

Confraternity of Christian Doctrine
- Manual of the parish confraternity ...
10th; Rev. ed. AEA6807

MANUAL



OF THE PARISH
CONFRATERNITY OF
CHRISTIAN DOCTRINE

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.

Leader: Prayer in honor of St. Pius X:

All: O Jesus, Divine Teacher, who filled the soul of St.
Pius * with zeal to feed Thy little ones with the bread
of truth, * and were pleased when he revived the Con-
fraternity of Christian Doctrine * to dispel the dark-
ness of ignorance of divine things: * grant, we pray,
that we may be inflamed with desire to teach others *
and to prepare well by prayer and study. * May the
teaching apostolate, O Lord, * through the interces-
sion of St. Pius, Pope and catechist, * be extended and
intensified throughout the Universal Church. Amen.
In the name of the Father † and of the Son, etc.

Organization
and
Promotion
of
CCD
Activity
for
Priests,
Religious,
Seminarians,
and
the Laity

MANUAL

OF THE

PARISH

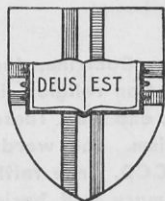
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OF

CHRISTIAN

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Tenth and
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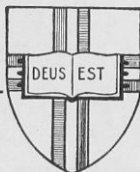
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† JAMES A. McNULTY, D. D.
Bishop of Paterson

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THE SEAL OF THE CCD

In the insigne of the Confraternity of Christian Doctrine, the Blessed Trinity, the greatest mystery of the Christian religion, is represented by a cross of three colors: red, white, and blue. These are symbols at once of religion and of patriotism. The words **DEUS EST** have been chosen as the motto of the CCD, since faith in the truth of the existence of God is the primary and basic necessity for salvation. The book in the design represents the catechism, open to all who seek Christian knowledge and life. The insigne is the work of the artist Pierre de Chaignon la Rose, a noted authority on heraldry. It was executed at the request of the late Archbishop Edwin V. O'Hara and approved by him in 1938.

Decidified

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The Bridge Committee was formed in 1952 by the American Council on Education, the National Council on the American-Soviet Educational Exchange, the National Council on the International Exchange of Students and Scholars, and the National Council on the International Exchange of Teachers. Its purpose is to study and report on the comparability of Christian doctrine in the United States and the Soviet Union.

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The National Chair is held by the American Council on Education, which is the lead organization in the study. The National Council on the American-Soviet Educational Exchange, the National Council on the International Exchange of Students and Scholars, and the National Council on the International Exchange of Teachers are also members of the Bridge Committee.

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The thirty-second report, "Comparability of Christian Doctrine in the United States and the Soviet Union: A Thirty-Second Report," was published in 2016. The thirty-third report, "Comparability of Christian Doctrine in the United States and the Soviet Union: A Thirty-Third Report," was published in 2018. The thirty-fourth report, "Comparability of Christian Doctrine in the United States and the Soviet Union: A Thirty-Fourth Report," was published in 2020.

CONTENTS

	PAGE
INTRODUCTION	1
PREFACE	4
<i>Chapter</i>	
1 WHAT IS THE CONFRATERNITY OF CHRISTIAN DOCTRINE?	6

ORGANIZATION

2 THE PARISH EXECUTIVE BOARD	15
3 THE PARISH UNIT	24
4 SUGGESTED CONSTITUTION OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE FOR A PARISH UNIT	33
5 SPIRITUAL FORMATION	38

ACTIVITIES

6 FISHERS OF MEN (HOME VISITORS) ...	47
7 CONFRATERNITY HELPERS	56
8 LAY TEACHERS	63
9 SCHOOLS OF RELIGION	69
Elementary School of Religion	74
High School of Religion	78
Summer School of Religion	81
Correspondence Courses in Religion	87
Special Classes in the Religion School ...	91
1. Kindergarten of Religion	91
2. The Gifted Child	91
3. The Blind or Deaf Child	94
4. The Retarded Child	96

ADULT RELIGIOUS EDUCATION PROGRAM

<i>Chapter</i>	<i>PAGE</i>
10 RELIGIOUS DISCUSSION CLUBS	101
11 PARENT EDUCATORS	118
12 APOSTOLATE OF GOOD WILL	126

13 THE DIOCESAN OFFICE	145
14 NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE	147

Appendices

1 Indulgences and Privileges	150
2 Notes on the History of the Confraternity of Christian Doctrine	154
3 Documents of the Holy See	161
4 Ceremony for Reception of Members in the Confraternity of Christian Doctrine	169
5 <i>Provido sane Consilio</i> : Decree of the Sacred Congregation of the Council, "On the Better Care and Promotion of Catechetical Instruction," January 12, 1935	173

CHART OF THE PARISH UNIT OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE	<i>between 93 and 94</i>
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INTRODUCTION

BY MOST REV. CHARLES P. GRECO, D. D.
CHAIRMAN, BISHOPS' COMMITTEE, CCD



The new, revised edition of the *MANUAL OF THE PARISH CONFRATERNITY OF CHRISTIAN DOCTRINE* is a fitting tribute to the fine traditions of the past, and it marks a new era in the history of the Confraternity in the United States. A brief quarter-century ago the bishops of America established the National Center to assist them in promoting and organizing the Confraternity of Christian Doctrine in their respective dioceses. At that time the late Archbishop O'Hara, whose pioneering spirit led this great movement, saw the need for a booklet that would serve as a guide for priests and others in forming and developing the Confraternity in the parishes throughout the country. Thus, the *MANUAL OF THE CCD* was born. Its growth, indicated by the ten editions and even more numerous reprintings, reflects the time-tested experience and hard-won development of the CCD in our country for the past twenty-five years. It has been the guide, counselor, and friend of countless priests, religious, lay men, and lay women engaged in Confraternity work ever since. It has spread the message of the CCD apostolate throughout the world. It has earned heartening commendations from the Holy See. In truth, the *MANUAL* was and still is the "Bible" of the Confraternity.

This new edition of the *MANUAL* makes no substantial changes in the familiar pattern of CCD organization. It does, however, emphasize certain important factors for training lay leaders and for their spiritual formation: the former through the Parish Executive Board and the latter through the Apostleship of Prayer, official medium of spiritual formation in the CCD. Archbishop O'Hara enlarged upon the necessity of adequately trained and

spiritually vigorous workers in the Confraternity when he wrote:

“Our Lord spent three years in preparing the Twelve Apostles. All who today would share in the apostolate must be prepared in doctrine and formed in spiritual motivation. For the preparation of the lay apostle there must be: (1) instruction in the Gospel of Christ and its application to our own social life; (2) a deepening of the sense of vocation to serve in the apostolate.”

The task which the Confraternity faces today is far wider and more insistent than it was when the first MANUAL appeared. The organization was a stopgap, a holding operation awaiting completion of the Catholic school system. Today our parochial schools, through shortage of teachers and facilities, have not kept pace with the growing Catholic population; yet the Catholic children and youth who are denied a Catholic education have a right that it be provided. This is the special work of the Confraternity of Christian Doctrine. To supply this education, the Confraternity must bend all its efforts. It must establish units of well-trained teachers in efficient catechetical centers. On this worthy objective of the CCD let me quote my predecessor, the late beloved Bishop Brady:

“The exelling importance of the Confraternity cannot be denied. No shepherd worthy of the name can afford to ignore or be indifferent to this tried means for defending and increasing the faith of his flock. There are three groups in that flock: the children safe in the parish school, those without the Catholic school, and the vast number of adults. The CCD reaches out to embrace these two latter groups, whose need is great, whose souls are athirst. The tight little unity of these three groups in a splendid cause is a stout defense against the wolves that threaten from without.”

In our emphasis on the CCD elementary and secondary schools we must not sell short the ever-expanding adult religious education through the media of discussion clubs and the Parent Educator program, which basically offers adult education to the parents. No parish can afford to leave uncultivated this rich ground for preparing a better-informed and more alert laity. The excuse, "All our children are in Catholic schools," even if literally true, cannot equate with the leakage in our ranks due to the pressure of secularism and the attacks, open and veiled, upon the Catholic standard of morality. The very existence of the lay apostolate, which our Holy Father Pope John XXIII has called "almost the eighth sacrament," presupposes a firmly trained, even an elite, lay mentality. Nor must we forget those of our brethren outside the fold of Christ's Church. I agree with the writer of the paper published in proceedings of the 1960 CCD Workshop,¹ when he asks: "What is the future of the Apostolate of Good Will? It is the present. . . . While we wait for 'our own' to receive full knowledge of the Faith, we are allowing many 'might-have-beens' to stand waiting at our gates." The missionary instinct of every good Catholic can be exercised in its fullness through the Apostolate of Good Will.

May this new edition of the *MANUAL* be an even more powerful force than the previous editions in bringing the Confraternity of Christian Doctrine to many CCD-less places in our country and far beyond its borders. Its main purpose — to furnish a modern, complete, practical, official text on the nature, organization, and operation of all phases of the CCD in a parish — will then be fully achieved.

¹ *Religious Education through the CCD: "Future Exploration and Implementation of the Apostolate of Good Will"* (Washington, D. C., Catholic University of America Press, 1960), pp. 96, 101.

PREFACE

HOW TO USE THIS MANUAL

- I. *The Manual of the Parish Confraternity of Christian Doctrine* is designed primarily to assist the Parish Director in familiarizing present and potential members with the details of the Confraternity program.**

II. SPECIAL USES

1. **TEXT FOR A TRAINING COURSE ON THE CCD** for use in parishes, schools, seminaries and other institutions — to teach beginners and to train even experienced workers in the nature, divisions, and operation of the parish unit of the CCD. When the **MANUAL** is utilized for this purpose, the prospective members, arranged in group formation, with text in hand, follow a leader in this way: Begin to read the first chapter, paragraph by paragraph. After each important idea, stop and allow discussion based on the following points: (1) What does this say? (2) What does it mean? (3) How can it be carried out? (4) What obstacles may be encountered? How can they be overcome?

2. **SOURCE BOOK FOR THE CCD** — its organization and activities.

The **MANUAL** should be known thoroughly. The answers to practical questions and problems in all phases of CCD operation will be found in its pages. The Appendix is a treasury of documents on the canonical foundation of the entire CCD program. It should be referred to constantly.

III. AUTHORIZATION

On August 15, 1939, Bishop Edwin V. O'Hara, Chairman of the Episcopal Committee of the CCD, wrote in the preface of the second edition:

"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."

Chapter 1

WHAT IS THE CONFRATERNITY OF CHRISTIAN DOCTRINE?

CHAPTER PREVIEW

Definition and Authority	Canonical Establishment
Nature	Membership
Eligibility	Motivation
Purpose	Theology of the Lay Apostolate

DEFINITION AND AUTHORITY

The Confraternity of Christian Doctrine is the Church's *official* parish society devoted solely to the religious education of all children and youth not enrolled in Catholic schools, and of adults, both Catholic and those outside the fold. It is established "in every parish by local Ordinaries," according to Canon 711:2:

"Let the Ordinaries provide that the Confraternities of the Blessed Sacrament and of Christian Doctrine be established in every parish, which, when legally erected by the Ordinary, *ipso facto* are aggregated with the Archconfraternities erected in Rome by the Cardinal Vicar."

NATURE

The Confraternity is a lay organization which utilizes all the resources of a parish in spreading the knowledge of

Christ and His Church among those who have not the opportunity or privilege of complete religious education. It is the ideal vehicle of Catholic Action, in which *every* man and woman can participate. It embodies, by every test which can be applied, the essential principles of genuine Catholic Action: it is *official* participation in the apostolate of the Church; it has for its objective the *total* apostolate; and it depends for its leadership on the *laity*.

The heart of the CCD is the parish unit. For an over-all view of the organization, see the chart, *Parish Unit of the Confraternity of Christian Doctrine*, the center spread of this MANUAL.

ELIGIBILITY

Every member of the parish is eligible for enrollment in the CCD: men and women, the learned, the untrained; the adult, the child; the old, the young; the rich, the poor. Even with this wide membership there is no overlapping, no overorganization, because in each division there is a distinct type of activity. There is work for all, because it is never completed.

PURPOSE

The ultimate aim of the CCD is the Christianization of society in all its parts — the total apostolate. Its program of religious education emphasizes the *application* of religious principles to daily life at home, at school, and at work. Under the guidance of the priest Director, the lay officers and members of the parish unit are organized and trained to carry out the twofold purpose of the Confraternity, which is identical with that of all Catholic Action, as pointed out by St. Pius X in the encyclical *Il Fermo Proposito* (June 11, 1905):

“It is plainly necessary to take part individually in a work so important, not only for the sanctification of our

own souls, but also in order to spread and more fully open out the Kingdom of God in individuals, families, and society, each one working according to his strength for his neighbor's good."

CANONICAL ESTABLISHMENT

1. The first and essential condition for organization of the parish CCD is the canonical, or legal, establishment of the Confraternity by decree of the Ordinary of the diocese, either directly, to each parish in particular, or generally, ordering CCD establishment throughout the diocese. Once this is done, the Confraternity of Christian Doctrine in the parish is aggregated *ipso jure* with the Archconfraternity in Rome and its members are eligible to gain the indulgences granted by the Holy See to all who carry on the CCD work. If, however, this canonical establishment is all that is done, the parish CCD is merely a "paper program" — ineffectual in helping the Church. The mind of the Church, obviously, is not only that the CCD be organized but that it function.

2. Read (pp. 33-37) *Suggested Constitution of the Confraternity of Christian Doctrine for a Parish Unit*, upon which the following directives are based.

3. Each Confraternity unit shall be designated by the name of the patron of the parish in which it exists.

4. The Confraternity is not to be identified with or subordinate to any other society in the parish. The co-operation of all the societies of men, women, and youth of the parish should be sought by the Confraternity in carrying out its unified program of religious education under the direction of the pastor.

MEMBERSHIP

The only requirements for membership in the Confraternity of Christian Doctrine are these:

1. Enrollment in a register of the CCD, as required for the gaining of the spiritual privileges and indulgences;
2. Participation in the CCD program through personal work (Active or Aggregate members) or through support by prayers and financial assistance (Associate members). (See pp. 24-25 for definition of membership.)
3. Attendance at meetings at specified times under the supervision of the Director.

MOTIVATION

In order to master this **MANUAL** and thus understand the scope of the CCD apostolate, potential members should realize the absolute necessity of the Confraternity's carrying out the work which has been officially assigned to it by the Church. Only through motivation can the will accept sacrifice and self-dedication. Such motivation must be both natural and supernatural. Each member must realize the dire needs of his parish and the fact that priests and Religious cannot do the work alone. Let him consider how many families or homes there are within the boundaries of the parish. How many souls. How many Catholics. How many irregular marriages. How many Catholic students in public schools. A potential lay apostle must have a sense of duty with regard to the practical way of loving his neighbor as himself for the love of God. In a word, "I am desperately needed to carry on the work of Christ: I am His hands, His feet, His eyes, His words."

THEOLOGY OF THE LAY APOSTOLATE

A proper understanding of the vocation to the lay apostolate requires careful study of a number of separate but intimately related doctrines which form the basis for lay activity. These doctrines are: the **MYSTICAL BODY OF CHRIST**, the **PARTICIPATION OF THE LAITY IN THE PRIEST-**

HOOD OF CHRIST, and the SACRAMENTAL CHARACTERS OF BAPTISM AND CONFIRMATION — all conceived as theological principles constituting the foundation for the apostolate of the laity.

No member of the Mystical Body of Christ, however humble his station, should be content merely to receive the influx of supernatural life which comes to him from the Divine Head; he has the mission to collaborate in the growth of the Church and in its spiritual activities.

The Call to Action in the Mystical Body

The members of the Mystical Body are united to their Head, who is Christ. But it is not a static union. It is an active, corporate union. All the members together work for the good of each and for the spread of the redemptive apostolate of the Head. This demands action. Action follows life. Thus wrote Pope Pius XI:

“The Christian life is not individual to you, but you must communicate it to others. . . . It is thus that you will exercise the apostolate to which you aspire, the apostolate in all its forms, by your words, your activity, your edifying life. . . .¹ One member should help the other. None can remain inactive. Each receives; each ought to give in his turn. Now, every Christian receives the supernatural life which circulates in the Body of Christ, this abundant life which is Christ and which He came to bring upon the earth. And consequently, every Christian ought to pour out this life upon others who do not possess it, or who possess it only in appearance.”²

¹ Address to the Young Catholic Workers of Belgium, Aug. 26, 1933. *Documents Catholiques*, 30, p. 565.

² Letter to Cardinal Carejiera, Nov. 10, 1933, *AAS* (1934), Series II, 1, p. 629.

The call to action in the lay apostolate, as an effect of membership in the Mystical Body of Christ, was sounded time and again by Pope Pius XII. Suffice it to quote:

“We desire that all who claim the Church as their Mother should seriously consider that not only the sacred ministers and religious, but also other members of the Mystical Body of Christ as well, have the obligation to work hard and constantly for the upbuilding and increase of the Body.”³

The Priesthood of the Laity

The permanent character of the priesthood of Christ and the exalted nature of the special priesthood of ordained ministers in the Church do not preclude the existence of a true priesthood of the laity in the particular sense of an active lay participation in the priesthood of Christ. Such participation follows from the doctrine of the Mystical Body, since lay Christians are members of Christ the Priest.

This lay participation in the priesthood of Christ is a true activity in that it is directed to divine worship in the Church, especially the great liturgical action of the Mass. Here is as real a participation (though of a different order of reality) as that of the ordained priesthood. Here the laity are actual co-sharers with the ordained priest in offering and gaining the fruits of the Holy Sacrifice. The participation is limited to divine worship; to claim more is not warranted. Nevertheless, the doctrine of their common priesthood with that of Christ in His Mystical Body does add tremendous stature to the Christian lay man and lay woman; and it affords a powerful and stimulating motivation for the lay apostle in all forms of his activity.

³ *Mystici Corporis*, No. 98.

The Characters of Baptism and Confirmation

The characters of Baptism and Confirmation imprinted on the soul make each recipient a partaker in the priesthood of Christ, and assign to each some measure of the apostolic task of bringing the Faith and the grace of Christ both to those within and to those without the fold — always, of course, under the leadership and guidance of the Popes and bishops.

The sacramental character or seal brings about the degrees of membership in Christ's Mystical Body: for the baptized, initiation into the spiritual life; for the confirmed, maturity to perform apostolic actions; for those receiving Holy Orders, ordination to acts of the official ministry. It thus determines how far one can participate in the life and functions of the Mystical Body, and consequently in the priesthood of Christ. It may be said, therefore, that in a certain sense the sacramental character of Confirmation correlates and reassembles the basic elements of the lay apostolate. In other words, through membership in the Mystical Body, the lay man participates in the priestly work of Christ by means of the characters of Baptism and Confirmation — the former for liturgical worship and the latter for Catholic Action in the lay apostolate. Thus armed with a twofold spiritual power, the militant Christian, through the Holy Spirit coming to him in Confirmation, is made a lively witness of the faith of Christ, a CHRIST-BEARER with the good news of salvation.

The Apostolate of the Laity

It was with this thought of the apostolate of the laity in mind that St. Peter wrote to the lay members of the Church, "You are a kingly priesthood." And it was on the basis of the same doctrine that Pope Pius XI summoned the laity of the Church to Catholic Action.

The word "apostolate" comes from "apostle" — one who is sent, one who has a mission, a definite work to perform. Thus, Christ our Lord gave to the twelve men whom He had chosen a mission to teach all nations and to spread His Kingdom throughout the world. In a true sense, Christ at His Incarnation took upon Himself from His heavenly Father the mission to redeem the world. It was a participation in His own divine mission that Christ entrusted to the Apostles.

The work of the lay apostolate has continued to exist in the Church throughout the centuries to the present time. The hierarchy of the Church, carrying out the mission given to the Apostles, the Pope, bishops, and priests, cannot by themselves do all the work for souls. They must have the help of the laity. We thus arrive at a workable definition of the lay apostolate: the activity of lay men and lay women who are called upon by the hierarchy to help in the mission for souls which Christ gave to His Church.

One could observe that the definition given above for the lay apostolate applies also to Catholic Action. This is, as we shall see, correct. The classic definition of Catholic Action given by Pope Pius XI is "the participation of the laity in the apostolate of the hierarchy." In this general sense, it is correct to say that the lay apostolate and Catholic Action are identical; or more precisely, that Catholic Action is a form of the lay apostolate.

