the work of evangelization, that is, in the teaching of Christian Doctrine. . . . For youth: seek always to deepen in them the knowledge of the doctrine of Jesus Christ. For adults: make them under-

stand better that in the study and meditation of the truths taught by our Lord Jesus Christ they will find in every contingency of life the truth, the strength and the comfort which they need."

Worthy of attention and commendation is the effort to set up a Confraternity unit of lay apostles in every parish of the country. The saintly Pontiff Pius X gave the directive concerning the establishment of the Confraternity of Christian Doctrine in every parish of the world, so that its beneficent effects would be felt down to the very roots of Catholic life. How appropriate it is to speak of parochial units in the United States, where parochial lines are so exceptionally well drawn, to the great good of the Church in that glorious land. There the parish is truly like a large family which in the spirit of the *Mediator Dei* prays together, attends the Holy Sacrifice together, seeks to sanctify each member in a corporate manner, and in all truth calls the pastor by the beautiful name of Father.

In order to develop the apostolate among the laity in the various parishes, there must indeed be a diocesan organization. We are happy to see that so many dioceses have found it possible to establish a Diocesan Office of the Confraternity, placing in charge some zealous priest who can devote a large portion of his time to this most apostolic task. That the Episcopal Committee of the Confraternity has published a detailed manual for organization upon both a diocesan and a parochial level is proof again of their zeal and systematic procedure.

We would indeed be pleased if it were made known to the thousands of lay people who form the ranks of the Confraternity of Christian Doctrine, how deeply we appreciate their zeal and sacrifice. They are spurred on, to be sure, by the knowledge that through this glorious apostolate they are part of the magnificent army of Catholic Action. Indeed, they are concerned, as the Holy Father has said, with a choice field of Catholic Action and are thus able to give spiritual motivation to lay apostles in varied parish activities. May their efforts grow so that the Confraternity will reach every parish of the United States, and bring all — children, youth and adults — under the beneficent light of the doctrine of Christ and His Church.

The Sovereign Pontiff Pius XII, of whose important exhortations you cherish a lasting memory, when I informed him of the letter that I was sending you, charged me explicitly to convey to you the expression of his paternal encouragement and his special Apostolic Blessing, not only on Your Excellency, who have dedicated so much of your time and energy to the Confraternity of Christian Doctrine, but also on all those who will zealously engage in this holy apostolate.

I take this opportunity of sending to Your Excellency my sincere good wishes and kindest personal regards, while I remain

Yours faithfully in Christ,

✠ JOSEPH CARD. PIZZARDO

Bishop of Albano

President of "Actio Catholica"

APPENDIX II

CONFRATERNITY ORIGINS

- *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 feast days 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 hatmaker, 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 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.

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

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 the time of his death, 740 Christian Doctrine Schools were being 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 soon as he was consecrated Bishop of Geneva (1602), instituted catechetical instruction for both young and old.

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

- *1902 The Confraternity of Christian Doctrine was organized in the city of New York by the Most Rev. M. A. Corrigan.
- 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 priest, 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 the Sovereign Pontiffs.
"In large towns, and especially in those which contain universities, colleges and grammar schools, let religion 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."
- 1908 The Pittsburgh Missionary Confraternity was established in Pittsburgh to minister to the mining districts of that diocese.
- 1918 The new Code of Canon Law ordains that the Confraternity of Christian Doctrine be established in every parish (Canon 711:2).
- 1921 The Most Rev. Thomas E. Molloy established the Confraternity in Brooklyn.
- 1922 Parish units of the Confraternity of Christian Doctrine were established throughout the Archdiocese of Los Angeles by the Most Rev. John J. Cantwell, with Rev. Robert E. Lucey as the first Director.
- 1923 By a *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.

**Manual of the Confraternity of Christian Doctrine*, 1902, p. 3. Press of M. A. O'Connor, New York.

- 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 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."
- 1933 November 23: The National Shrine of the Immaculate Conception at the Catholic University of America was designated as the ecclesiastical Center of the Confraternity of Christian Doctrine in the United States of America, by an official letter of the Most Rev. Michael J. Curley, Archbishop of Baltimore.
- 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., May, 1935.
- 1935 January 12: The Decree of the Sacred Congregation of the Council *On the Better Care and Promotion of Catechetical Education* directs: "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, N. Y., under the patronage of His Excellency the Most Rev. Edward Mooney. Since that time National Congresses have been held as follows: New York, October 3-6, 1936; St. Louis, October 9-12, 1937; Hartford, Conn., October 1-4, 1938; Cincinnati, November 4-7, 1939; Los Angeles, October 12-15, 1940; Philadelphia, November 15-18, 1941; Boston, October 26-29, 1946. The Ninth Congress will be held in Chicago, November 7-11, 1951.
- 1937 November 1: The National Shrine Unit of the Confraternity of Christian Doctrine was erected with the authorization and approval of His Excellency the Most Rev. Michael J. Curley, and His Excellency the Most Rev. Joseph Corrigan, Rector of the Catholic University of America.

- 1939 Fourteen standing committees of the National Center were authorized by the Episcopal Committee of the Confraternity of Christian Doctrine. Membership is drawn from Diocesan Directors. Regional Congresses of the Confraternity of Christian Doctrine were held in six provinces, each under the auspices of an Ordinary within the province. Since then, Regionals have been held annually in ever-increasing numbers.
- 1942 February: OUR PARISH CONFRATERNITY was issued, the first publication on a national scale devoted exclusively to Confraternity activities.
November: At the annual meeting of the Archbishops and Bishops, two new members were added to the Episcopal Committee of the Confraternity of Christian Doctrine. (In 1946 the addition of two more members brought the total to seven.)
- 1945 The Episcopal Committee of the Confraternity of Christian Doctrine approved the promotion, by the CCD in the United States, of the Cause for the Beatification and Canonization of Pope Pius X, to whom the Confraternity in modern times owes its revival. A Crusade of Prayer, with the pledge to attend at least one weekday Mass for the early beatification of the Pontiff, was launched in February, and the fortieth anniversary of the Encyclical *Acerbo nimis*, on the teaching of Christian Doctrine (the Magna Charta of the Confraternity) was celebrated during the annual meeting of Directors. A Symposium by thirteen scholars, and several other volumes pertaining to Pius X's life and works, as well as a prayer leaflet, were published by the CCD to assist in the promotion of this Cause.
- 1948 In preparation for a pilgrimage in August to the tomb of Pius X in Rome, a National Crusade of Prayer for his beatification was conducted, with a total of 157,758,175 spiritual exercises performed for this intention.
- 1949 A letter from the World President of "Catholic Action" on January 9 made "pertinent observations concerning the Confraternity of Christian Doctrine and its...magnificent program of Catholic Action."
- 1950 An International Congress of Religious Instruction was held in Rome, October 10-14, in connection with the Holy Year observance. Members of the Episcopal Committee, a number of Diocesan Directors, and representatives from laity of the Confraternity of Christian Doctrine in the United States attended. The group also made a pilgrimage to the birthplace and to the tomb of Pope Pius X. Regional Congresses of the Confraternity of Christian Doctrine were held in ten provinces.