Corollary: The CCD and the Lay Apostolate

The Confraternity of Christian Doctrine occupies a definite place in the apostolate of the laity. This can be gathered from the teaching of Pope Pius XII on the subject. The special field of the CCD is the teaching of religion. For this task it was established in the sixteenth century. Since its first beginning in Rome in 1560, it has been a lay organization. St. Pius V approved it in

1581, and gave it the status of a mission mandated or commanded by the Church. St. Pius X, in 1905, ordered that it be established in every parish; this directive is Canon 711:2 of the Code of Canon Law. To exercise its apostolate, the CCD must be canonically erected by the bishop in his diocese. It is, therefore, a lay organization officially mandated to assist the bishops and pastors in their work of teaching religion in the special fields reserved for Confraternity activity.

Similarly, the CCD is Catholic Action: "the participation of the laity in the apostolate of the hierarchy." In his address to the Second World Congress of the Lay Apostolate,⁴ Pius XII pointed out the nature of Catholic Action as capable of embracing all those lay activities which enjoy the mandate of the hierarchy to collaborate in its mission. The CCD is Catholic Action, therefore, the moment the bishop establishes it in his diocese. In virtue of its nature as a mandated organization in every parish, and furthermore, because of the national Bishops' Committee of the CCD with its approval of the CCD program, the CCD in the United States is in a strict sense an apostolate of the laity in the form of Catholic Action. The members of the CCD, when spiritually trained and formed for their apostolate of teaching, are apostles in that great movement of lay action which began with the first collaborators of the Twelve in the work of fulfilling the mission given to them by Christ.

⁴ *Guiding Principles of the Lay Apostolate*: Address of Pope Pius XII to the Second World Congress of the Lay Apostolate, October 5, 1957 (Washington, National Catholic Welfare Conference).

ORGANIZATION

Chapter 2

THE PARISH EXECUTIVE BOARD

CHAPTER PREVIEW

Nature	Duties of Officers
Purpose	Term of Office
Function	Training
	Meetings

NATURE

The organization of a Parish Executive Board is of vital importance for a thriving, apostolic CCD unit. Therefore, the Parish Director will carefully select potential members for indoctrination and training and the eventual formation of a board. This board will consist of:

The priest Director and ten lay leaders:

Officers — President, Vice-president, Secretary, Treasurer

Chairmen of — Teachers, Fishers, Helpers, Discussion Clubs, Parent Educators, and Apostles of Good Will

These members must work together as a team to give permanence and continuity to the parish CCD program.

A parish unit cannot endure or produce the spiritual fruit to be expected from its six-point program of religious education unless it is headed, animated, and governed by well-informed, zealous, and apostolic officers. To carry on CCD activities indefinitely without an Executive Board means, sooner or later, unavoidable deviation from genuine Confraternity standards. Having the obligation to convey to others MOTIVATION, INFORMATION, DIRECTION, the board members acquire the conviction and the determination essential to spiritual leadership.

PURPOSE

The purpose of the Executive Board is to act as an over-all committee for advising, planning, and executing the Confraternity work in the parish. At the beginning of a unit, as each division of activity is taken up, responsibility for its effectiveness rests upon the entire Executive Board.

FUNCTION

The members of the Executive Board function as a unit under the Director's guidance in co-ordinating the CCD education program. A well-trained, active board gives stability and continuity to the organization. A full board is essential in planning the scope and method of the Confraternity program. Even if there is not a recognized need for Helpers or Apostles of Good Will, for instance, at the outset of the parish unit, nevertheless the chairmen of these divisions become informed and thus prepared to meet needs that will arise as the program develops. When the Confraternity is organized in autumn or winter, its initial work is usually the development of the adult religious Discussion Clubs or organization of the CCD School of Religion, or both. When it is organized in the spring, the Summer School is usually the first undertaking. Each board member has an equal responsibility with every other member, no matter which office he holds, because the entire board functions as a team, under the priest's guid-

ance, to co-ordinate and promote the total program of parish CCD religious education for all Catholics not attending Catholic schools. In many cases, the board revitalizes a parish by bringing lay men and women of talent and zeal to work together with their Director for the cause of Christ. By sharing knowledge, experience, and insight, members gain an over-all view of the program.

DUTIES OF OFFICERS

1. The Priest Director:

The Director of the parish Confraternity unit is the pastor or a priest appointed by him. The Director is the head of the Parish Executive Board in both its spiritual and its temporal organization. Moreover, he is the principal authority for its operation; he acts under the supervision of the Diocesan Director of the CCD, who represents the Ordinary of the diocese; and shares his responsibility with the other members of the Executive Board. For the Confraternity unit, he is essential and irreplaceable. His chief duty is that of spiritual formation and motivation of the CCD members that they may become true apostles, able and enthusiastic in carrying on the mission entrusted to them.

The priest Director's organizational duties: he

- a. Secures from the diocesan office the CCD literature that is available.
- b. Calls a general meeting of the parish unit as indicated on page 27; or calls a meeting of those whom he has selected as potential officers and division Chairmen, who with him will form the Executive Board, to discuss the literature and plan the program for the organization meeting of the parish Confraternity. If the latter plan is followed, the ideal is to select 20

tentative members for training and later to appoint 10 of these to the board. The remainder will be of service as charter members, each in the membership division of his choice. In making his selection, the Director looks for lay men and women who are: practical Catholics, natural leaders with sound practical judgment, congenial persons of different age groups and social conditions, persons who are potential apostles. Some Directors deem it wise for married couples to share responsibility on the board. (In older, well-established, experienced units, a Director may allow the *election* of board members and a greater degree of self-government.)

c. Plans, with the board, the program for the parish organization meeting. This should include:

- 1) a presentation of the Confraternity program, showing how it is organized and the work of each of the divisions of Active and Aggregate membership;
- 2) an open discussion with questions answered by the organizer — either the Director or the President;
- 3) an exhibit of CCD materials, visual aids, etc.
- 4) enrollment of members according to the division of membership in which each wishes to work (enrollment forms are usually supplied by the diocesan office or may be ordered from Confraternity Publications, 508 Marshall St., Paterson 3, N. J. — form CCD-185);
- 5) 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.

d. Arranges with the Chairmen for the training of each of the Active divisions.

2. The President:

- a. Co-ordinates and unifies the work of the board, particularly of the division Chairmen.
- b. With the Director, prepares the agenda, calls and presides at meetings of the Executive Board and the parish Confraternity.
- c. Arranges a Discussion Club for Executive Board members, to meet weekly for six or eight weeks and use this MANUAL as a text for studying and reviewing Confraternity objectives and activities to meet parish needs.
- d. Provides officers and division Chairmen with INSTRUCTIONS supplied by the diocesan office.
- e. Prepares all annual CCD reports for the parish and the diocese.
- f. Where a mission is attached to the parish, assists the Director in the development of the Confraternity there; and possibly the selection of a full board or at least Chairmen of the six CCD activities, who may meet with the Parish Chairmen of these divisions to learn methods of procedure.

3. The Vice-president:

- a. Assists the President in promoting Confraternity activities in the parish.
- b. Takes the President's place in case of his absence or inability to function.

4. The Secretary:

- a. Gives notice of board and general meetings of the Confraternity and keeps the minutes of these meetings (see *Suggested Constitution*, Art. V).
- b. Maintains an up-to-date classified membership record of the entire parish unit — Active, Aggregate and Associate members.

- c. Attends to all CCD correspondence as directed by the President, maintains the CCD file of letters and literature issued by the diocesan office and all other correspondence of the Confraternity.
- d. Prepares and/or types parish Confraternity news stories for the local or diocesan paper when requested by the Director or President to do so.
- e. Types the President's activity reports, etc.

5. The Treasurer:

- a. Solicits Associate members, who are classified according to their annual contribution as: contributing members (\$1.00), supporting members (\$2.00), sustaining members (\$5.00 or more), and special members who contribute their prayers and sufferings. There are no dues; all contributions are strictly voluntary.
- b. Plans, with the co-operation and approval of the entire board, for the raising of needed additional funds when a parish fund is unavailable or those collected from Associate members are insufficient. (Since the services of Active members are voluntary, the expenses of the Confraternity may be kept to a minimum.)
- c. Disburses funds as instructed by the President or in payment of bills approved by the Director or Executive Board.
- d. Keeps an exact record of all money received and expended, and submits an annual financial report to the Executive Board.

6. The Chairman (of each separate activity):

Recruits workers, organizes and supervises their activity according to plans outlined for the diocese and parish and in co-operation with other board members (see under "Organization" in each activity chapter herein).

TERM OF OFFICE

The officers of the Parish Executive Board are appointed for a one- or two-year term and may succeed themselves once. Individuals may be retained on the board if rotated to a different position. The use of co-chairmen is recommended so that "understudies" are being trained continually. Members of the board who are not active should be replaced by parishioners better qualified for the office, with special preference given to those possessing qualities of natural leadership.

January is recommended as the time to inaugurate a new Executive Board, although September is often designated. If the new board begins in January, it will have time to become familiar with the parish situation, prepare for the Summer School of Religion, and plan more efficiently for the fall program. If it takes office in September, continuity through the summer is often lacking, and the fall program suffers from lack of preparation.

TRAINING

It is essential that members of the Executive Board, since they will assist the Director in planning and guiding the CCD's extensive program of religious education in the parish, receive thorough training for their mission. It must be not only a technical preparation but doctrinal and spiritual as well. A good portion of *every* training session, as well as of the later regular monthly meetings of the board, should be devoted to the spiritual formation of the members.

The Director usually obtains the assistance of the diocesan CCD Director in giving the six-week basic, over-all view of the CCD — its nature, function, and scope — to the 15 or 20 persons from among whom he will then select 10 to be on the Executive Board with him. He arranges for the latter to meet with him for two hours weekly

for six to eight weeks — to read, discuss, and *master* this MANUAL; to see its application to the parish; and to be stimulated and motivated to do this important work for Christ and for souls. Parish Executive Board Kits containing *A Preparatory Course for CCD Parish Executive Board Members* (CCD-176), this MANUAL, and other organizational literature are available from Confraternity Publications, 508 Marshall St., Paterson 3, N. J.

There are two successful methods in use for training the board members:

1. Prior to each weekly meeting, a section of the MANUAL is assigned for advance study by all board members. Each officer and Chairman is thus prepared to present the chapter and literature related to his field and is ready to promote consequent discussion. He should think and speak: in terms of his particular responsibility; of needs and problems in general; of those unique to the parish; and of proposed solutions and plans to activate and develop the work progressively.

In the course of the meetings which follow, each member makes a presentation of his field or division of the CCD program. Following several such presentations, the presiding officer asks for a discussion of the proposals. Jointly the members make and consider recommendations. In this way each of the persons responsible explains and develops the MANUAL for a specific CCD activity. Every board member thus acquires a basic understanding of his work and some experience in presenting it, while the entire board obtains a general knowledge of the whole MANUAL and its application to parish needs.

2. The more usual way for training the Executive Board is based on the Catholic Action technique. This is a group activity wherein chapters of the MANUAL are read aloud at the meetings and discussed and THOUGHT OUT by each

one. Then the group considers or JUDGES the relationship of the particular chapter to parish needs. In conclusion, a decision is made to ACT on the proposal or objective of the chapter. (See "How to Use This Manual," pp. 4-5.)

MEETINGS

After the six weekly initial training sessions, the Executive Board should meet monthly with the priest Director for free and informal exchange of ideas on work done or proposed. Without this monthly meeting of the board, the parish CCD unit will die out.

Flexible Agenda for Monthly Board Meetings

1. Prayers before Meetings (see inside front cover of this MANUAL).
2. Minutes of previous meeting.
3. Written reports of officers and Chairmen on work of previous month. Discussion of plans and solving of problems for the development of the program.
4. Announcements.
5. Spiritual motivation by Director (may precede or follow 2-4 above).
6. Prayers after Meetings (see inside back cover of this MANUAL).

The work of the Secretary will be facilitated if a standard loose-leaf notebook is used, with the agenda items already typed on the page.

Attendance at CCD Deanery Meetings

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.

Chapter 3

THE PARISH UNIT

CHAPTER PREVIEW

Nature	Training of Active Members
Parish Director	Associate Members
Objectives	Catechetical Sunday
Before Launching the Program	CCD Calendar
Parish Organization Meeting	Facts To Keep in Mind
Enrollment in CCD Register	Rural Parish Unit

NATURE

The parish unit of the CCD is made up of the Executive Board and the Active, Aggregate, and Associate members. The Executive Board has been treated fully in the preceding section. See also the center chart of this MANUAL.

The Active members are all those who work with the pastor in the teaching of Christian Doctrine, either in the School of Religion, or in the adult religious education program, namely: Religious Discussion Clubs, Parent Educators, and the Apostolate of Good Will.

The Aggregate members are the pupils, students, and adult laity who regularly receive religious instruction in the CCD program.

The Associate members are those who contribute to the support of the CCD program by their prayers and/or financial offerings.

THE PARISH DIRECTOR

The Confraternity is not something apart from the priest and completely in the hands of the laity even though it is a lay organization; for a priest, through vocation, ordination, and assignment by his bishop, has the care of souls. Therefore, he is essential and irreplaceable in and for the Confraternity. The laity work for and with him; they aid him in already existing work, which he would be unable to do without their co-operation. Either the pastor or a priest appointed by him is head of the parish unit as Director of the Executive Board. His work is treated in the foregoing section on the board.

OBJECTIVES

The principal objectives of the Confraternity, as set forth in the *Suggested Constitution of a Parish Unit of the CCD* which follows, are to provide a religious education (1) for all Catholic children who do not attend Catholic schools, and (2) for all adults in the parish. These objectives are carried out by the six main divisions of its Active and Aggregate members: for the work of formal religious education, by Teachers, Fishers (Home Visitors), and Helpers; for the adult education program, by Discussion Club Leaders and members, Parent Educators, and Apostles of Good Will.

BEFORE LAUNCHING THE PROGRAM

1. The formation of the Parish Executive Board and the careful training of its members are first steps in setting up a parish CCD program. Here is the place for the

laity to assume the duties and responsibilities of leadership. Once a dynamic Executive Board is functioning, the CCD objectives will be carried out with greater force and effectiveness.

2. One of the first activities will be a careful survey to locate those in need of religious education and to secure information for use in planning a total Confraternity program. Following is the outline of a

Suggested Survey:

- a. What is the number of people in the parish?
- b. What is the number of Catholics in the parish?
- c. What percentage of those in (b) faithfully assist at Mass?
- d. What percentage of the weak members have any contact with the Church or her societies?
- e. What is being done to bring the weak members closer to the Church?
- f. What is the approximate number of Catholic children in the parish who attend non-Catholic schools?
- g. What provision is there for their religious education?
- h. What proportion of these children are currently receiving religious education?
- i. Are there sections within the parish where the distance from church makes it difficult for children to attend religion classes?
- j. Could suitable places near the public school be found in which to assemble these children for weekday religion classes?
- k. Is there any systematic plan of visiting the homes of children whose parents are indifferent?

l. What plans could be made to bring children of in-different parents to Mass?

m. What plans could be made to organize the CCD Religious Education program for adult parishioners?

PARISH ORGANIZATION MEETING

The Director calls a meeting to interest every parishioner in participating in the Confraternity apostolate. All of high school age and over (except where high school students are trained in the Junior Confraternity program) should be invited and urged to attend in order that they may have a clear understanding of the total program. There is no financial obligation. The meeting should receive good advance publicity from the altar, through the press, posters, telephone calls, etc.

(In some areas it has proved beneficial, before holding a parish meeting, to select, train, and motivate the members of the Executive Board. The parish meeting will follow. Another procedure is to organize the parish unit first, with the Executive Board coming later as an outcome of the general parish meeting.)

The parish meeting can be closed with formal reception and enrollment of new CCD members (also automatically enrolled in the Apostleship of Prayer), renewal of promises by members previously enrolled, and Benediction. The *Ceremony for Reception of Members* (CCD-166) will be found in Appendix 4 of this MANUAL.

The ceremony of formal canonical establishment of a parish unit of the CCD takes place in the church and is presided over by the Most Reverend Ordinary of the diocese or his representative, the Diocesan Director. Enrollment of members may follow this ceremony. See *Handbook for the CCD Parish Director* (CCD-165) for the order of the ceremony.

ENROLLMENT IN THE CCD PARISH REGISTER

To gain the CCD indulgences, a person must have his name written in a register; although names can be added at any time, the opportune time is at a general parish CCD meeting during the parish observance of Catechetical Sunday. One enrollment in the CCD is sufficient for life, irrespective of change of parish.

TRAINING OF ACTIVE MEMBERS

The preparation of all CCD workers is a necessary and important part of the parish organization plan. Training makes members aware of the reason for their apostolic activity by presenting parish needs, and the materials and methods by which these needs can be met. It assures an efficient parish CCD unit.

Teachers are trained according to diocesan standards and usually in courses provided by the diocesan office of the CCD (see Chapter 8). However, the Confraternity makes available two 12-hour courses: *Introductory Course for CCD Teachers* (CCD-191) and *Course for Confraternity Teachers in Service* (CCD-192). Neither is a substitute for the 30-hour course, but they serve as useful preliminary refresher or review courses when needed in a parish.

Short, six-lesson, 12-hour training courses for Fishers, Helpers, Discussion Club Leaders, Parent Educators, and Apostles of Good Will are available from Confraternity Publications. These may be given by the respective Chairmen on the Executive Board under the guidance of the Director, if there is not a diocesan training program for these members.

ASSOCIATE MEMBERS

Those members of a parish who cannot take an active part in the Confraternity program but who wish to contribute toward its support, shall be admitted as ASSOCIATE MEMBERS through the ordinary ceremony of reception and enrollment. This support to the work of the active members can be twofold: spiritual and financial. The very fact of membership in the Confraternity makes an Associate member a contributor to the spiritual support of the program. The Executive Board should realize that spiritual support is essential from all members, "for without prayer we can do nothing," and that the principal contribution from Associate members is spiritual support. Therefore it should be an important effort of every CCD unit to enlist this needed help and to find sources of Associate membership. Some suggestions are:

1. parishioners who attend novenas, especially the perpetual novenas;
2. elderly and sick parishioners;
3. members of other parish societies;
4. parochial school children, who usually are taught to say the Morning Offering daily, and elementary and high school children in CCD classes.

It is important that the program for Associate members be guided, and this is easily accomplished through association with the Apostleship of Prayer, especially by using the intention of the Morning Offering as a basic guide or prayer purpose. More specific intentions could also be recommended by the pastor for the Confraternity work in his parish. These could be announced through the parish bulletin, by teachers, in sermons, etc., and their importance explained to members. For example, Associate members participating in a continuous parish novena could be asked to pray for the spiritual awakening of the parents

who do not send their children to the classes provided for their religious education, and a continuing progress report of accomplishment could be announced.

Where Associate members help defray the expenses of the parish CCD unit, i. e., for texts, visual aids, supplies, they are classified according to their annual contribution as CONTRIBUTING, SUPPORTING, SUSTAINING.

ANNUAL CATECHETICAL SUNDAY

Once the parish unit has been established and is organized and functioning, the Executive Board should plan for the annual Catechetical Day observance, as part of the diocesan observance of the feast of Christian Doctrine, which is ordered by the Sacred Congregation of the Council in the decree *On the Better Care and Promotion of Catechetical Education*, January 21, 1935 (CCD-88) (see Appendix 5 of this MANUAL):

“In order that the mind of the Christian people may be directed to religious education, 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: ‘Take to heart these words which I enjoin on you today. Drill them into your children’ (Deut. 6:6-7).

- "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."

It is well to consult the Diocesan Director for the date and details of the celebration of Catechetical Day.

Also see leaflet, *Program for a Parish Catechetical Day* (CCD-89), CCD membership envelopes (CCD-185), and membership certificates (CCD-187 or 219).

CCD CALENDAR

A calendar of CCD events issued by the Executive Board each year not only helps all the members to plan activities in advance, with adequate preparation, but avoids conflict with affairs scheduled by other parish societies. In drawing up a calendar, it is well to consult with the pastor and the heads of the other societies, as well as with the diocesan office, which usually publishes a diocesan CCD calendar. For uniformity, the parish should observe the diocesan dates for major events, as Catechetical Sunday, the opening of the School of Religion, etc.

FACTS TO KEEP IN MIND

1. For best results, the organization of the CCD in the parish should be gradual. The initiation of one or two activities is more practical than an attempt to introduce the full program at the time the parish unit is canonically erected or begins to function.
2. The planning for each activity should begin at least one month in advance; the respective Chairmen need to meet with their workers, make sure that all have had train-

ing, assign their duties, obtain materials, texts, etc., and arrange for needed classrooms and meeting rooms.

3. Training classes each year to prepare new workers for their respective duties are of primary importance. In these classes, keep in mind the needs of the parish.

4. Short refresher courses or classroom demonstrations for Teachers, in advance of the opening of the School of Religion and/or Summer School programs each year, are invaluable.

RURAL PARISH UNIT

The same basic principles which guide the establishment of a city parish CCD unit apply in general to the establishment of a rural unit. Therefore, the rural parish is not treated separately in this MANUAL except under the "Discussion Club" and "Apostolate of Good Will" sections, where differences are noted.

Chapter 4

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

CHAPTER PREVIEW

Name	Officers and Organ- ization
Objectives	Meetings
Membership	Annual Events

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

Canon 711:2 — “The local Ordinaries will see to it that in every parish there be established the Confraternities of the Blessed Sacrament and of Christian Doctrine.”

Provido sane Consilio — “In every parish, besides the Confraternity of the Blessed Sacrament, the Confraternity of Christian Doctrine, as the most important of all others, must be established in accordance with Canon 711:2, and it should embrace all who are capable of teaching and promoting catechetical instruction, especially teachers in the schools and all who are skilled in the science of teaching children.”

ARTICLE I — *Name*

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

..... Parish
(City) (State)

ARTICLE II — *Objectives*

The objectives of the parish Confraternity shall be:

1. Religious education of elementary school children not attending Catholic schools, in school year and Summer School classes, correspondence courses, and in special classes.
2. Religious education of Catholic youth attending non-Catholic high schools, in a CCD High School of Religion.
3. Adult religious education through:
 - a. Discussion Clubs;
 - b. The Parent Educator division which helps fathers and mothers teach religion in the home.
 - c. The Apostolate of Good Will for the instruction of non-Catholics in the teachings of the Catholic Faith.

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

1. Retreats for children and youth;
2. Religious education of immigrant and migrant workers and their families; organization of clubs and classes for these groups;
3. Religious education of retarded and handicapped children;
4. Religious education of both young and adult Catholics in secular institutions, such as hospitals and prisons;

5. A religious program in missions on Sundays and holy-days of obligation when a priest is not present to celebrate Mass;
6. Organization and maintenance of a parish library.

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 divisions whose duties are described below:

a. **TEACHERS** conduct classes in the Elementary and High Schools of Religion and in Summer Schools.

b. **FISHERS (HOME VISITORS)** make systematic surveys of the parish; recruit children for religion classes; check on absentees; recruit members for the adult education program during visits to homes.

c. **HELPERS** provide facilities for conducting religion classes and discussion clubs; transport teachers and pupils; assist in preparation of material for school year and Summer School classes; supervise the parish Confraternity library; collect and distribute literature; and perform other duties as directed.

d. **DISCUSSION CLUB LEADERS** and members conduct or participate in Religious Discussion Clubs for adults.

e. **PARENT EDUCATORS** promote the teaching of religion in the home by distributing PE leaflets and conducting Parent-Educator Discussion Clubs.

f. **APOSTLES OF GOOD WILL** assist in presenting the Faith to those outside the fold and reclaiming lapsed Catholics.

Training courses for the preparation of workers shall be held as needed, by each of the division Chairmen, under the supervision of the Director.

Section 2. AGGREGATE members. The pupils, students, and adult laity who regularly receive religious instruction.

Section 3. ASSOCIATE members. Members of the parish who cannot take an active part in the Confraternity program but wish to assist it by their prayers and sacrifices, and who also contribute to 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 4. ANNUAL ENROLLMENT. New members shall be enrolled in the CCD register each year. One enrollment suffices for life. Enrollment also in the Apostleship of Prayer, the official means for the spiritual formation of CCD members, will take place at the same time, using the same official register of the local unit of the CCD.

Section 5. Members shall pray daily for the interests of the Confraternity. They shall receive Holy Communion at least once a month. They are urged to follow the spiritual program of the Apostleship of Prayer (see Chapter 5).

ARTICLE IV — *Officers and Organization*

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

Section 2. The Director shall appoint the following officers: President, Vice-president, Secretary, Treasurer, and a Chairman for each of the six divisions of Active membership named in Article III, Section 1. They shall hold office for one (two) year(s) and are eligible for reappointment at the discretion of the Director.

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

ARTICLE V — Meetings

Section 1. The Executive Board of the Confraternity shall meet once a month. Special meetings may be called at the discretion of the board.

Section 2. General meetings of the entire Confraternity membership shall be held semiannually or at least annually at the call of the Director.

ARTICLE VI — Annual Events

Section 1. On a day appointed by the Ordinary, a Catechetical Day or Confraternity Sunday shall be celebrated annually as the feast of Christian Doctrine.

Section 2. The feast of the Patron Saint of the parish CCD shall be celebrated each year with a religious observance.

Section 3. On an announced day each year a Requiem Mass shall be offered for deceased CCD members.

Chapter 5

SPIRITUAL FORMATION

CHAPTER PREVIEW

Necessity

Spiritual Motives

CCD Rule of Life

CCD Prayers

**Apostleship of
Prayer**

**Summary of Indul-
gences**

**Source of Christian
Spirit**

NECESSITY

The teaching of religion is the particular field of the Confraternity apostolate. But the Confraternity is more than an organization with this as its purpose; it is also a spiritual society whose work of spreading knowledge of the Faith is dependent upon and conditioned by the religious motivation and spiritual training of the workers. In virtue of his Baptism and membership in the Mystical Body of Christ, the Christian's primary objective in life is his personal sanctification, and membership in the CCD assists him in its attainment. The teaching of Christian truths is the external outcome and effect of the spiritual life of the CCD worker.

The traditional form of the Confraternity since its infancy in Milan and Rome in the sixteenth century has been that of a spiritual apostolate made up of lay people who dedicate themselves to teaching religion as a work of charity and, therefore, essentially for the love of God and neigh-

bor. Devoted adherence to a spiritual rule of life on the part of Confraternity members has always been considered important.¹

The formation of the members of the CCD, then, rests upon three basic principles:

1. Indoctrination and thorough understanding of the doctrine of the Mystical Body of Christ and the integration of this knowledge into one's private life in the form of motives and convictions;
2. The full significance of the liturgy with emphasis on the Sacrifice of the Mass;
3. A personal program of spiritual practices.²

Both of the latter provisions are incorporated in the Apostleship of Prayer spiritual program.

The practical working out of this threefold objective in spiritual formation is incumbent upon the Director through the Executive Board: in programs, and by means of study and discussion as devised by the Director in the adult education program of Discussion Clubs and Parent Education. The indoctrination should systematically extend over a period of years to include the Active, Aggregate, and even the Associate members of the parish unit of the CCD.

Corollary to this, the practical day-by-day working of the parish unit is sparked and energized by the spiritual dynamism of its Active members. To be of lasting benefit,

¹ Joseph B. Collins, *Spiritual Formation in the CCD* (Paterson, N. J., Confraternity Publications, 1952), pp. 85-95 (o. p.).

² Conclusion of Seminar at CCD Workshop on Spiritual Formation held at Catholic University, June 16-27, 1961.

an organization, be it ever so efficient, must necessarily be motivated by personal holiness, by the spirit of charity, and by a readiness to sacrifice in the cause of the apostolate.

All CCD workers have a common calling or vocation in the building of the Mystical Body. However, not all have it in the same way. Consequently, the rule of life must have a defined minimum standard, within practical reach of the whole membership: flexible enough to answer individual needs, yet insisting on the element of prayer and sacrifice as fundamental to CCD work. The CCD worker must grow and be one with Christ, especially in sacramental action. The life of the Confraternity worker is essentially a sacrifice, offered in and with Christ in honor of the Father, in teaching, helping, and fishing for the salvation of souls.

In explaining this program of spiritual formation to members of the CCD, a very important point to be considered is the fact that it is a highly indulgenced program. A summary of these indulgences can be found at the end of this chapter and a complete list in Appendix 1. Material for spiritual formation in the CCD may be obtained from the Parish or Diocesan CCD Director.

THE CONFRATERNITY RULE OF LIFE

From its beginning in this country, the Confraternity has provided for a spiritual rule of life. The members, on their reception into the CCD, are urged "to pray daily for the interests of the Confraternity. They shall receive Holy Communion at least once a month." It is pointed out to them that in the work of teaching, since it is a vital part of the lay apostolate, Confraternity members must be spiritually informed and formed. The formation should be methodical, vigorous, and based on a clear, supernatural plane.

The very fact of faithful membership in the parish CCD program is itself an additional means of spiritual formation. The labor and effort, the study and sacrifices, required of the Teacher, Fisher, Discussion Club Leader, etc., demand the practice of charity, patience, zeal, and of many other virtues. This is spiritual training in a high degree. Prayer is a necessary preparation for and accompaniment of every task. Faithful attendance at the monthly meetings of the Executive Board and semiannual gatherings of all the members as enjoined by the Confraternity statutes also provides spiritual training. Besides strictly business details, these meetings can be devoted in part to a spiritual talk by the Director or by a priest delegated by him. The spiritual life of CCD members is also greatly enriched and their convictions are strengthened through participation in retreats, days of recollection, and other religious observances, which include the annual feast of Christian Doctrine, or Catechetical Day.

THE APOSTLESHIP OF PRAYER

A more formal and systematic means of spiritual formation is offered to all Confraternity members through the Apostleship of Prayer. The way was opened for the Confraternity to share in the rich treasury of prayers and good works of this world-wide society by the following words of Pope Pius XII:

“We desire with all Our heart that all those who are engaged in the external works of the apostolate should join the Apostleship of Prayer and be imbued with its spirit. This holds for the clergy and laity, men and women, who are in ‘Catholic Action’ or who assist in the apostolate of the hierarchy in other associations.”³

³ “The Apostolate of Prayer and the Apostolate of the Laity”: Address of Pope Pius XII to National Secretaries and Regional Directors of the Apostleship of Prayer, Sept. 27, 1956, quoted in *The Spiritual Formation of CCD Members* (CCD-180; Paterson, N. J., Confraternity Publications, 1959), pp. 53-57.

The Holy Father declared that the Apostleship of Prayer does not conflict with other societies, but joins itself to them in such a way that it penetrates them, renewing and strengthening them to new supernatural life and action. Here was the implicit call of the Holy Father for the Confraternity of Christian Doctrine to train and inform its members spiritually in the Apostleship of Prayer.

Enrollment of Members in Apostleship of Prayer

Members of the CCD and of the Apostleship of Prayer must be enrolled in a register to gain the indulgences. One register may be used for members of both. If the Parish Director so desires, he may have the names under two columns: one for the CCD and one for the Apostleship of Prayer.

The diocesan director of the Apostleship of Prayer will name the Director of each parish CCD unit to be the parish director of the Apostleship of Prayer in that CCD unit. This will automatically make his successors in that CCD parish unit also parish directors of the Apostleship of Prayer. The Parish CCD Director is named director of the Apostleship of Prayer primarily to provide the spiritual formation offered to CCD members.

Way of Life — Chief Practices:

The spiritual way of life offered through the CCD Apostleship of Prayer consists briefly in the following practices:

1. Make the Morning Offering.
2. Renew the Morning Offering frequently.
3. Make a daily offering of self in union with the Sacrifice of the Mass; attend Mass frequently during the week.

4. Receive Holy Communion in reparation on First Fridays and, if possible, weekly or daily.
5. Recite the rosary or at least a decade of the beads daily.
6. Try, if possible, to make an annual retreat.

The Morning Offering is made for the intentions of the Sacred Heart of Jesus; that is, out of devotion and love and service to the Sacred Heart. The Apostleship of Prayer and devotion to the Sacred Heart are inseparable. This devotion to the human Heart of Jesus as the symbol of divine love and in reparation for the sins of mankind is one of the highest expressions of religion, a most effective school of charity and bond of unity among Christians. It fulfills the obligation of every Christian to offer reparation to the Heart of Jesus. The chief purpose of the Apostleship of Prayer is the devotion to the Sacred Heart. In many places it is still known as the League of the Sacred Heart.

The practices which promote this devotion to the Sacred Heart are: the act of consecration by individuals, families, groups; celebration of the feasts of the Sacred Heart and of Christ the King; and reparation through the Holy Hour and Holy Communion, especially on First Friday. Therefore, "through ardent devotion to the Sacred Heart, which is the very soul of the Apostleship of Prayer, the faithful are drawn to an intimate union with Christ. . . . The Apostleship of Prayer is the most perfect form of the Christian life" (Pius XII).

The first duty of members of the Apostleship of Prayer is devotion to the Sacred Heart expressed in the offering of self daily in the Morning Offering.

Second, members of the Apostleship of Prayer are asked, not merely to recite certain prayers, but to make the daily offering of their lives and acts, and to live it. To live the

Morning Offering means to avoid sin, to resist temptation, and to practice virtue. To live it means also to renew the Morning Offering during the day: prayer, work, joys, sufferings. This includes the offering up of the work of the Confraternity in which one is engaged, with its labors, trials, and consolations.

SOURCE OF THE CHRISTIAN SPIRIT

When St. Pius X said that the "primary and most indispensable source of the Christian spirit is our participation in the Mystery of the altar," he meant that the Holy Sacrifice of the Mass is the very heart of divine worship, the point of contact between God and man, the most direct source of spiritual formation and apostolic power. Upon the altar, Christ in person together with the members of His Mystical Body perpetuates, through a silent but most real and efficient apostolate, what He did on Calvary.

The Holy Sacrifice of the Mass should be the power plant of apostolic energy. Through learning more and more how to live the Mass, CCD apostles will find the secret of a more fruitful apostolate. Through the Morning Offering, often repeated, at least mentally, during daily occupations, the lay apostle will be led gradually to a greater appreciation and love of the Mass. It was such love which gave the early Christians the courage to be martyrs for the Faith.

SPIRITUAL MOTIVES FOR JOINING THE CCD

(These and similar motives can be meditated on with spiritual profit.)

1. Our Lord commissioned the Church to teach (Matt. 28:19; Mk. 16:15).
2. We are members of the Church "which is indeed His Body" (Eph. 1:23).

3. Whatever we do for another, our Lord rewards as done to Himself (Matt. 25:40).
4. "God wishes all men to be saved and to come to knowledge of the truth" (1 Tim. 2:4).
5. "Be always ready with an answer to everyone who asks a reason for the hope that is in you" (1 Pet. 3:15).
6. The Church needs the CCD.
7. Your bishop and your pastor want the CCD.
8. A great number of people of all ages need religious instruction (cf. statistics in your parish, your diocese).
9. "My brethren, if any one of you strays from the truth and someone brings him back, he ought to know that he who causes a sinner to be brought back from his misguided way will save his soul from death, and will cover a multitude of sins" (Jas. 5:19-20).

CCD PRAYERS

There are no set prayers obligatory on CCD members. The prayer-program of the Apostleship of Prayer is strongly recommended. Also, there are special CCD prayers for use before and after meetings, which incorporate many spiritual motives for CCD work. A copy of these prayers is found on the inside of the cover of the **MANUAL**.

SUMMARY OF INDULGENCES GRANTED TO THE CCD

A Plenary Indulgence may be gained under the usual conditions:

1. by all the faithful on the day of enrollment in the Confraternity;
2. by each and every member:
 - a. on the day of the principal feast of the unit;

- b. on the feasts of Christmas, Easter, Pentecost, Epiphany, Ascension, Corpus Christi, Annunciation, Immaculate Conception, St. Mary of Tears (patroness of the Church of the Archconfraternity — Jan. 14), St. Joseph, Sts. Peter and Paul, All Saints, St. Charles Borromeo, and St. Robert Bellarmine.

A Partial Indulgence can be gained by members who are at least contrite in heart:

1. 10 years if they go out from the city and teach catechism in small towns or in the country;
2. 7 years if:
 - a. they have confessed and received Communion on the day and in the place where the CCD is established;
 - b. they go about the city to bring men, women, and children to religious instruction;
 - c. once a month, if having confessed, they receive Holy Communion;
 - d. if, being priests, they give a sermon or religious instruction in a church or an oratory of the CCD;
3. 3 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. 300 days if:
 - they piously see to it that children, servants, and others are present at catechism class;
 - they visit sick members;
 - they attend the exercises or meetings of the CCD, or processions that are held with the approval of the bishop;
5. 100 days if, publicly or privately, they teach catechism on days other than Sundays and feast days.

ACTIVITIES

Chapter 6

FISHERS OF MEN (Home Visitors)

CHAPTER PREVIEW

Nature	Preparation
Indulgence	Duties
Organization	Suggestions

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

NATURE

Fishers of Men are Active members of the parish unit who recruit children and youth for the Schools of Religion, promote attendance thereat, discover potential participants for the Religious Discussion Club and Parent Educator programs, keep the parish survey up-to-date, seek interested non-Catholics, fallen-away or indifferent Catholics, and make known to them the opportunities for religious education within the CCD program, especially in the Apostolate of Good Will. The pastor carries out, through the CCD Fishers, a vital part of his responsibility for the spiritual welfare of all his parishioners.

INDULGENCE

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" (cf. *Indulgences Granted to the CCD*, Appendix 1).

ORGANIZATION

The Chairman of Fishers, a member of the Executive Board, has charge of this division of the parish unit. He or she consults with the Director on ways and means of recruiting Fishers and of exercising the other duties relating to this division, and arranges for regular meetings for these members of the CCD, weekly if necessary. Both men and women are eligible as Fishers. Men, however, are especially recommended. Catholic high school students have been used successfully to recruit public school students for religion classes. They should be instructed in methods and assigned to a specific area of work.

PREPARATION OF FISHERS

The initial step is to have the prospective Fishers attend the general meetings of the parish Confraternity unit in order to obtain an over-all picture and a clear understanding of its purpose and organization. The Confraternity makes available a six-lesson training course, *Suggested Course for Confraternity Fishers of Men* (CCD-197), which, if not conducted on the diocesan level, is given by the parish Chairman of Fishers. The course points out in detail the duties of members of this division of the CCD, as well as the procedures and techniques of fishing and how to adapt them to local needs. In a parish where Religious are taking a census, the Chairman may call upon them to give helpful supplementary instructions and suggestions to the Fishers.

Motivation and spiritual formation through prayer and sacrifice (see Chapter 5) should be the foundation of the training of Fishers. These apostles can be true instruments of grace for many souls. A parish Fisher may be the first messenger of Christ to knock at the door of a non-Catholic home, or the magnet that draws the fallen-away Catholic back to the Church through personal association, discussion, and proper understanding of her teachings. He may be the means of ensuring stronger Catholics tomorrow because of adequate instruction received today. The Fisher is a real Christ-bearer.

DUTIES OF FISHERS

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

Parish Survey

Fishers are usually assigned to the districts or sections into which the parish has been divided. A map of the parish showing the location of every street and avenue is useful in blocking out areas and making assignments. Within these areas Fishers make a systematic door-to-door visit to every family living within the parish boundaries.¹ What is called the Fishers' Census results from this intensive survey. Special efforts should be made to locate families who have recently moved into the parish and those whose names do not appear on the parish or school records. In making these visits, the immediate objective of the Fisher is to interest:

1. Catholic elementary school pupils who do not attend Catholic schools, in enrolling for school year and Summer School religion classes;

¹ In localities where there are national parishes without boundaries, Fishers of various parishes should co-operate in pooling their efforts so that no one will be missed.

2. Catholic high school students who do not attend Catholic schools, in enrolling for the High School of Religion;
3. Catholic students in secular colleges, out-of-school youth, men, women, and non-Catholic members of mixed marriages, in participating in the adult religious education program;
4. Non-Catholics, whose names they will turn over to the Apostles of Good Will in order to make the Church known to them.

Once made, this survey will be kept up-to-date if the Fishers are zealous and vigilant. The Fisher informs every family of the spiritual opportunities offered by the parish church: time and place of religious services, religion 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. This is important especially in large city parishes where the turnover is great and there are many new arrivals. On visits to non-English-speaking families, the Fisher should take along an interpreter. The Fisher's visits should be cordial, friendly, and brief. He must keep in mind that his office is to win souls for Christ. He will use every charitable means to win over even the most indifferent individuals.

Where there is not a diocesan or parish census form available for use in making this survey, the Chairman of Fishers, with the assistance of members of his committee, should draw one up to meet local needs. After approval by the board, it could be mimeographed and used on a trial basis before being printed for permanent use in the parish. In parishes where a family survey has already been completed, the names and addresses of families in which elementary or high school pupils are found should be recorded on *Religious Instruction Registration Cards* (CCD-226).

Fishing for Confraternity Classes

Before starting to recruit pupils for school year or Summer School religion classes, the Fisher should be familiar with the programs, plan of presentation for the various classes, and above all their objectives and value. He can awaken interest by showing some of the textbooks to be used and some of the developed projects. The Fisher should leave a card giving the place, day, and hour of the opening of classes for each prospective pupil. The successful Fisher draws 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 invites all public school pupils of elementary or high school age in his parish to attend the religion classes to be held at"

Prospective pupils should be enrolled on registration cards supplied by the local 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.

Promoting Attendance at Catholic Schools. In parishes where there are accommodations in the parish school, the Fisher should overlook no opportunity to give discreet encouragement to Catholic school attendance. He should be able to give practical information about the parochial school and its distinct advantages. The Fisher should be guided in this matter by the priest Director of the CCD and the local Catholic school principal. A well-organized Summer School of Religion held in a Catholic school building often results in the

enrollment of some of the pupils in the Catholic school the following term. The enrollment of parents of public school pupils in the Parent Educator program of the CCD often motivates them to send their children to Catholic schools; and conversely, sometimes indifferent parents are reached and become interested through their children who are enrolled in Confraternity activities. These are two of the many good effects of work done by the Fishers.

Follow-up Visits

Fishers keep in touch with absentees in order to promote attendance in the Schools of Religion. Follow-up visits should be made when necessary: friendly yet serious in character. A personal visit is more satisfactory than a telephone call. Postcards also are effective means as a "change of pace." The priest Director should be contacted for advice when a parent or parents refuse to be responsible for sending children to classes.

The first call frequently does little more than establish a friendly contact. Other visits will be needed to enroll children and adults in Confraternity activities, and many return calls may be necessary to obtain successful results in arousing the interest of indifferent, lukewarm, or nominal Catholics.

Information of a confidential nature must be reported to a priest of the parish and recorded in a separate file. Where a family needs material help, the name should be given to the pastor, who will take steps to notify the proper agencies.

Sometimes it is necessary for a Fisher to take children to the first or even to several religion classes, or to accompany adults to Discussion Club meetings.

Recruiting CCD Members

Fishers are unquestionably an important part of every section of the CCD. One personal visit to sell a program or gain information is much more productive than many public announcements or letters. Not all Fishers, however, are called upon to do the same kind of work; within the Fisher committee, consequently, there will be a variety of activities and techniques of approach. Fishers must be prepared and on the alert to meet the constant need of building up the ranks of CCD membership. They should know and understand the work of each CCD division and be able to recognize the qualities necessary for the workers in each. This kind of fishing may be seasonal (dependent on the activity about to be undertaken) or accidental (information gained in fishing for students, etc.).

Distribution of Literature

Fishers assist the Helpers in the redistribution of Catholic literature. During their visitation of homes they learn of persons from whom this may be collected, and supply a list of names and addresses to the Chairman of Helpers in order that it may be picked up. Fishers also find both Catholics and non-Catholics who wish to receive such literature. They then request of the Helpers the particular types needed and distribute them personally at the time of their follow-up visits.

On all their visits, Fishers 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.

Fallen-aways

In seeking to reclaim the fallen-away or negligent Catholics, Fishers should understand that there are those who

have left the Faith through weakness or material attractions, and those who have turned from the Faith because they were never sufficiently instructed. Every effort should be made to get these latter to attend parish inquiry classes and/or a religious Discussion Club.

Non-Catholics

If the Director so wishes, he may train Fishers to assist in the program of the Apostolate of Good Will, wherein they play an essential part in a successful campaign for souls. In their visitations, Fishers make known the parish inquiry classes and supply the Chairman of the Apostolate of Good Will with a list of the interested non-Catholics they have encountered.

SUGGESTIONS FOR FISHERS

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 addressed by name.
2. 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.
3. The Fisher should keep registration cards and literature under cover until he has won the object of his visit.
4. After filling in the card, the Fisher should try to ascertain the names and religion of neighbors not yet visited.

5. 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.
6. Literature related to the purpose of the visit should be left with the person contacted. It should not be placed in mailboxes. There is a federal law against doing this.
7. Fishing should be done in pairs when possible.
8. 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 ostensibly collecting information, but the real purpose of the visit is to bring people to the knowledge and practice of religion.
9. The Fisher should learn to judge human nature and to make his method of approach flexible. Every home visited will be different from every other home, with different situations, different personalities, different opinions.
10. The Fisher should always keep in mind the importance of his mission. The best-organized and best-staffed school or adult program will fall short of its objective unless the Fisher has achieved success in bringing children, youth, and adults to instruction. Experience shows that Fishers generally are well received, because they are representatives of the pastor.

Chapter 7

CONFRATERNITY HELPERS

CHAPTER PREVIEW

Nature

Preparation

Organization

Duties

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

NATURE

Helpers are CCD apostles who, by their zeal and perseverance, perform the many and varied tasks without which the rest of the parish CCD activities could not successfully function. Here is the place for those persons who, for one reason or another, are not in a position to teach or to engage in other activities of the local unit.

ORGANIZATION

The Chairman of Helpers, a member of the Executive Board, attends all its meetings, and takes part in the discussion and planning of the activity program of the various Helper subcommittees. Specifically, this Chairman

1. Studies the parish CCD calendar and anticipates future projects for Helpers;
2. Recruits members for this division of the CCD;
3. Arranges the training course for Helpers if not provided on the diocesan level;

4. Calls meetings of Helpers;
5. Organizes subcommittees to take care of duties outlined below;
6. Swings these groups into action when the need arises.

PREPARATION

Helpers should attend the general meetings of the parish CCD unit to obtain an over-all picture and a clear understanding of the purpose and organization of the CCD. A six-lesson training course, *Suggested Preparatory Course for Confraternity Helpers* (CCD-189), is available, and if it is not offered on a diocesan basis, should be given by the parish Chairman. A very important part of the Helpers' preparation can be obtained by enlisting the services of men and women in the parish who are professionally employed in the fields of art, public relations, printing, etc., to give talks and demonstrations on "how-to-do-it" techniques in making posters, charts, handbills.

DUTIES

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, Aggregate, and Associate — under direction of the Secretary:
 - a. School year and Summer School enrollment;
 - b. Discussion Clubs;
 - c. Parent Educator groups;
2. telephone numbers of club members who are to be notified in advance of meetings;

3. non-Catholics interested in future inquiry classes, etc.;
4. lists of persons qualified to assist the CCD in specific ways.

Transportation

A sub-chairman of the Helpers' Committee should be appointed to contact car owners and arrange for them to call for:

1. adults needing transportation to CCD meetings, Discussion Clubs, etc.;
2. children needing transportation to and from Confraternity classes in both the school year and Summer School programs;
3. old or infirm persons to attend Mass or devotions.

Art and Office Services

There are in most parishes professional artists, writers, secretaries, and clerical workers who are anxious to use their talents in the cause of the Church. Such persons could be located at the time the parish survey is made, and asked to write, type, mimeograph; make posters and handbills to publicize meetings, classes, programs; mail notices to parents of children absent from Confraternity classes; make or obtain visual aids for Teachers. A special division of office service should be responsible for making publicity and promotion aids. These Helpers should use the modern business methods of advertising and promotion to present the CCD to both parishioners and the general public as "the choicest field of Catholic Action." A principal approach is through well-timed, attractive, professional posters and well-designed fliers.

Elementary Religion Classes

In areas where there is a shortage of teachers and the number of public school children necessitates large classes, there is a place for Helpers in the classroom. Persons who feel unqualified to enter the teaching apostolate are able to give invaluable aid by taking over for the Teacher important and time-consuming activities. They can:

1. Be responsible for physical setup of the classroom;
2. Be at the religion center well before class time, to assist the Teacher in having materials in readiness;
3. Check attendance — preferably by diagram or chart method (the same diagram may be used to check prayers as the pupils learn them, etc.);
4. Make up an absentee list to be given to the Chairman of the Fishers' division;
5. Hear and check the required prayers of pupils individually;
6. Assist in special classes for handicapped children by drilling in the required prayers, etc.;
7. Assist the Teacher in the correction of homework or classwork;
8. Help in the distribution and actual development of project materials, etc.

Gradually the Helper should be encouraged by the Teacher to acquire actual teaching experience, by: (1) testing to determine how well the subject matter has been grasped by the pupils; (2) telling religious stories; (3) presenting doctrine, with the approval and assistance of the Teacher.

High School Religion Classes

The Helper may profitably assist the parish Director in his Confraternity program for public high school students in the following ways:

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

Special Work for Summer Schools

In addition to the above services, which Helpers may render Teachers in all School of Religion programs, are the following, which are specific to Summer Schools:

1. Assort salvaged materials, place them in separate boxes or large manila envelopes, and label each container;
2. Assist the Teacher in carrying out the project technique. Consult with the Chairman of Lay Teachers about the number of children enrolled and learn what specific projects are to be developed. Material should be provided according to enrollment needs.

Development of a religion project, such as a booklet, gives the pupil an opportunity to work at his own pace and ability, and provides concrete exemplification of the abstract doctrines.

Sitter Service

Helpers care for preschool children while parents are attending Mass, meetings, days of recollection, Discussion Clubs, or participating in other CCD activities.

Redistribution of Literature

Collect from members of the parish for redistribution: Catholic papers, pamphlets, magazines, books, and other available forms of Catholic literature, for Fishers and Apostles of Good Will to distribute according to local

need in hospitals, railroad and bus stations, charitable and penal institutions, and to remain to nominal Catholics. Notwithstanding the traditional allocation of this work to the Helpers, in some parishes the members of the Apostolate of Good Will 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 suitability. All literature should be clean and folded. Soiled or torn magazines and newspapers make poor messengers. Publishers of suitable inexpensive leaflets and pamphlets on Catholic doctrine are listed in Chapter 12, pp. 141-142.

A Parish Confraternity Library

A good working library is a valuable asset to a CCD parish unit. It should be supplied with current religion books and be serviced by Helpers. (For CCD book lists, see *The Family Book Shelf* — PE-38 — and Reference Lists at the back of each manual of *A Confraternity Religion Course*.)

Salvage

Salvage the following materials for use in 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; wallpaper; samples and leftovers from paper

dealers; cards and booklet covers; used manila envelopes.

Use: mounting pictures, making miniature vestments and sacred vessels; booklet covers. Keep colored papers assorted in separate envelopes.

3. Cardboard, beaver and wallboard. Request leftovers from dealers.

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

Chapter 8

LAY TEACHERS

CHAPTER PREVIEW

Need

Organization

Indulgences

Training

The art of teaching is a vocation. It calls for aptitude and training as well as consecration; hence it is a special kind of vocation. All Catholics receive at Confirmation special graces to participate in the apostolate. Those who teach in the Confraternity program are acting as fully responsible members of the Mystical Body of Christ — for their own good and the good of society.

NEED

In the *Motu Proprio* establishing the Catechetical Office at the Sacred Congregation of the Council, Pope Pius XI declared: "We cannot omit recommending most warmly to all associations of Catholic men and women that they assist in conducting religious instructions in their parishes; and thus by helping the clergy in this kind of ministry, which is more holy and necessary than any other, they deserve the gratitude of the Church." To these words, let us add those of Pope Pius XII spoken to Teachers of Religion at Rome in 1950. They apply to all CCD Teachers and to the entire teaching apostolate of the Confraternity for both youth and adults:

"We are happy to give Our approval to all engaged in teaching, and We praise you highly for the immense labors which you have expended all over the world to enlighten and inform youth with the riches of wisdom and with knowledge of Christian Faith, and, moreover, to fortify those of more advanced years with this same instruction to the great benefit and progress of the entire Church of God.

"Because of the lack of sufficient priests, it is necessary and most urgent that men and women of the laity be selected each year and that they be prepared and organized to teach religion."

INDULGENCES

Members of the Confraternity of Christian Doctrine who are at least contrite of heart can gain a partial indulgence of 300 days if they attend the exercises or meetings of the Confraternity, and 10 years if they go out from the city and teach catechism in small towns or in the country.

A plenary indulgence is granted to all the faithful who, for approximately a half-hour, or not less than twenty minutes, devote themselves at least twice a month to teaching or learning Christian Doctrine.

For the conditions under which the many indulgences granted to CCD members may be gained, see the section on Indulgences (pp. 150-153).

ORGANIZATION

The Chairman of Teachers

Carries out the directives of the Parish Executive Board in recruiting and training lay Teachers of religion and in organizing and conducting the parish School of Religion in both school year and Summer School programs.

Duties:

The Chairman

1. Recruits Teachers;
2. Arranges for the training of prospective Teachers, on either a diocesan or a parish level;
3. Calls meetings of Teachers in advance of each operation;
4. Manages the parish School of Religion:
 - a. selects time and place for classes
 - b. selects course of studies (under advice of the Director)
 - c. specifies teaching materials, aids, and texts
 - d. assigns classes to Teachers
 - e. alerts the following Chairmen, well in advance, of the type of collaboration needed from their divisions for each branch of the school:
 - 1) Fishers, for: recruiting and registering for classes
maintaining attendance
 - 2) Helpers, for: Teachers' aids
transportation services
records
baby-sitting in homes of Teachers
making promotional posters,
visual aids, awards, etc.

Qualifications of Teachers

Essential qualifications to consider in recruiting lay Teachers are that the prospective Teacher:

1. give good example as a practical Catholic;
2. have zeal for God's glory and his neighbor's welfare;
3. be co-operative;

4. be persevering and dependable;
5. be "fortified by a solid faith and a love of prayer."¹

Who Are Eligible?

In making up the teaching staff, general invitations such as announcements from the altar or in the parish bulletin are not only good but necessary in order to reach all possible volunteers. In addition, however, a personal invitation from the priest Director or the Chairman of Teachers brings quickest results.

Those needed may be classified as follows:

1. Teachers for released time classes must be men and women who are free at the time needed. Potential sources are:
 - a. parents of children in school, or of grown families;
 - b. retired schoolteachers;
 - c. college students.
2. Teachers for non-released time classes held on Saturdays or weekday evenings may be from (b) and (c) groups above, as well as the following:
 - a. public school teachers;
 - b. young parents;
 - c. other employed men and women;
 - d. high school juniors and/or seniors (with proper instruction and supervision, they often make successful elementary Teachers of religion).

TEACHER TRAINING

"Christian Doctrine and Catholic Faith . . . can hardly produce salutary fruit in the souls of men unless they are

¹ Pope Pius XII to Teachers of Religion (CCD-95), from an address to the International Catechetical Congress, Rome, October 14, 1950.

imparted by teachers and instructors with that completeness, skill, cheerfulness, and effort which is urgently required. . . ."²

A program for the training of Teachers for the parish CCD School of Religion is usually available through the CCD diocesan office. Every advantage should be taken of teacher training courses held in the diocese. Regular attendance should be promoted and facilitated.

Prospective Teachers should take two courses to prepare them for this important work: one on the content of Christian doctrine and another on methods of teaching religion to public school children. For certification, it is recommended that the course in doctrine be 30-60 hours and the one in methods 30 hours.

The National Center of the Confraternity of Christian Doctrine has two publications that offer assistance to those who plan the methods course: *Course for Training Religion Teachers Who Instruct Public Elementary School Pupils* (CCD-235), and *Course for Confraternity Teachers in Service* (CCD-192).

There are times when it is not possible to offer group preparation to lay catechists. With the right intention and careful preparation of each lesson, an individual may begin his or her teaching and strive to make up for deficiency in training by reading such texts as *The Adaptive Way of Teaching Confraternity Classes* (Catechetical Guild, St. Paul 2, Minn.) or *Confraternity Teacher's Guide* (Bruce, Milwaukee, Wis.), and by studying privately *This We Believe: By This We Live* (No. 3 Catechism prepared for adults, with related Scripture references and explanations of doctrine).

² Ibid.

In some rural areas, intensive training (four hours daily for one week) is conducted by the Diocesan Director and a Sister catechist.

Bible, Liturgy, and Catechism

The Teacher in process of training as well as the experienced Teacher will make vital use of the above basic sources for his lessons in religious education. The catechism is the text used by both the Teacher and the pupil, but in different ways. For the Teacher, the catechism furnishes the theological content of the day's lesson only; he uses a manual which contains the particular part of the catechism material to be taught, and develops it by way of the Bible and the liturgy, aided by a complete lesson plan containing illustrations, exercises, and correlation of doctrine and precept with actual life and conduct. For the pupil, the catechism material is similarly developed in a book graded to his age and capacity, clothed in attractive and lively language, embellished with explanations, opened up for discussion, and assimilated by working exercises, tests, and cases. Such is the pedagogically correct way to use the Baltimore Catechism as it was intended by its originators: employing the bare and condensed theology only as core material or the basis for both the Teacher's manual and the pupil's explanatory text.

Chapter 9

SCHOOLS OF RELIGION

CHAPTER PREVIEW

Authority	High School
Key to Success	Summer School
Organization	Correspondence Courses
Elementary School	Special Classes

AUTHORITY OF BISHOPS AND PASTORS

Although the religious education of Catholics attending secular 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 education for the Catholic pupils in secular schools is completely under the jurisdiction of the bishop and the local pastors. The Confraternity of Christian Doctrine, canonically erected in all parishes of a diocese by the bishop, is recognized by the Church as the official means of providing religious education for all Catholics of the parish who are outside the Catholic school system.

KEY TO SUCCESS

Experience in both urban and rural parishes indicates that religious education through the Confraternity will be most effective where there is a parish "CCD School of Religion"

mentality. A complete Catholic education may be obtained only in a Catholic school, yet the Confraternity School of Religion is very important inasmuch as it teaches, in Grade 1 to Grade 12, only religion, the most important of all subjects, to those for whom a Catholic school education is impossible. Its success in providing a good religious education for these pupils, however, is very largely dependent upon their being punctual and regular in attendance at all CCD classes, during both the school year and Summer School, throughout their years in public school. Every means, therefore, should be used to impress this upon the pupils and their parents.

ORGANIZATION

The Chairman of Teachers, as explained in Chapter 8, is responsible for organizing and conducting the elementary, secondary, and special Schools of Religion in the parish, both school year and summer programs. He may act as principal of the whole program or have co-chairmen as principals of each section of the school. In all his duties, he is assisted by the other members of the board, particularly the Chairmen of Fishers and Helpers, and as many co-chairmen as are deemed necessary by the Director.

Location of Classes

It is of paramount importance to provide a separate classroom for each grade in a religion school. Where there is a parochial school building, its classrooms are made available to the CCD School of Religion when needed, after regular school hours during the week and/or on Saturdays. Where there is not a parish school, efforts should be made to build a catechetical center with permanent classrooms or sliding partitions which form several rooms when needed. If this is not presently possible, the Chairman of Teachers should seek out for use a sufficient number of rooms near the church; as, in the rectory, sacristy,

convent, private homes, vacant stores, etc. If only a few rooms can be obtained, the religion periods may be staggered to provide graded classes for the entire school.

In all situations, the heating, lighting, ventilation, and teaching facilities should be good. A religious atmosphere can be created in each makeshift classroom by providing a crucifix, statue, shrine, or picture.

Records

The Chairman of Teachers co-operates with the Secretary and the Chairman of Helpers to assure that attendance records and permanent record cards are kept. Report cards are best given out at a time to coincide with distribution of report cards in the public school. The signature of the parents on these report cards is one means for maintaining contact between them and the School of Religion.

Discipline

The maintenance of discipline is of utmost importance for effective teaching.

The immediate aim of discipline is to create in the classroom an atmosphere of orderly activity that will best bring about a condition of efficient and fruitful teaching. The very subject matter of religion — God and His teaching — forms the fundamental purpose of life, and should impart to the pupils that seriousness and reverence which is incompatible with levity or disorder in any form.

The two chief factors which enter into an understanding of true discipline are authority and obedience. From time to time, as occasion demands, the following root principle should be explained to the members of the class: All authority comes from God, and we are bound to obey God and those whom He has placed over us as our superiors — parents, teachers, spiritual and civil authorities.

As a general rule, if the Teacher does his work well and external classroom conditions are favorable, disciplinary problems will be reduced to a minimum. That is to say, discipline is indirectly assured through careful preparation by the Teacher and by his alert, energetic, confident, and businesslike conduct of the class.

The physical conditions of the classroom — light, temperature, seating arrangement, blackboard facilities, etc. — have a definite relation to discipline and good teaching.

Attendance

Attendance may be stimulated by:

1. classes well taught by Teachers trained in CCD methods;
2. an efficient corps of Fishers and Helpers;
3. an attendance chart;
4. report cards signed monthly or quarterly by the parents;
5. semester awards for perfect attendance;
6. encouraging the children to bring others to class.

Closing Exercises and Exhibit

If possible, closing exercises should include Mass and a Communion breakfast followed by a short program and the presentation of awards and certificates. To emphasize the necessity of attending the School of Religion for 12 years, it is advisable to give only promotion certificates to pupils passing from the elementary to the high school, and diplomas to those graduating from the High School of Religion. An exhibit of work done by the pupils in religion classes during the year and especially in Summer School can be an attraction for parents at the closing day as well as an encouragement to the children in the future.

Released Time

The problem of student attendance at CCD classes can be solved to a great extent where the released time system prevails. The aim of the released time program is to provide religious education for pupils of public schools to an admittedly limited extent. The plan applies equally on the elementary and secondary levels. Where the system prevails, pupils, at the request of parents, are excused by the public school authorities from their usual public school program for an hour (or more) a week, either on a simultaneous released schedule or on a staggered schedule, to enter classes in religion held off school property — in a CCD center, other parish building, or private home near the public school. "Released" time differs from "dismissed" time by which public schools dismiss all students for one hour one afternoon during the week, for whatever their parents wish them to do.

Released time programs for religious education OFF PUBLIC SCHOOL PREMISES have been held to be constitutional by the Supreme Court of the United States in the case of *Zorach vs. Clauson*, 72 Sp. Ct. 679 (1952). State courts following this decision have emphasized that such programs must not involve the public school mechanism: teachers, for example, may not administer any aspect of the program. Though state legislation authorizing a religious education program is necessary in many states, others have ruled that a school board resolution is sufficient. Specific enabling legislation is always preferable.

Programs of religious education ON PUBLIC SCHOOL PREMISES, in the opinion of the Supreme Court of the United States (*McCullum vs. Board of Education*, 68 Sp. Ct. 461, 1947) are contrary to the First Amendment to the Constitution. Such programs stand little chance of survival in a judicial test.

The CCD diocesan office generally is in a position to supply parishes with pertinent information on the legal status of released time programs within the state. Before attempting to obtain released time locally, a pastor should contact the Diocesan CCD Director. He will have to obtain full information regarding the status of R-T in the state and the steps which must be taken to obtain it in a particular area. It is preferable for one representative to be the liaison between the Church and the state in this matter. When possible, it is advantageous to work out the released time schedule with local Protestant and Jewish groups so that all students may be released at the same time.

Specific suggestions for the various sections of the CCD School of Religion program follow under these subdivisions of this chapter:

ELEMENTARY SCHOOL OF RELIGION

HIGH SCHOOL OF RELIGION

SUMMER SCHOOL OF RELIGION

CORRESPONDENCE COURSES IN RELIGION

SPECIAL CLASSES IN THE RELIGION SCHOOL

ELEMENTARY SCHOOL OF RELIGION

The standard CCD Elementary School of Religion is one in which formal religious education classes are organized and conducted during the school year for all Catholic children in elementary grades who do not attend a Catholic school.

NECESSITY

The CCD is filling an increasingly important role in the crisis which confronts the Catholic schools. Today approximately 50 per cent of our Catholic children of elementary school age are enrolled in public schools. They

have a right as well as a need for solid religious education through which their Faith may become a living reality.

TIME SCHEDULE

Careful consideration is necessary in selecting the day and hour for the religion classes in order to assure the best attendance. At least two hours a week are urgently recommended, even where there is released time. Released time classes should be considered supplementary, because the actual instruction period is shorter than in a class held after school or on Saturday.

In a number of individual parishes now, and in one entire diocese, the CCD Elementary Schools of Religion during the school year are conducted in the manner of a Summer School; i. e., pupils attend for three hours every Saturday morning. The program includes an integrated course on Doctrine, Scripture, and Liturgy; supervised recreation, Catholic Action, vocation or mission activities, and Mass either in the first period or the last. Where this full three-hour schedule is carried out weekly during the school year, it is not necessary to conduct a Summer School of Religion.

GRADING

Children should be grouped according to their public school grades. When there is a great difference in religious backgrounds, older children will need special instruction and extra reading material.

COURSE OF STUDY

The Teacher should study carefully the course assigned and should know the directives given by the diocesan CCD office.

The Confraternity makes available for teachers of elementary school children *A Confraternity Religion Course: School Year*, a graded course which is presented in three manuals:

First for Grades I and II, based on the First Communion Catechism;

Second for Grades III, IV, and V, based on the No. 1 Catechism;

Third for Grades VI, VII, and VIII, based on the No. 2 Catechism.

Following are some of the helps contained in each manual:

GENERAL DIRECTIONS FOR THE CATECHIST

SUMMARY OF FUNDAMENTAL DOCTRINES

HOW TO PREPARE THE LESSON PLAN

and for each grade:

SUMMARY OF DOCTRINE

DIRECTIONS FOR THE CATECHIST

SAMPLE DEVELOPED LESSON PLAN

GENERAL OBJECTIVES

LESSON OUTLINES.

The Lesson Outlines, however, may be developed according to the particular method in which a teacher has been trained. At the back of each manual are lists to be used in selecting pupil texts, visual aids, missals, prayer books, periodicals, etc., and a Directory of Publishers.

The inherent value of the manuals for the Teacher is that they incorporate the material that must be taught for each lesson in a text separate from the catechism. This keeps the catechism as a *source* book for the doctrine and precept that are fully explained and illustrated in the Teacher's manual.

The catechism, therefore, must be always supplemented by other explanatory texts besides the manual: work-

books, learning exercises, teaching techniques, and lesson plans. The catechism is condensed theology. Entire libraries have gone into its make-up. It must not be given to the child in all its stark nakedness, but must be clothed in attractive and lively language suited to the pupils, embellished with explanations, opened up for discussion, and assimilated by working exercises, tests, and cases.

THE KERYGMA

The Teacher of religion should be familiar with the latest developments in the field of catechetics, not only of methods but likewise of content. To the rich category of content belongs the KERYGMATIC APPROACH, also variously known as the KERYGMATIC RENEWAL or SYNTHESIS.

The KERYGMA, or message, was the first announcement of Christ's teaching to unbelievers by the Apostles; it was the Good News of salvation that they preached with joy and witnessed even to the shedding of their blood. The Kerygmatic synthesis offers the CCD Teacher today the story of salvation replete with its own inner dynamism — a treasure fit to set the hearts and souls of others on fire with zeal and love.

The Kerygma is not a method; method is its handmaid. Method is a formal classroom teaching procedure, which includes the usual steps of preparation, presentation, explanation, application, and summary, together with the pupil activities. This entire method of presentation must embrace the Kerygmatic content.

The Confraternity has from the beginning employed all the basic elements of the Kerygmatic approach in its graded manuals: the emphasis on certain central truths, which are repeated at each grade level, Bible story, liturgy, and practical application of each lesson to everyday life. Christ is the center of the CCD course of studies and around His person and teaching revolve all the lessons of the catechism.

HIGH SCHOOL OF RELIGION

NATURE

A standard High School of Religion is composed of organized classes conducted weekly during the school year over a period of four years for all Catholic youth enrolled in the public high school. The classes are held at the time most convenient to the students: some dioceses have found evening classes taught by a staff of lay men and women most successful, especially if all faiths together petition the public school to declare one night "church night" and not to schedule other events on that evening. Classes on released or dismissed time are recommended when legally permitted. Classes after school hours, or on Saturdays and Sundays, are held to increase the hours per week to two at least.

NEED

The most important, yet the most difficult, field of Confraternity work is with public high school youth, because it is hard to impress them or their parents with the fact that religious education must keep pace with secular education for a balanced and full development into adulthood. School activities tend to absorb not only students' days but their evenings. The public high school today undertakes to provide for leisure time as well as the school-day program for its youth, leaving little or no time for either Church or home to deal with the adolescent.

The high school group is important, moreover, because of its numbers: some 80 per cent of all Catholic youth attend high schools. In addition, many other boys and girls who have left school before graduation should be enrolled in the High School of Religion to provide for their need of religious education. Other factors add to

the gravity of the present 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 view of religion. Thus, the total outlook of the youth as he enters adult life is seriously impaired by immature religious thinking.

MEETING THE NEED

Diocesan Directors of the Confraternity of Christian Doctrine in the United States have collaborated for years to meet this problem of providing adequate religious education for public high school students. Their efforts have resulted in the preparation of a manual, *How to Plan and Conduct the Parish CCD High School of Religion* (CCD-237), which offers parishes an aid in the planning, organization, and operation of a practical program. It is not a course of study or an outline of lesson plans, but a guide for the laity in making the High School of Religion program effective through the parish unit of the Confraternity of Christian Doctrine. Parish Directors and Teachers of high school CCD classes will find it invaluable.

STANDARDS

From their experience, Diocesan CCD Directors have agreed to the following standards to improve high school religious education. Suggestions to meet these standards are given in *How to Plan and Conduct the Parish CCD High School of Religion*, in the chapters indicated in parentheses after each directive.

1. The High School of Religion is best served by a parish unit of the CCD. (Ch. I)

2. Adequate facilities should be provided for classes. (Ch. I)
3. Where possible, advantage should be taken of public school academic credits for Bible or other religious education. (Ch. I)
4. Classes should be small and grouped on the basis of grading in public school. (Ch. I)
5. Lay Teachers should be used where needed for high school classes, after training according to a diocesan or parochial plan. (Chs. V, VI)
6. The religion text(s) adopted should provide relatively complete coverage of Catholic doctrine and practice. (Ch. IV lists available courses.)
7. Practical means (CCD Fishers) should be consistently used for recruiting and maintaining attendance. (Ch. II)
8. Methods of teaching should be adapted to the needs and interests of the students. (Ch. VIII)
9. Individual students, particularly in larger parishes, should have an opportunity for spiritual and moral guidance. (Chs. VIII, IX, X, XI)
10. A social hour program, under lay leadership, is a valuable complement to the instruction period. (Ch. XII)

GUIDANCE AND COUNSELING

Guidance and counseling have assumed a wide and useful role at all levels of education; however, their scope for the CCD High School of Religion is necessarily limited. In principle, the program should include all the elements of personal, educational, and vocational guidance. In practice, the time, personnel, and resources available will determine what can be done. The Teacher, zealous for the welfare of his students, and familiar with the basic factors of guidance and counseling, should be able to satisfy principal needs. When special problems warrant

such services, referral must be made to a professional counselor.

As a practical measure, the priest Director of the CCD program can inform the director of student personnel in the public high school of the services offered to Catholic students by the Religion School. The staff of the CCD High School should be familiar with the public high school guidance program and the methods and techniques employed. The public school authorities in most cases will be very co-operative and will refer cases involving Catholic students to their counterpart in the CCD High School of Religion.

SUMMER SCHOOL OF RELIGION

NATURE

A standard Summer School of Religion (Religious Vacation School) is an organized School of Religion conducted during the summer vacation (usually as soon as the public school session closes) for four weeks, five days a week, three hours each forenoon. It is for children who do not attend a Catholic school — both those who enroll in Confraternity classes during the year and those who do not. Experience (since 1921) points conclusively to the value of a four-week session in terms of the child's learning, interest, enthusiasm, and attendance. Where the above is impractical, a three-week session is sometimes planned; a sixth day, Saturday, may be added. A two-week Summer School with daily sessions both morning and afternoon is difficult for Teachers and children. Fatigue, resulting in diminished learning, interest, and enthusiasm, is inevitable. When local conditions demand this double session, it should be recognized as a temporary necessity only, to be changed as soon as possible.

The summer program provides an intensive review of the school year religion course. It creates for the public school child a Catholic school atmosphere for four weeks — 20 days, 60 hours. In addition to the doctrine lessons, opportunity is provided for related activities — religion projects associated with the lessons, and Scripture, Church history, dialogue Mass, hymns, dramatizations. Such enrichment is prohibited, or at least limited, during the school year program due to the time element.

PERSONNEL

The parish board, through the Chairman of Teachers, and under the direction of the priest Director, obtains the personnel for the Summer School of Religion:

Teachers. In many areas two or three Sisters are invited to assist. In a number of dioceses, seminarians participate and teach in both rural and urban centers. But to provide the graded classes necessary for effective religious education, lay Teachers are also essential. The parish Chairman of Teachers may act as principal or supervisor of the school or appoint a co-chairman for this role.

Fishers and Helpers also are vital to the program (see pp. 51, 60 in this MANUAL). As workers in the Summer School must be available on weekday mornings, they may comprise a different group from that which serves the Confraternity program during the school year. This may necessitate enlisting and training more persons — often mothers of children who will attend Summer School or local high school youth. Men and women college students, at home for the summer, are usually willing and qualified to serve. Some may have received training through their college or high school CCD units.

GRADING AND GROUPING

Each child should be in the same grade as during the past school year. When the number of pupils or teachers in a parish is so small that this is difficult, two or more parishes may combine for an inter-parish Summer School. This is practical in both city and rural areas, the latter using the services of Helpers or buses for transportation of teachers and pupils.

The class schedule can be so arranged that two or three trained catechists teach all the doctrine classes while one or two Helpers engage the children who are not in doctrine class in other pertinent, related activities. Efforts could be made to incorporate a Summer School of Religion program into the schedule of a summer day-camp with the necessary modifications which the situation demands.

COURSE OF STUDY

A Confraternity Religion Course: Summer School manuals for Grades I-II, III-V and VI-VIII correlate Doctrine, Scripture and Liturgy, and take into consideration many factors encountered only in Summer School. Many children register in kindergarten or first grade for school year religious education and attend faithfully through the years. Others register initially in second, third, or even a higher grade. There are also children who are irregular in attendance. In many places children of all these categories will attend the Summer School of Religion. Particularly in rural areas where distances are great, children will attend who have received little if any formal class instruction. Some may have taken a Religious Correspondence Course through the year. To meet these problems, the Summer Course repeats the fundamental doctrines six times in the eight-year course. Thus the children who have attended regularly have studied these doctrines six times, while those who have attended irregularly have at least

learned the fundamental truths of religion, though without the detail and repetition that are desirable.

Ordinarily children attending CCD classes prepare for and make their First Confession and First Holy Communion during the school year. The Summer School, however, offers an opportunity for special preparation of those who, for one reason or another, have not been prepared during the year. The Teacher's manual for Grades I-II outlines "Special Instructions for First Confession and First Holy Communion," and the volume for Grades III-V, "Special Instructions for Confirmation." When needed, these should be given in addition to the regular grade lessons.

The Confraternity manuals present, for each day, a program of religion beginning with assistance at Mass and continuing with prayer and the doctrine lesson developed through Scripture, pictures, and project work. Singing and recreation periods are also included in the daily schedule (see below).

PROJECT BOOKS

An important part of the Summer School day is the project period, in which each child develops his own book; he thus has an opportunity to use additional senses in learning and in organizing his knowledge. He gains further experience in thinking of the application of the lessons to daily life. When the Summer School is over, the project book continues as a reminder and a review of lessons learned. The project book also takes into the home the lessons the child has learned. The manuals for *A CCD Religion Course: Summer School* contain a chapter on "Religion Projects" and a list of available project books under "Visual Aids" in the reference section at the back of each.

SUGGESTED DAILY SCHEDULE

- 8:15¹ Holy Mass.
- 9:00 Opening prayers and hymn, Salute to the Cross, and Salute to the Flag.
- 9:10 Sacred Story and Picture Study; Christian Doctrine and Religious Practice combined in the lesson for the day.
- 10:10 Recess with supervised recreation.
- 10:30 Singing Period.
- 10:45 Liturgical Period.
- 11:00 Project (part may be used for Story Period).
- 11:50 Closing Prayers.
- 12:00 Dismissal (followed by visit to church if within easy distance).

The daily schedule can be planned according to local circumstances. Suggestions as well as an explanation of each part of the above schedule are contained in the Teachers' manuals.

ADVANCE PREPARATION

The success of the Summer School of Religion depends largely on long-range preparation, and the Executive Board should begin planning early in each new year, especially regarding the following:

Religious Supervisors

Where a Director desires Sisters or seminarians to take charge of his Summer School of Religion he should make application well in advance, through the Diocesan CCD

¹ To permit more children to receive Holy Communion daily, without the necessity of providing breakfast for them, many parishes now schedule the daily Summer School Mass for the last period instead of the first in the program.

Director, and specify his preference of community, number, and particular Teachers needed.

Training of Lay Staff

Where the staff of the Summer School of Religion differs from that of the school year program, prospective Teachers who have not had the diocesan CCD training course should be given, on the parish basis, a minimum preparatory course: six weekly two-hour classes. Where there are Sisters available during the school year in the parish, they might be asked to give this course and/or class demonstrations. Additional helps will be found in the manuals of *A Confraternity Religion Course: Summer School*. There are also available 12-hour, six-session training courses for Fishers, Helpers, etc.

An annual Summer School rally on a diocesan, deanery, or parish level is an excellent refresher for all CCD workers and is of particular value to new ones. One successful rally program includes work groups for each division of workers who will participate in the Summer School, and a model demonstration of an entire morning at school.

Properties

Items that should be on hand before the opening day include: blackboard, chalk, erasers, crayons, paste, scissors, as well as texts and project books for each grade in sufficient quantity; playthings (bats, balls, skipping ropes, puzzles, etc.); religious articles to be used as awards. The Chairman of Teachers submits a list of needed articles in the quantity required, for the approval of the board. The Secretary orders them immediately. It should be remembered that it is better to be overstocked with texts and projects than to order short of the need. It is too late after Summer School opens to order materials and receive them in time to be of any practical use.

Publicity

The Executive Board supervises all publicity. The Secretary and the Chairman of Helpers carry out the board's directives. The following campaign of publicity has proved successful:

1. Lively articles describing and picturing "the fun" of a Summer School of Religion are fed, three or four weeks in advance, to the Religion Editor of the local secular Sunday paper (articles in the diocesan Catholic paper will be handled by the diocesan CCD office).
2. Pulpit or parish bulletin announcements for parents are made weekly for the month preceding the opening date of school.
3. Attractive posters at the entrance to the church and the CCD center are put up a month in advance.
4. Handbills announcing the Summer School of Religion — its attractive features, the time and place — are distributed to children in CCD classes a few weeks before the closing of the school year program and to parents at the closing day exercises. Early registration for SSR is urged, and a tear-off slip, if provided for this purpose at the bottom of the handbill, is helpful.
5. Fishers make personal contact with all who do not register in advance and check on all preregistrants who fail to come on the opening day.
6. Announcement of Closing Day Exercises for the Summer School is made from the pulpit or by parish bulletin at least a week in advance; and/or through written invitations issued to parents of the children attending.

CORRESPONDENCE COURSES IN RELIGION

The Religious Correspondence Course provides a means of instruction for children and adults who cannot be reached or assembled for regular religious education. It

is usually set up on a diocesan basis with a central office of administration, which is often headed by a teaching Sister or two. Pupils enrolled receive a religion lesson a week, accompanied by test exercises and occasional supplementary reading material. Papers are returned to the center, corrected, and sent back to the pupil at the same time that a new lesson is mailed to him.

Many dioceses with large rural populations conduct Religious Correspondence Courses. Pastors in places needing such a service, even for a very few, should find out whether one exists in their diocese. If not, a written inquiry to one of the addresses given below will bring full information and directives regarding a course by mail. It is well to make inquiry before September in order to complete all necessary arrangements in time for the children to receive the first lesson for their particular grades.

COURSES AVAILABLE

For Children

Information about the following Diocesan Correspondence Courses for children may be obtained from:

Austin — Rev. Mark Deering, CCD Director, 1401 Washington Ave., Waco, Texas.

Boise — *Father John's Course.*

Reverend CCD Director, Box 891, Boise, Idaho.

Fargo — Sisters of Service, 608 So. 9th St., Fargo, N. D.

Grand Rapids — *Religion Correspondence Course.*

Marian Publications, 2025 E. Fulton St., Grand Rapids 3, Mich.

Kansas City, Kans. — *Elementary Correspondence Course.*

Mt. St. Scholastica College, Atchison, Kans.

High School Correspondence Course.

Mt. St. Mary College, Mt. St. Mary, Kans.

Little Rock — Reverend Confraternity Director, 3091½ West Second St., Little Rock, Ark.

Oklahoma City-Tulsa — Reverend Confraternity Director, 2706 S. Shartel Ave., Oklahoma City 9, Okla.

Peoria — *Confraternity of Christian Doctrine Course*. Reverend Confraternity Director, St. Catherine's Rectory, Aledo, Ill.

Wichita — *Religious Correspondence School* (Elementary and High School).

Sacred Heart College, Wichita, Kans.

Parental interest is invariably keen in the correspondence courses followed by the children. When notes of encouragement are written on the corrected exercises, parents are quick to perceive that the instructor's special attention is being given 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. Also, parents may make use of the weekly lessons to give personal religious instruction to their children, especially the younger ones. Sometimes an informal study circle is organized in the home, so that all members of the family may benefit by the course.

For Adults

The following courses are for non-Catholics interested in learning something about Catholic beliefs, for Catholics who wish to know more about the Faith, and for shut-ins. Prospective teachers in rural areas often receive their doctrinal training by enrolling in the C. I. S. Course (No. 2 below).

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 are accepted from Catholics sponsoring non-Catholics' instruction. \$3.00

Course Two: *The Church of the Scriptures* (Acts of the Apostles).

Course Three: 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 *This We Believe: By This We Live*, the Baltimore Catechism No. 3, containing related Scripture and explanatory material.

3. Home Study, Woodstock College, Woodstock, Md.
A 12-week course in six installment lessons. Each inquirer is individually instructed in all the essentials of Christian Doctrine by a Jesuit theologian-student. No charge, no obligation.
4. The Paulist Fathers, 70 St. Stephen St., Boston, Mass.
Religious Correspondence Course: *I Believe*. Used in the preliminary instruction of non-Catholics, the course is made up of several quizzes, with 100 questions in each, based on the book *I Believe*.
5. Marathon Religious Correspondence Courses, St. Anthony's Friary, Marathon, Wis.
6. Marriage Preparation Service, 125 Wilbrod St., Ottawa, Ont., Canada.
Preparation for Marriage Correspondence Course.

SUMMARY

To summarize, the basic requirements for good organization in the foregoing Schools of Religion are: well-trained personnel (Teachers, Fishers, Helpers); graded classes conducted on high standards (parochial school), which include good teaching techniques; a principal who is also a trained catechist; good classroom facilities; a graded course of study written for CCD classes; permanent record and report cards; Closing Day Exercises including presentation of promotion certificates and diplomas.

SPECIAL CLASSES IN THE RELIGION SCHOOL

I. KINDERGARTEN OF RELIGION

With the approval of the board, the Chairmen of Teachers and Helpers may plan jointly for a Kindergarten of Religion to be held in the parish hall or parochial school classrooms during one of the Sunday Masses. Usually the Mass attended by a number of young parents is selected. The purpose of the kindergarten is twofold: 1) mothers and fathers are given the opportunity to attend Mass together without their young children; 2) preschool children are given religious instruction which is both interesting and informative.

Prospective Teachers, adult baby sitters, and others who are interested may, with very little preparation, be scheduled to care for children between the ages of 2 and 5. The children, if arranged in groups according to age, may be introduced to such religion aids as picture books, stories, records; and be taught brief songs and simple prayers. A miniature altar will provide a means of preparing the older ones for later attendance at Mass. *Religion Lessons* for use in instructing preschool children are available from the Mission Helpers of the Sacred Heart, 1001 W. Joppa Road, Towson 4, Md.

In every diocese and in almost every parish there are some children who, for various reasons, cannot be taught religion in the regular classes for their age or grade. These include the mentally and physically handicapped. Another group who need special help are the gifted children.

Because of the small number of special students in any given parish, it is sometimes more practical to organize religious education programs for them on an interparochial or diocesan level. Brief suggestions for handling all three classifications follow.

II. THE GIFTED CHILD

Authorities more or less agree that the gifted child is one who, on a series of standardized intelligence tests, has an I. Q. ranging from 130 to its uppermost limits.

Among the guideposts which parents and teachers may use to discover creative ability in children are:

- Strong curiosity about almost everything;
- Marked interest in words and ideas;
- Good vocabulary and a taste for reading;
- Tendency to seek older companions and the company of adults;
- Good sense of humor and a cheerful disposition.

The gifted child is capable of carrying out school work with greater ease and in more detail than the average child in his class. His capacity to do additional work and extended reading and to solve difficult problems is in marked contrast to that of others less gifted. He will probably be a leader in the field he chooses in the future.

Many public school systems have programs of enrichment and acceleration, or special classes for gifted children in which they are challenged on almost every front, and their interest is sharpened. They are encouraged to ques-

tion, to work independently. The range of their knowledge of secular subjects is surprisingly wide.

The gifted child can often help himself greatly by drawing on his own talents after he has been shown the what, where, when, why, and how to study. In religion, he must be taught the basic truths which are to be believed and not questioned, but he should also be directed toward intensive inquiry and reading in this subject. If religious education is not presented to him on a high level of understanding in his early years, he will not be able to correlate religion with life situations as he matures, since he will not view it as being on the same intellectual level as other subjects.

Those Teachers who find they have a gifted child in their religion class should do everything possible to satisfy his avid quest for knowledge and attainment of wisdom by leading him to the sources of a higher knowledge of the very Source of wisdom. Unless he is given the opportunity to know the truth in its fullness and to appreciate scholarship in religion, he will turn his talents to other areas of inquiry and study.

Some Suggestions for Teachers:

1. Advance a gifted child to a class with older children and a fuller text.
2. Provide lists of advanced reading, test exercises, and cases.
3. Assign research projects, book reviews, supplementary reading.
4. Direct him in a deeper study of Scripture and Liturgy.
5. Establish closer teacher-pupil relationship to spur the gifted child's enthusiasm for religious knowledge.
6. Form a religious discussion group for all the gifted children in the parish, with a priest or seminarian as leader.

PARISH UNIT OF THE CONFRATERNITY

PARISH EXECUTIVE

DIRECTOR

Pastor or his Delegate

OFFICERS

President

Vice-President

ACTIVE MEMBERS

Prayer

Men, Women and Children

Chairman
TEACHERS

Chairman
FISHERS

Chairman
HELPERS

Instruct in
Schools of
Religion:
School Year
Summer School
Correspondence Courses
Special Classes

Conduct Parish Surveys
Recruit:
for Religion Classes
for Discussion Clubs
for Inquiry Classes
Reclaim Fallen-Away
Catholics
Distribute Catholic
Literature to
Catholics

Secretarial Help
Keep Records
Maintain Class and
Club Rooms
Transport Pupils and
Teachers
Baby-Sit
Library Service
Make Materials for
Classes and
Publicity

AGGREGATE

Pupils, students, adult laity, who regularly attend Mass

ASSOCIATE

Prayer

Men, Women and Children

CHAIRMAN
Treasurer of Parish Confraternity

TERNITY OF CHRISTIAN DOCTRINE

EXECUTIVE BOARD

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Children and Youth Service

Adult Religious Education

Chairman Chairman Chairman
DISCUSSION CLUBS PARENT EDUCATORS APOSTLES OF GOOD WILL

Leaders' Meetings
Demonstrate:
Discussion Club Procedure
Organize Discussion Clubs for:
Youth
Adults

Assist Parents to Teach Religion at home through:
PE Leaflets
PE Discussion Clubs
Organize Parents' Nights (meetings)

Contact Non-Catholics
Recruit for Inquiry Classes
Assist in Street Preaching
Distribute Catholic Literature

MEMBERS

Regularly receive religious instruction

MEMBERS

Children and Youth Offering

CHAIRMAN

ternity of Christian Doctrine

7. Ask the CCD Director or another priest of the parish to meet with a gifted pupil occasionally and suggest topics and books for advanced study.

8. Let gifted pupils attend lectures on religious topics in the adult education program. By asking their reaction following such talks, the Teacher gains help in directing their further study.

Non-Parochial Level:

Extracurricular programs or projects of special religious education classes on a diocesan or interparochial level may be set up, to encourage gifted pupils to read books and articles in the field of religion, to promote discussion of ideas resulting from the reading, and to apply the Catholic Action technique of judging an act from study and discussion.

Provide special training in teaching gifted children for a few Teachers who already have a good foundation in religion; then set up ungraded classes for students who have proved unusual ability in their regular classes. Here they can work at their own pace on assignments given by these trained Teachers.

III. THE BLIND OR DEAF CHILD

The child without sight or hearing develops his other senses fully and is often a better learner than the average pupil with all his senses intact. Many blind pupils are able to keep up with their regular school grade in a public school, and can do the same in a religion class with a little assistance and co-operation from the Teacher.

Where there is not a special guild or other agency set up by the diocese to care for the religious education of children with these handicaps, each Parish CCD Board should make such children within the parish who attend public or special non-Catholic schools, its responsibility. If there is in the vicinity a state or municipal institution

for these children, the CCD can offer to instruct the Catholics there. Usually the authorities are glad to give space and set a convenient time for this purpose.

If the number of handicapped children warrants it, some effort should be made to provide the necessary special training for a few CCD Teachers who have already had the basic CCD Teacher training course and are certified by the diocesan CCD office. Their attendance at lectures and demonstration classes on teaching the blind and/or deaf will be most helpful, as will contacts with Religious or others engaged in this work in special schools.

Available Aids:

The following are catechetical materials for use with the blind or the deaf.

FOR THE BLIND:

	<i>Publisher:</i>
Braille: Editions of <i>First Communion, No. 1</i> and <i>No. 2 Catechisms</i> (Baltimore), Bible History, Mass and Prayer Books, New Testament, etc. Send for complete catalogue.	Xavier Society for the Blind 154 E. 23rd St. New York 10, N. Y.
Recordings: <i>The Musical Catechism Albums</i> , by John Redmond, on the Creed, Commandments, Sacraments. <i>The Rosary Album.</i>	St. Anthony's Guild 508 Marshall St. Paterson 3, N. J.
<i>Doctrinal Songs</i> , a musical catechism (song edition and recorded edition).	Gregorian Institute of America Toledo 2, Ohio
<i>New Testament</i> , Confraternity edition.	Audio Book Company St. Joseph, Mich.

FOR THE DEAF:

- Religion Lessons for the Deaf*: developed lessons for teachers of deaf and retarded children (preparatory through Junior High). Mission Helpers of the Sacred Heart
1001 West Joppa Road
Towson 4, Md.
- Visual aids of all kinds. See lists at the back of *CCD Religion Course* manuals for Teachers.

Additional information may be obtained on all the special fields of religious education from the Special Education Dept., National Catholic Educational Assn., 1785 Massachusetts Ave., N. W., Washington, D. C.

IV. THE RETARDED CHILD

The CCD has a definite interest in that fairly large number of the child population (some authorities place it as high as 3 per cent) which may be classified as intellectually subnormal or retarded. These are children with an I. Q. below 70.

More and more dioceses are setting up programs for the religious education of retarded children, offering: (1) a special course or series of lectures for Teachers which qualifies them to instruct these children at home, in institutions, and in CCD special classes; (2) a special religion center or centers in convenient locations.

Where there is not a diocesan school of religion for the retarded, however, the parish CCD School of Religion can do a great deal for these children. There follow a few guides and suggestions submitted by persons long active in this field.

The religion curriculum must be fitted to the child. Individual attention, exclusive teaching for each child, is certainly recommended. The teaching of large groups

of the mentally retarded, who differ widely in development, is pedagogically unsound and therefore doomed to failure. At the most, two or three below the age of 13, and of the same basic mental ability, could be trained together, provided that careful attention is given to their individual differences. Even here it is urgently recommended that the Teacher have the assistance of a trained Helper. A teen-age group of five at most can be satisfactorily handled if the above recommendations are carried out.

Capabilities of the Retarded:

In general, it should be remembered that the mentally retarded child:

- 1) can be taught to distinguish between right and wrong, is capable of reasoning, and therefore can merit;
- 2) is capable of growth in his mental powers — intellect and will — and in the control of his emotions. It is limited growth but real. It comes very slowly and only after infinite patience, endless repetition, and the use of varied methods by the Teacher. It occurs not only in reading and other mental skills, but in love and respect for others as well as love of God and the desire to do what God wants;
- 3) must have the knowledge that he is accepted, wanted, loved. Religion brings him this security because it is here he learns of God's great love for him. He does not question it.

In particular, the following principles will serve to guide the Teacher or parent in the delicate decision of admitting retarded children to the Sacraments. St. Pius X, in his catechetical decree on the reception of Holy Communion, made First Communion available to children as soon as they reach the age of reason. They do not require *full* use of reason, but "some kind of reason" is sufficient.

The noted theologian Father Francis J. Connell, C. SS. R., writes as follows:

“Those persons charged with the spiritual care of retarded children who offer any hope of reaching the required mental capacity for Holy Communion should be prepared to give them a *long* course of instruction, *patiently* repeating over and over again the necessary doctrines. . . . [They] should not be too ready to decide that a child is not sufficiently intelligent to receive Holy Communion. I am inclined to say that any child who can express ideas in speech, even though very simply and confusedly, can be presumed to be capable of receiving Holy Communion if proper training is provided.”

What Teachers Should Know:

The Teacher of mentally retarded children should know at the outset that this work is not like teaching normal children, although the two groups may act alike in many respects. He must not expect to use the customary methods merely slowed down and made simpler. He must, in all his work for the retarded, begin down at the level of the child; but neither the Teacher nor the child should remain static. It is necessary to build on what God has given to each particular child. In many cases, a child has sight and yet sees not, hearing and yet hears not. His background of experience is meager, and he gets little from his environment. He has no initiative, lacks confidence in himself, or else is blatantly overconfident. He is usually listless or nervously concerned with trivialities; his interest span is short, his voluntary attention is scattered, and he cannot concentrate. His mind is disordered, he cannot understand the abstract, and learns more readily through his heart than through his head. In other words, his emotions and affections, drawn out by love, praise, tender patience, are the best avenues to his intellectual powers of learning.

Teachers should take advantage of every opportunity to attend lectures on the psychology of the retarded, with special reference to their training.

Practical Hints for the Teacher:

1. Establish good rapport — that co-operative interest which is seen in the eyes.
2. Since the attention span is usually very short, the child needs various activities related to the lesson being taught in order to retain his interest: e. g., dramatizations, stories, poems, pictures, records, singing, coloring, etc.
3. The lesson plan should provide for work within the child's capacity limitations, and interest. This is of the utmost importance.
4. Use only terms the child understands — the simplest words possible.
5. Use as much concrete material as possible.
6. Give good example, for the retarded child is an imitator, and learns from the example of the Teacher in everything.
7. Repeat constantly the basic truths of religion; use a wide variety of teaching methods.
8. Use as text a simple, illustrated catechism.
9. Take the child to church for visits: to observe things that have been explained; to pray the prayers he has learned; and to learn how to behave there.

Teaching Materials:

Practically all visual aids — charts, picture books, color books, films, etc. — as well as texts and periodicals, in use in teaching religion in the primary grades are suitable for instructing the mentally retarded. Listed below are some books especially for use in this field written by those who are engaged in it full time;

Come. First Communion Catechism. School Sisters of Notre Dame, St. Louis, Mo.

Come and See. Graded series, by Chicago Archdiocesan Department of Special Service, 126 N. Desplaines St., Chicago 6, Ill.

My Holy Child Book. Simple instruction in religion for handicapped children. Sister Miriam Auxilium, Holy Family College, 890 Hayes St., San Francisco 17, Cal.

Religious Education of Children with Handicaps. Helps for parents and teachers, also by Sister Miriam Auxilium.

The Challenge of the Retarded Child. For teachers of the retarded. Sister Mary Theodore. Bruce Publishing Company, Milwaukee 1, Wis.

My Guide to Heaven. A catechism giving the minimum essentials for First Holy Communion, graded to suit different levels of intelligence down to the lowest educable degree. By Rt. Rev. Msgr. James W. Feider, Director, St. Coletta School for Exceptional Children, Jefferson, Wis.

For Parents of Retarded Children. By Rev. J. Breitenbreck, C. S. S. R. Liguorian Press, Liguori, Missouri.

Christ Our Light. Religion manual for teachers and parents of exceptional children. By Sister M. John, S. H. F., Sister M. Annunciata, S. H. F., Rt. Rev. Msgr. John K. Clarke. William H. Sadlier, Inc., N. Y.

NOTE: The CCD plans to publish an extension of this section as a separate pamphlet in the near future.

ADULT RELIGIOUS EDUCATION PROGRAM

Chapter 10

RELIGIOUS DISCUSSION CLUBS

CHAPTER PREVIEW

Nature	Organization
Purpose	Diocesan
	Parochial
Membership	Club

NATURE

A CCD Religious Discussion Club is a group of from six to twelve persons who meet regularly in one another's homes to improve their knowledge, understanding, and practice of religion through group reading and discussion under the guidance of a Leader. The degree of success attained depends largely on two things: (1) fidelity to practical technique, achieved by observing a few simple points of organization; and (2) the constructive character of the program of study. The discussion method encourages individual participation and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others, promotes further study, and trains leaders in thought and action. Its simplicity and

social character make the Discussion Club one of the most popular and successful forms of adult education, not only in religion but in other fields — literary, civic, political.

PURPOSE

The aim of the CCD Discussion Club is to educate the adult laity of the parish in religious subjects and to develop their power of self-expression, that they may become able to exemplify the teachings and practices of the Church in their daily lives, and, as articulate Catholics, to discuss their religion accurately and convincingly. Lay leadership is a great need of our day, and through the Discussion Club, latent talent is often discovered and recognized talent developed.

Finally, to convey information is not the sole aim of the Religious Discussion Club; the ultimate purpose is to translate knowledge into some form of apostolic activity.

MEMBERSHIP

The Religious Discussion Club program is for all adult parishioners — not just exceptional Catholics, experts, and college graduates, but all men and women regardless of the amount of their schooling. A real effort should be made to enroll in this program especially those who have had little or no formal religious education.

ORGANIZATION

DIOCESAN

A unified diocese-wide program of adult religious education by means of Religious Discussion Clubs is successfully promoted through the office of the Diocesan CCD Director. Annual directives are issued which include (1) announcement of the dates of the opening and closing

Discussion Club sessions throughout the diocese, (2) the frequency of meetings, (3) the text to be used (and at least one alternate), (4) regional or diocesan meetings for Leaders, (5) a request for parish reports, etc. Parish boards will find their work simplified and fruitful if they offer ready co-operation wherever this system prevails.

PAROCHIAL

The CCD Executive Board determines the scope of the parish Discussion Club activity, its plan of organization and promotion. The Chairman (and co-chairman) of this phase of the CCD are responsible for carrying it out.

The Director

1. guides the program, not only in the selection of the discussion text to be used each year but also as to the frequency of meetings (where there are no diocesan regulations on these points);
2. meets with the Leaders, preferably weekly during the Discussion Club season, to answer questions referred to him on organization, procedure, and doctrine;
3. maintains active touch with the clubs by visiting each at least once during a season and/or on special occasions (he does not participate in the regular meetings).

The Chairman of Discussion Clubs

1. plans the general parish Discussion Club meeting;
2. arranges for Leaders' training and organizational meetings;
3. arranges model demonstrations and review sessions;
4. co-operates with the Chairman of Helpers regarding publicity — posters, fliers, etc.;
5. maintains a list of Leaders' names, addresses, telephone numbers, names of particular clubs, number of

members in each, time and place of meeting of each, text used, etc.

6. obtains and distributes Discussion Club texts and supplementary materials;

7. arranges for Leaders' meetings with the Director;

8. visits each club and stimulates the formation of new ones;

9. immediately after the close of each semester, prepares for the board a written report of all Discussion Club work in the parish (see below for forms).

Training

New Leaders are made ready for the Discussion Club program each year by the parish Chairman of Religious Discussion Clubs, with the assistance of the Director. The CCD publishes a six-lesson, 12-hour course entitled *Suggested Preparatory Course for Discussion Club Leaders* (CCD-222); also *The Religious Discussion Club* (CCD-221). Training sessions should, of course, be held in advance of the opening of the Discussion Club season.

Recruitment

While every adult parishioner is a potential member of a Religious Discussion Club, it is sometimes difficult to get him to enroll in one. The following methods have proved successful in increasing membership in this division of the CCD:

1. Arouse general interest by
 - a. a general parish "kick-off" meeting which includes (1) one or more rousing talks on the need, purpose, and value of the Religious Discussion Club;
 - (2) a live demonstration by an experienced group, or a panel discussion;
 - (3) enrollment of members;

- b. putting out an attractive poster; distributing a catchy handbill throughout the parish for a few weeks in advance of this meeting;
 - c. asking the co-operation of other societies in distributing the above-mentioned handbill at their meetings, and if possible in giving a place on one of their programs for a talk about Discussion Clubs.
2. Use "starters" (those who have experience in Discussion Clubs) to get new clubs under way.
 3. Make personal contact: ask members to induce at least one friend or relative to join a club; ask Fishers to help in the formation of neighborhood Discussion Clubs by recruiting members during their visits to the homes; set up telephone committees.
 4. Organize clubs on a variety of bases, e. g., couples only, mixed-marriage couples; age groups — the "golden age," young adults; neighborhoods, etc.
 5. Suggest that clubs "mushroom": (a) each club invites two couples to start new groups the next session; (b) each member of a club becomes a Leader of a new club for enlisting the members of which he will be responsible; (c) each club splits into at least two others at the end of each season.

These divisions are not easy to carry out, for friends dislike separating. But emphasizing the spiritual and intellectual growth that results from club work will call forth an apostolic spirit. The members will be led to make the sacrifice gladly in order that new clubs may be formed and other parishioners given the opportunity to learn more about, and to appreciate, their Faith.

Discussion Texts

If the diocesan CCD office does not designate a text or texts for use throughout the diocese, the parish Director may choose one or two for use in the parish, or allow the individual clubs to select their own.

A uniform text has many advantages, especially in the beginning of a diocese-wide or parish-wide Discussion Club program. (1) It gives the Director a certain control over the clubs in that he can select the subjects on the basis of the needs of the people, and his sermons during the year can supplement the material in the text and thus enrich the course being pursued. (2) It facilitates the briefing meetings with club Leaders. (3) It promotes discussion of religion outside the clubs, because wherever two or more parishioners meet they find they have this common interest, and tend to compare notes.

In practice, the success or failure of an individual club or diocesan program of Discussion Club activity will depend in no small measure on the suitability of the subject chosen for study and the manner of its presentation in the text selected. Generally speaking, the Catholic laity are conscious of the limitations of their knowledge of religion. (They even have exaggerated notions of these limitations!) The demand, therefore, is for fundamental subjects. The Confraternity texts are based on such subjects:

The New Testament Religion Series:

- Part I. The Life of Christ (CCD-206)
- Part II. The Life of Christ (CCD-207)
- Part III. The Acts of the Apostles (CCD-208)
- Part IV. Teachings of the Epistles (CCD-209)

Church History through Biography (CCD-210)

This We Believe Series (Rev. Leo J. Trese):

God, Man, and God-Man (Creed, part 1) (CCD-211)

The Holy Spirit and His Work (Creed, part 2) (CCD-212)

Love in Action (Commandments) (CCD-213)

Our Christian Vocation (Baptism, Confirmation, Holy Orders, Matrimony) (CCD-214)

God Gives His Help (Penance, Extreme Unction, Prayer, Indulgences) (CCD-215)

God's Crowning Gift (The Holy Eucharist and the Mass) (CCD-216)

The Holy Sacrifice of the Mass (CCD-217)

We Discuss the Creed (CCD-218)

There are also several texts for parents (see Parent Educators, p. 124).

All the above may be ordered from Confraternity Publications, 508 Marshall Street, Paterson 3, N. J.

It is important to keep in mind that a Religious Discussion Club will lose its character if it fails to select a *religious* topic for discussion. The National Center of the Confraternity also publishes a classified list of the works of other publishers which are approved as Discussion Club texts, with an official evaluation of their suitability for the purpose. It is recommended that a club of beginners restrict themselves to a text with an "A" rating from the Confraternity (see below). Discussion technique and procedure are made easy by the use of these texts.

"A" RATING applies where the text is adapted to the knowledge and experience of an average group, and possesses:

1. 16 chapters arranged for two 8-week Discussion Club sessions with periods of one or one and one-half hours each week;
2. self-contained discussion aids based on chapter content and interspersed with thought questions;
3. definite application to daily Christian living;
4. suggested religious practices based on the subject matter.

Texts for Advanced Members. Where Discussion Clubs have long existed and members have been faithful in attending the meetings and covered the fundamental doctrinal and Scriptural texts, the Director should allow these groups to pursue a more advanced course. It is reasonable that the CCD Discussion Club program should progress from simple and elementary to advanced material in the same way that school texts develop from the initial and fundamental to the advanced ones adapted to the proficient. The Confraternity's classified list of texts contains several which are on an advanced level. However, a group of experienced members should be able to use any religion text and formulate their own questions and suggestions or resolutions for personal apostolic action. At their briefing meetings, the Leaders of such groups may compose questions on each chapter in advance of the club meetings. There are many pocket editions of Catholic classics available today which are suitable for advanced groups.

If they are properly motivated, and if their study of religion has had the proper effect, Discussion Club members who have acquired a good religious background via this medium are most willing to assist as Leaders in clubs for

beginners. Even while attending club meetings once a week or once in two weeks, members should volunteer their services for some other phase of the parish CCD. The Discussion Clubs should be a springboard for the full apostolate: first, members learn to KNOW God better; and then to LOVE Him more by applying this knowledge in daily life; and finally, to SERVE Him by spreading His Word and extending His kingdom on earth. Since spiritual formation is vitally necessary, the Discussion Club members should adopt the Spiritual Formation program of the CCD (see Chapter 5).

Meetings

The diocesan office may designate the frequency of Discussion Club meetings or leave the matter up to the parishes. The standard CCD program consists of weekly meetings of an hour or an hour and a half for eight weeks in the fall and eight weeks in the spring, or a total of 16 a year. Some dioceses require meetings biweekly throughout the school year.

Joint Meetings

Demonstration meetings before the opening of the autumn session have proved invaluable in interesting new members at a time when their interest can be translated into action. Such meetings also serve as an occasion for the distribution of literature and supplies to individual club Leaders.

At the close of each Discussion Club session, all clubs within the parish or district may assemble jointly. Brief reports may be given by parish Chairmen of Discussion Clubs. An appropriate program relating to the subject of study and its application to life may be presented: addresses, dramatizations, etc. 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 work of the session.

The clubs in some parishes jointly sponsor a newsletter which spurs interest as well as supplies information of value to all the members.

Rural Organization

Great distances and lack of transportation may often be considered obstacles to the organization of Discussion Clubs in sparsely settled areas. These are overcome in many places by the formation of family clubs consisting of the parents, older children, and employees on the farm, plantation, or ranch. In places where residences are closer together, the adults in two or more families may make up a club.

In some areas where Discussion Clubs are absolutely out of the question, the priest might gather the people once a week in the parish hall for a lecture-discussion type of program which would prepare them for the eventual formation of a standard CCD Discussion Club.

Reports

The parish Chairman of Religious Discussion Clubs makes an annual report to the board and/or to the diocesan office. To aid him in making such a report, he in turn requires one from each club Leader in the parish. Suggested forms will be found below. Though these have been widely used and repeatedly revised, before being reproduced they should be adapted to local needs.

CLUB ORGANIZATION

Officers

1. Leader

The Leader (man or woman) of a Discussion Club is very often its organizer. If there is not a parish Discussion Club program, or if the Leader is appointed by the parish Director or the Chairman of Religious Discussion Clubs, he on his own responsibility invites a group to meet at a designated time and place for the formation of a club. A Leader may serve for an entire session, or the office may be rotated among the members, a procedure recommended for experienced clubs. New Leaders should enroll in whatever training course is offered by the diocese or by the parish.

The Leader, who is also a learner, directs the discussion at meetings. To acquire a working knowledge of the subject, he should read the lesson beforehand and attend the briefing sessions with the Director. It is his responsibility to hold the discussion to the topic of the lesson assigned. He will find it advantageous to use the questions in the text in conducting the discussion. Every member of the club should be given an opportunity to take part, and his or her opinion on the subject should be considered and respected. A tactful Leader can keep the discussion free from personalities.

If the Leader is called upon to render a decision which he is unprepared to make, he should say so frankly and endeavor to obtain the correct answer by the next meeting. If unrelated matters are introduced, the Leader should request that their discussion be postponed until the conclusion of the meeting.

Leading is a drawing-out, not a filling-in, process. A good Leader does very little of the talking. In em-

phasizing the apostolic character of the Discussion Club, the Leader may also urge members to become active in other phases of the CCD.

2. Secretary

The Secretary calls the roll, gives a short summary of the previous discussion, records briefly points that are not agreed upon by the group, and puts them in writing for the Leader to refer to the parish Director for a decision at the Leaders' meetings. He also types the Leader's semester report of the club for the parish Chairman. The Secretary may likewise be given the assignment of checking on absent members between meetings and urging their attendance.

Meetings

1. Where Held. Meetings may be held in any suitable, centrally located place that is adequately lighted and heated. Preferably, however, they are held in private homes.

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.

2. How Often. The local regulations, diocesan and parochial, should be followed in this matter. Meetings should begin on time, even though only a few are present. When all members know that the lesson will begin promptly at the hour designated, they will endeavor to be on time. Beginning and closing the meeting as scheduled contributes to the success of any club; members can then plan more satisfactorily for other appointments.

3. Order of Meetings (begin promptly):

- a. Opening prayer.
- b. Roll call.

- c. Brief review of previous meeting by Secretary.
- d. Report by Secretary of responses to difficulties referred to the parish Director.
- e. Leader opens discussion and holds it to the assignment, giving all members an opportunity to express themselves. He may suggest that after discussion each member ask himself: (1) What are the leading ideas of the lesson? (2) What new information have I gained? (3) Have any of my former ideas on this topic been changed? (4) What is my conclusion? (5) How shall I apply this knowledge to my life as a Christian? (6) As a lay apostle toward my neighbor?
- f. Assignment for next meeting.
- g. Announcement of time and place of next meeting.
- h. Adjournment, with prayer.

Method

Discussion is a co-operative effort in which the Leader and all members take an active part. The discussion method is group analysis of a statement under study. The profitable features of the method are: careful, attentive reading and personal expression. Group effort makes for attentive reading; the limited size and the intimate nature of a small group help the more timid person to give verbal expression to his thoughts. The individual members in a Discussion Club should realize that success depends largely upon their own responsiveness. Each member of the group needs a copy of the text to which he will refer constantly to ensure exactness and accuracy of expression.

Informality is an important feature of Discussion Club procedure. After simple preliminaries, such as opening prayer, roll call, etc., the Leader requests each member in

turn to read aloud a brief passage of the text. Following each reading the Leader starts the discussion by asking questions based on the passage read. Carefully prepared questions, such as are found in texts issued for Confraternity Discussion Clubs, are important. They should be based precisely on the information in the text, but should be phrased in language that does not suggest as an answer simply a repetition of a sentence from the text.

Action is frequently the outcome of discussion; hence, the groups are often called Discussion-Action Clubs. Discussion outlines in several recent publications of the Confraternity of Christian Doctrine suggest that the group OBSERVE, CONSIDER, ACT. Members are thus led to apply their Faith in daily living and to carry out the ideal of personal participation in the apostolate of the Church.

Expenses

No dues are collected. Each member purchases his own text, which becomes his property (the cost is usually from 50 cents to \$1.00). Inexpensive materials for general use may be taken care of by the group, or the members may purchase these and own them personally.

Supplementary Materials

Members might be asked to collect and submit to a club librarian items that will enrich study: charts, maps, pictures, magazine articles, poems, and any other related material.

Where there is a local public library, see what books relating to the subject under study are available; ask the librarian to obtain needed references not in the library, and tell the other members to ask also. If there are sufficient calls for a book, it is usually ordered.

FORMS

Religious Discussion Clubs

DISCUSSION CLUB LEADER'S SESSION REPORT TO PARISH CHAIRMAN OF DISCUSSION CLUBS

(Check spring or autumn) Date

Text used

Parish

Town

Leader

Address Phone

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

Leader

*Kindly fill in this form and give it to your Parish Chairman of
Discussion Clubs the week your course is completed.
Kindly list names, addresses and phone numbers of the members
of your club on reverse side of this report.*

..... Parish Confraternity of
 Christian Doctrine

 Parish Director

Dear Father

I would be interested in becoming a member of a Religious
 Discussion Club for the next Discussion Club semester.

Name

Address

Date Phone

REPORT OF JOINT MEETING OF
 PARISH DISCUSSION CLUBS

Date City

Meeting place

Clubs represented:

Name of club	Leader	Address	Phone	Attendance
.....
.....
.....

Total attending: Priests .. Sisters .. Lay men .. Lay women ..

Activity at meeting

Speaker or Demonstrator

Text or Subject

Social features

Arranged by

Signed

Parish Chairman

Address

Countersigned by Pastor

*Kindly list on reverse side of the report names, addresses and
 phone numbers of prospective members discovered at meeting.*

**SESSION REPORT OF PARISH
DISCUSSION CLUB CHAIRMAN**

Parish

Date

Please list all Discussion Club Leaders below:

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

Number of groups to continue study during the next diocesan Discussion Club session

Signed
Parish Chairman of Discussion Clubs

Address

Countersigned by Pastor

Kindly fill in this form and send it to the diocesan office of the Confraternity of Christian Doctrine within ten days after the closing date of the present Discussion Club session.

Copies of all forms may be ordered from the diocesan office, or prepared in the parish by the Helpers.

Chapter 11

PARENT EDUCATORS

CHAPTER PREVIEW

Nature

Obligation of Parents

Structure

Organization

Leaflet Distribution Plan

PE Discussion Clubs

Other Activities

NATURE

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

The CCD Parent-Educator program is for the average parent. It is not so much a mere optional activity as a vigorous call to action for all Catholic parents.

The work of this division includes:

LEAFLET DISTRIBUTION

DISCUSSION CLUBS

OTHER ACTIVITIES

OBLIGATION OF PARENTS

Pope Leo XIII, in his encyclical *Sapientiae Christianae*, said: "Parents hold from nature their right of training the children to whom they have given birth, with the obligation superadded of shaping and directing the education of their little ones to the end for which God vouchsafed the privilege of transmitting the gift of life. . . . All should be intimately persuaded that the minds of children are most influenced by the training they receive at home."¹

Time and again the Church has made clear her teaching on the importance of the home as a place for forming character and laying patterns of habit. Emphasis has been put upon the twofold responsibility of parenthood: the physical well-being and the spiritual development of the young. The Church has frequently pointed out the beauty and dignity of marriage, which has as its primary purpose, not merely the task of earning a livelihood or of keeping a house, but rather the privileged co-operation of husband and wife with God Himself in the very act of creation. The watchful care of a human being possessed of an immortal soul is a sacred charge. The sacrament of Matrimony brings abundant graces, and assists parents to approach their problems and accept their responsibilities with courage and confidence.

Parents, Natural Teachers

Religious instruction falls effortlessly into the routine of any Catholic household. The preschool child is in constant companionship with his or her parents. Their good example and upright habits are reflected in the thoughts and actions of the child. The development of personality does not commence with formal education. Rather, it

¹ *Sapientiae Christianae*: "The Chief Duties of Christians as Citizens" (New York, Paulist Press), pp. 26-27.

begins at birth. It is a blend of the individual's native endowment and his environment. Practical Catholicity in the home is the best of all schools for religious training and character formation.

STRUCTURE

The Parent-Educator division consists of: 1) a Chairman (also a co-chairman if necessary); 2) Home Visitors; 3) parents who participate in the program as recipients of the leaflets or as members of PE Discussion Clubs. As Aggregate members of the CCD, parents can gain the indulgences granted to CCD members and also other indulgences listed (see Appendix 1).

ORGANIZATION

The parish Chairman of Parent Educators, under the guidance of the board, especially of the Director, undertakes the organization of this CCD activity. A husband-wife team as Chairman and Co-chairman is ideal for maximum efficiency, and also to impress upon fathers their role in the religious education of their children. The program consists of leaflets distributed quarterly to parents of preschool children; and of Discussion Clubs for parents of children of all ages.

Preliminary Steps:

The Chairman

1. makes known by personal contact, phone, parish notices, Fishers' contacts, etc., the need for Parent-Educator Home Visitors, and calls a meeting of all those interested in this work;
2. exhibits at the meeting all the PE material; explains the program through talks or demonstration of a home visit, or a PE Discussion Club meeting; and registers those who volunteer to serve;

3. arranges for a training course for PE Home Visitors through the CCD six-lesson, 12-hour course, *Preparatory Course for CCD Parent Educators* (PE-33);
4. co-operates with the Chairman of Discussion Clubs in the training of PE Discussion Club Leaders, who follow the same procedure as those in the Religious Discussion Clubs;
5. obtains the needed material and distributes it to the workers;
6. distributes to all in the committee the leaflet *Suggestions for Parent Educators* (PE-34), which is a full explanation of the PE program; as well as samples, if needed, of all the PE material with which they will be working.

Leaflet Distribution Program

FROM BIRTH TO SIX YEARS: The Confraternity publishes two sets of leaflets on subjects of interest to mothers and fathers of preschool children. The first series, entitled *Teach Religion in the Home from Crib to Stroller*, is designed to give parents progressive instruction as the child advances in age from three months to three years. The second series, *Teach Religion in the Home from Stroller to School*, is for parents whose children are between three and six years of age.

The Parish Chairman:

1. Obtains the names of all infants and children under six years of age, and their addresses, from the pastor or CCD Director, from the parish baptismal records, newspaper announcements, and parish societies.
2. Makes a record for the files on a white card (PE-41) and fills out a blue card (PE-32) which is then given to a Home Visitor.

3. Sends to Catholic parents at the birth of each baby the leaflets: *The Glory of Rebirth* (PE-40), presenting the importance of early Baptism; and *The Rite of Baptism* (English translation — PE-43). It is hoped that by reading the Rite, the parents may come to appreciate more fully the meaning of the sacrament of Baptism.

4. Checks sources of information once a month and supplies the Visitors with a list of the new names. It is recommended that the parish Chairman and Visitors meet regularly.

5. Presents problems encountered to the Parish Executive Board at the time of the monthly meeting.

The Parish Home Visitor:

Each Visitor should have a talking knowledge of the leaflet content of the PE program in order to discuss it with parents. (Where possible, it is very effective to have Visitor-parents who are husband and wife call together at a time when both parents of the new baby are at home.)

1. The Visitor first calls 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?* (PE-0) is given to the parents. Frequently the folder-container for the first series of leaflets is presented at this time also.

2. When the baby is three months old the Visitor calls again at the home and presents leaflet No. 1 to the parents. At this time the Visitor takes the names of any other children in the family under six years of age and reports these to the parish Chairman, who goes through the regular procedure of filling out a white card for the file and a blue one for the Visitor, and sending applicable leaflets (see above, Parish Chairman, §§ 1, 2).

3. At the next call, when the baby is six months old, the Visitor presents the second leaflet; and this procedure continues every 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, a card (PE-42) should be left, 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, preferably all in her own neighborhood (or territory). Leaflets may be given to non-Catholics upon request.

In dioceses where this plan is in operation, the bishop issues a card of congratulations to the parents and a medal to the new baby. Once a year, in the cathedral, and sometimes on his visitation of the parishes, he blesses individually the babies who are brought to the church for this purpose. The Diocesan Director issues the directives for the operation of this plan in the parishes.

Parent-Educator Discussion Clubs

What They Are

Parent-Educator Discussion Clubs are groups of, usually, 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 children's characters on Catholic principles. The establishment of these clubs is one of the main objectives of the Confraternity of Christian Doctrine.

Who Belong

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.

Organization and Procedure

See Chapter 10, "Religious Discussion Clubs."

Texts

The National Center publishes the following, which may be ordered from Confraternity Publications, 508 Marshall Street, Paterson 3, N. J.:

Parental Responsibility (PE-27)

Teaching Prayer in the Home (PE-28)

Teaching Honesty in the Home (PE-30)

Heaven, Home and School (for parents of elementary school children) (PE-39)

Safe at Home (for parents of teen-agers) (PE-35)

Love Given and Taken (marriage and parenthood) (PE-36)

Parents, Children, and the Facts of Life (an important text for parents on sex education)

Other Activities

The Parent-Educator division may give additional practical assistance to parents in the following ways:

1. By urging family participation in liturgical practices in the home and in the parish.

2. By holding meetings for parents and teachers of public school children (similar in purpose and procedure to those of the PTA):

Sample Programs:

demonstration of class procedure and model lesson;
talks on Child Psychology, Sex Education in the Home, TV, Comics, Teen-age Problems, etc.

All the parents in the parish should be encouraged to become members of the CCD. They should be active here just as the parents of Catholic school children are active in the Parent-School Association.

3. By forming and sustaining a library of literature for parents.

Chapter 12

APOSTOLATE OF GOOD WILL

CHAPTER PREVIEW

Nature and Purpose	Follow-Up
Organization	Summary or Check-List of Projects
Suggested Activities	Source Materials
Special Projects	Rural Organization
Newcomers	
Inquiry Campaign	
Street Preaching	
Religion by Mail	

NATURE AND PURPOSE

The Apostolate of Good Will is that division of the Confraternity of Christian Doctrine which aims at bringing non-Catholics into the one true Church and recalling fallen-away Catholics. This division offers its members many tried and proved methods of spreading the kingdom of Christ on earth.

Two classes of individuals are in opposition to the Catholic Church. Some oppose her because of what she stands for, and others oppose her because they have a false idea of what this actually is. With regard to the first class, there is little we can do actively, though we can and

should pray for them. In point of fact, their number is small. With regard to the second group, it is of the utmost importance for us to let them know exactly what the Catholic Church teaches and the solid reasons for those teachings.

The first person concerned with this apostolate is the priest. By divine commission, he has the obligation of bringing the word of God to all men; and Canon 1350, § 1, of the Code of Canon Law states: "Bishops and pastors must regard the non-Catholics living in their dioceses and parishes as commended to them in the Lord." Therefore, this apostolate must be carried out under the direction of the pastor. However, for him to contact every non-Catholic living in his parish is physically impossible; and so, in the work of bringing the "other sheep" into the fold, it is necessary to enlist the aid of the faithful through the Apostolate of Good Will division of the CCD. Every parish contains many adults who have the necessary qualifications to participate in this apostolate: i. e., a love of Christ, knowledge of His teaching, and an ardent desire to bring the saving truths of Christ's Church to their fellow men.

ORGANIZATION

On each Parish CCD Executive Board there is a Chairman of the Apostolate of Good Will, who forms a group or committee of those interested in this work. These lay men and lay women are the actual Apostles of Good Will. The Chairman attends the monthly board meeting so that the work of this division of the CCD may dovetail with its other divisions.

The Chairman

1. makes known to the parish the need for workers in this field of activity;

2. calls a meeting for all who are interested in participating, explains the work in general, and registers those who volunteer;
3. arranges for a training course for volunteers, if there is not a diocesan training program;
4. decides, with his group, on the initial undertakings (usually one or two projects; see "Summary or Check-List," on pp. 137-139);
5. asks the co-operation of Fishers to obtain the names of some interested non-Catholics and/or fallen-aways;
6. asks the co-operation of Helpers in transportation and publicity needs;
7. obtains reference books for this division and material for distribution to non-Catholics, etc.
8. makes the arrangements, in close collaboration with the Director, for the special parish and diocesan projects planned by the group as described herein;
9. meets regularly, preferably monthly, with the members of this division of the CCD.

Training

At the outset, Apostles of Good Will receive training through the six-lesson, 12-hour *Preparatory Course for the Apostolate of Good Will* (CCD-179). They should also be briefed on the proper approach to non-Catholics, by the Director, the Chairman, or someone else experienced in convert work.

An Apostolate of Good Will schedule is drawn up for a year's work. Meetings are held weekly or monthly according to the needs, immediate and remote. A part of every meeting ought to be spent discussing points of Catholic doctrine in which non-Catholics are particularly interested, and learning techniques of approach. Members should be urged to read consistently, and to use

every other means for deepening their knowledge of the Faith, such as joining CCD Discussion Clubs, taking the doctrinal course for Teachers, attending lectures on Theology and Scripture. They should learn how to bring up the subject of religion tactfully in conversation so as to arouse interest in the Church. It is important that they read and discuss the material on Spiritual Formation in Chapter 5 of this MANUAL.

Depending on the size of the parish, the percentage of non-Catholics to be reached, and the number of volunteers for this apostolate, the members may be trained in groups for specific types of work, such as (1) the door-to-door canvass; (2) the orientation of non-Catholics by accompanying them to Catholic affairs and services; (3) activities suitable for those with an excellent doctrinal background for the work of instruction, such as: (a) assisting the priest by hearing prayers of prospective converts; (b) training them for intelligent participation in the Mass; (c) preparing for Baptism the sick in homes or hospitals, and the children of prospective converts, etc.; (4) follow-up work.

Some dioceses conduct workshops or training courses for Apostles of Good Will to qualify them for participating in the instructional program.

SUGGESTED ACTIVITIES

The Apostles of Good Will work to bring all fallen-aways and non-Catholics within the confines of the parish to a unity of belief and worship in the Catholic Church, by these means: I. Prayer, II. Preliminary Exploration, III. Invitation.

I. PRAYER

Conversion is the work of God, with whom nothing is impossible. However, God sends His grace in response

to prayer. Prayers are offered by individuals and groups. Members of the Apostolate of Good Will could:

1. have a Mass offered periodically for conversions, attend and receive Holy Communion, invite all parishioners to participate;
2. attend devotions conducted for conversions (e. g., the Church Unity Octave, Novena to the Holy Spirit), and encourage attendance of others by personal contacts and telephone calls;
3. encourage the sick to offer their sufferings for conversions;
4. pray daily for the conversion of all within the parish and for the conversion of America. The Paulist Press (address on p. 140) publishes a prayer leaflet for the conversion of America. Apostles of Good Will might present this prayer to individual parishioners and ask them to recite it daily. Thus prayer for our country and our parish would ascend continually to God, bringing grace to many.

II. PRELIMINARY EXPLORATION

It is the duty of the members of this apostolate to present the Church to each non-Catholic in the parish. Some suggestions follow.

1. Distribute Catholic literature:
 - a. a Catholic newspaper to every non-Catholic home once a week or month;
 - b. a doctrinal pamphlet periodically to each interested non-Catholic;
 - c. pamphlets in racks at air, rail and bus terminals, hospitals, nursing homes and the like.See also Chapter 7 on Helpers, "Redistribution of Literature."

2. Supply newspapers continually with articles of Catholic interest. The Paulist Feature Service and Knights of Columbus advertisements should be inserted wherever possible. Community papers circulating only in a part of a city and weeklies in small towns should not be overlooked. Newspaper articles are of two kinds, those which merely convey news and those which teach Catholic doctrine. The latter are of more value but frequently they will not be printed. The former keep before the public the fact that there is a Catholic church in town. The "Letters to the Editor" columns offer ready-made opportunities for presentation of the Catholic point of view on matters of doctrine and practice. (Cf. *How To Get Publicity for Your Court*.¹)

3. Present informative books to key people in the community, especially to civic, professional, and religious leaders. A Catholic Bible, Catechism No. 3 (*This We Believe: By This We Live*), *The National Catholic Almanac*, *Question Box*, etc., might be given where best suited (see "Source Materials," pp. 140-141).

4. Where the parish extends over a large territory in which there are radio and television stations, promote Catholic programs, either of national or of local origin. Individual Apostles of Good Will should write letters of appreciation to stations which carry these and should encourage others to do so. Transcribed programs are available on records and on film, and the stations will quite readily carry them if asked. For sources, see p. 142.

Compile periodically a list of Catholic radio and television programs, local and national, and promote regular listening to them by publishing the list in the parish bulletin or mimeographing it for distribution. Lists of national programs are issued by both the National Council

¹ Catholic Daughters of America, 10 W. 71st St., New York, N. Y.

of Catholic Men at the National Catholic Welfare Conference and the Catholic Broadcasters' Association.

5. It is important that local libraries stock books which give a true picture of the Church. Members of the Apostolate of Good Will could draw up a list of such books and encourage the library board to purchase them. The list of Catholic books in the library should be made known to interested non-Catholics and particularly to civic and religious leaders. Where a library does not purchase such books, the members of the committee could donate them.

6. Teach by good example. A sincere effort to keep not only all the Commandments of God and the precepts of the Church, but even the counsels of perfection, will, more than any verbal instruction, draw men to God and His Church.

III. INVITATION

Invitations should be extended to every non-Catholic to attend some Catholic activities. Divide this invitation into three parts:

1. To draw the lax Catholic and the non-Catholic into the life of the parish, members of the committee invite them to attend its cultural (concerts, plays, etc.) and social (picnics, suppers, sports, etc.) activities.

2. To provide non-Catholics and lax Catholics with general indoctrination, invite them to the following:

a. Sunday Mass, and special liturgical services such as those for Christmas, Holy Week, Easter, and for the reception of First Holy Communion, Confirmation, and so forth. A brief explanation should be given in advance, and a small missal or Mass leaflet supplied. The guests may be told that they may either sit throughout the Mass or follow the example of the congregation in standing, sitting, and kneeling.

- b. A "parish open house" to which all within the parish boundaries, including ministers, are invited. CCD members are stationed throughout the church to give explanations.
 - c. The parish mission, especially one for non-Catholics; or a field Mass arranged particularly for attendance of non-Catholics, and including a running commentary on the Mass.
 - d. Street preaching sessions, if such are held in the parish or its vicinity.
3. When definite interest is shown, invite non-Catholics to:
- a. call at the rectory, discuss matters with a priest, and ask for instructions;
 - b. attend a parish inquiry class if one is being conducted (in this connection, ask a Catholic friend — or a Helper — to accompany each one until he feels perfectly at ease);
 - c. take a correspondence course in religion (see "Religion by Mail," below);
 - d. participate in the discussion club and/or Parent-Educator program;
 - e. send their children to Confraternity classes or a Catholic school, or enroll them in a correspondence course.

SPECIAL PARISH (Diocesan) PROJECTS

Newcomers

Newcomers are generally receptive regarding invitations to Catholic affairs. Organization for permanent parish coverage should be carried out by the Apostolate of Good Will (in co-operation with Fishers). All parish societies should be urged to welcome visitors and new

members and to develop a friendly atmosphere. Suggestions follow.

1. Names of newcomers are obtained from utility companies — "Merchants' Greeter Service," "Business Extension Bureau," "Welcome Wagon," etc. — which supply lists on a commercial basis to business firms. Some lists (a little higher priced) indicate the religious affiliation of newcomers.

2. A form letter signed by the bishop or pastor is mailed to each newcomer within three weeks after arrival. This letter welcomes the newcomers to the community, states that there is a Catholic church in the neighborhood ready to serve their spiritual needs whether the family is Catholic or of another religion. The newcomers are invited to attend and are given the title and address of the parish church, the pastor's name, and a schedule of services and society meetings. Enclosed with the letter are: announcements of coming inquiry classes, advertisements of the K. of C. correspondence course, and a return postcard to be checked to indicate whether or not there is a desire to receive instructions in the Catholic religion.

3. Names of newcomers are then given to the members of the parish Confraternity, who call on them to extend a personal welcome and an invitation to attend Mass or devotions or to take instructions.

Inquiry Campaign

The Inquiry Campaign is an annual canvass which reaches every home in the parish in order to invite interested non-Catholics to attend a series of lectures on the Catholic Church. All members of the parish CCD and sometimes many other volunteers are needed.

To awaken enthusiasm, it is well to have a Communion Sunday for the workers at the beginning of the campaign and also, immediately before they start to canvass, a

service at which spiritual motives are proposed for the work they are about to do. Each worker should then receive the personal blessing of the priest. The service may end with Benediction of the Blessed Sacrament.

The organization of the canvass is simple. The parish is divided into districts, and the parish Chairman of the Apostolate of Good Will appoints a captain for each. Under his direction are workers who go in pairs to visit the families living in the assigned area. It is advisable to have enough workers so that the full canvass can be made in a short time. In some places it can be made in one day. Two weeks should be the limit. *The visits should be friendly but brief.*

Procedure:

The Workers

1. Present themselves at every house in their assigned area and identify themselves as members of the local Catholic parish.
2. State briefly (they should be trained for this) that a series of talks (give number) will be given on such a day at such an hour; personally invite those to whom they are speaking; and offer to accompany them if this seems advisable.
3. Leave a written invitation from the pastor and also a pamphlet telling something about the Church.
4. Carefully note non-Catholics who seem especially interested, so as to follow them up during the year.
5. Make regular progress reports every three days to the captains, who report to the parish Chairman, who in turn reports to the pastor.
6. Insert notices of the lectures in newspapers.
7. Place cards in the vestibule of the church and invite parishioners to supply on them the names and addresses of friends who might be interested.

8. Just before the first lecture, make a return visit (or at least a telephone call) to all non-Catholics who showed an interest, and repeat the offer to accompany them to the first lecture. (Experience shows that unless Catholics accompany the non-Catholics and attend the lectures, 50 per cent of the effectiveness of the campaign is lost.)

9. On each lecture night, be on hand to welcome those who come, usher them to seats, and be available to talk with them at the end of the lecture. (No Catholic should be admitted without a non-Catholic or a fallen-away.)

10. Mix with the visitors and give them every opportunity to talk privately, if they wish. It is most important that the atmosphere at the lectures be friendly.

Street Preaching

Outdoor talks during the summer months are popular and effective as a method of reaching the man in the street. Questions are welcomed and literature is distributed to the crowd. The pastor is in charge of this phase of the parish Apostolate of Good Will. 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. Successful street preachers say that the harvest is in the follow-up. Non-Catholics who show a definite interest at street preaching sessions can be contacted later and asked to join an inquiry class or a Religious Discussion Club, or to enroll in a correspondence course. Catholic newspapers or literature should be sent to them, as well as a schedule of local Catholic radio and TV programs.

Religion by Mail

The correspondence course is another effective means of follow-up, and it gives the person who cannot be contacted personally a 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 instruction. Enrollment in elementary grade or high school correspondence courses of non-Catholic children in rural areas, who often attend CCD Summer Schools, will keep alive and further their interest in the Catholic Church, as well as serve to awaken the same interest in their parents. For general information on correspondence courses, see "Correspondence Courses in Religion (Courses Available)," pp. 89-90.

FOLLOW-UP OF CONVERTS

Follow-up is most important. Some suggestions:

1. Accompany new converts to liturgical functions and reception of the Sacraments, and explain Catholic customs and practices.
2. Explain nature, objectives, and program of the various parish societies, and help the new convert get into parish life.
3. Assist in planning a series of follow-up instructions for new converts.
4. Introduce them to a Discussion Club group.

SUMMARY OR CHECK-LIST

PRAYER

1. Have Masses offered for the conversion of all non-Catholics and fallen-aways within the parish limits, and ask others to attend.
2. Promote attendance at devotions for the conversion of all non-Catholics and fallen-aways within the parish limits.

3. Say a daily prayer for conversions.
4. Encourage the sick to offer their sufferings for conversions.

PRELIMINARY EXPLORATION

5. Discuss points of Christian doctrine in which non-Catholics are particularly interested.
6. Distribute Catholic literature to every non-Catholic residence in the parish.
7. Periodically send interested non-Catholics a special pamphlet.
8. Supply Catholic literature continually to airports, railroad and bus stations, hospitals, etc.
9. Supply secular newspapers with Catholic news or arrange for series of advertisements; e. g., K. of C., Paulist.
10. Use "Letters to the Editor" newspaper columns to present the Catholic point of view on matters of doctrine and practice. (When these are printed, write letters of appreciation.)
11. Give good Catholic reference books to non-Catholic civic, professional, and religious leaders.
12. Ask public library to purchase Catholic books from a list presented, or donate books to the library.
13. Seek to obtain Catholic programs on local radio and TV stations; publicize these and all Catholic programs. (Send letters of appreciation to the stations.)
14. Continually give good example; carefully avoid giving any bad example.

INVITATION

15. Invite and accompany non-Catholics to Mass and special services.
16. Promote an "open house" in the parish church and school and invite non-Catholics.

17. Invite people to a mission or a short series of lectures for non-Catholics.
18. Support preparation of street preaching programs, promote attendance, and help in the follow-up work.
19. Enroll non-Catholics in CCD Discussion Clubs and/or the Parent-Educator section of the CCD; establish mixed marriage discussion groups.
20. Invite non-Catholics to Catholic social events.
21. Invite non-Catholic parents to enroll their children in Catholic schools, CCD religion classes, or correspondence courses.
22. Invite non-Catholics to attend public or private instruction classes, or take a religious correspondence course.
23. Accompany non-Catholics to instructions.

SPECIAL PROJECTS

24. Organize permanent coverage of newcomers.
25. Lend every support in the preparation and follow-up of parish inquiry campaigns.
26. Help new converts to enter parochial life.
27. Promote co-operation of special groups in the Apostolate of Good Will:
 - a. School children can try to bring back relatives who are not practicing the Faith; can also be taught to answer questions of their non-Catholic classmates on the teachings of the Church.
 - b. College CCD units can put on radio and TV programs explaining the Faith, and conduct a training course for the lay apostolate.
 - c. Hospital units of the CCD can help with many of the above points.

SOURCE MATERIALS

For ready reference, the Apostolate of Good Will should have available as many as possible of the following titles:

CATHOLIC DOCTRINE AND PRACTICE

The Holy Bible, especially the New Testament.

Ave Maria Press, Notre Dame, Ind.: *Understanding the Catholic Faith* (Baltimore Catechism No. 3, with supplementary material for non-Catholics, by Rev. John A. O'Brien, Ph. D.).

Bruce Publishing Co., 400 North Broadway, Milwaukee 1, Wis.: *The Catholic Church and You* (what the Church teaches and why).

Confraternity Publications, 508 Marshall St., Paterson 3, N. J.: *This We Believe: By This We Live* (Baltimore Catechism No. 3, with explanations of text and related Scriptural passages).

Foundation for Adult Catechetical Teaching Aids, 720 N. Rush St., Chicago 11, Ill.: *Life in Christ* (instructions in the Catholic Faith).

Our Sunday Visitor Press, Huntington, Ind.: *Father Smith Instructs Jackson; The Faith of Millions*.

Paulist Press, 401 W. 59th St., New York 19, N. Y.: *I Believe; The Question Box*.

Radio Replies Press, 500 Robert St., St. Paul 1, Minn.: *Radio Replies* (3 vols.).

St. Anthony's Guild, 508 Marshall St., Paterson 3, N. J.: *National Catholic Almanac* (new material added in each annual issue).

CONVERT-MAKING TECHNIQUES

Catechetical Guild, 260 Summit Ave., St. Paul 2, Minn.: *How You Can Share Your Faith*.

Our Sunday Visitor Press: *Sharing the Faith; Converts — How to Win Them*.

Paulist Press: *Holy Hour for Conversions; Guide* (periodical).

The Queen's Work, 3112 S. Grand Blvd., St. Louis 18, Mo.: *You Can Win Converts.*

Radio Replies Press: *Apostolate to the Millions; What! Me a Convert-Maker?*

Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y.: *Winning 100 Converts a Year.*

AUTOBIOGRAPHIES OF CONVERTS

Bruce Publishing Co.: *What Other Answer?*

Doubleday and Co., Inc., 575 Madison Ave., New York, N. Y.: *The Road to Damascus; Where I Found Christ.*

Our Sunday Visitor Press: *Paths to Christ.*

LEAFLETS AND PAMPHLETS

The following titles are suggested as being suitable for distribution to non-Catholics:

America Press, 920 Broadway, New York 10, N. Y.:
Come and See.

Ave Maria Press: *Finding Christ.*

Catholic Information Society, 214 W. 31st St., New York 1, N. Y. *Come On In; How To Find Christ's Church; It Does Make a Difference.*

Confraternity Home Study Service, 4422 Lindell Blvd., St. Louis 8, Mo.: *Are You Interested?*

Our Sunday Visitor Press: *Come Back Home; Does Confession Make Sinning Easy?; Is One Religion as Good as Another?; The Open Door.*

For information on additional leaflets and for series of articles for insertion in secular papers, write to:

Knights of Columbus Information Bureau, 4422 Lindell Blvd., St. Louis 8, Mo.

Paulist Feature Service, St. Paul's College, Washington 17, D. C.

Transcribed Radio Programs, for use on local stations, may be obtained from:

<i>The Ave Maria Hour</i> Franciscan Friars of the Atonement Garrison, N. Y.	N. C. W. C. (<i>Catholic Religious News Service</i>) 1312 Massachusetts Ave., N. W. Washington 5, D. C.
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<i>Family Theatre</i> 7201 Sunset Blvd. Hollywood, Calif.	<i>The Rosary Hour, Inc.</i> 6060 Hollywood Blvd. Hollywood, Calif.
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<i>The Hour of the Crucified</i> Passionist Monastery West Springfield, Mass.	<i>Sacred Heart Program</i> 3900 Westminster Place St. Louis, Mo.
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<i>New Testament Records</i> (Confraternity Revision, read by Rev. Robert J. Gannon, S. J.) Audio Book Company 200 Broad Street St. Joseph, Mich.	<i>Hour of St. Francis</i> 218 East 12th St. Los Angeles 15, Calif.
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Television Films for local use may be obtained from:

The Christophers
18 East 48th St.
New York, N. Y.

Family Theatre
7201 Sunset Blvd.
Hollywood, Calif.

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

Television and radio script information and other helpful services are available from: Catholic Broadcasters Association, 600 Clyde St., Pittsburgh 13, Penna.

RURAL ORGANIZATION

The conversion of rural America has seldom been seriously tried. This may be due, in part, to the long distances which must be covered, often on poor roads made worse by bad weather; and to the frequent lack of religious services of the type usually attractive to non-Catholics. There are also certain problems peculiar to rural districts: fixed thought patterns which tend to be anti-Catholic, and a natural conservatism which opposes conversion to Catholicism — fear of the "all-seeing community" and the probability of its disapproval keep many who might have an interest in the Church from seeking knowledge openly.

The answer is CONTACT. The priest and the trained Apostles of Good Will must seek to KNOW every non-Catholic in the area: through personal visits; by walking instead of driving through town and greeting all they meet with a smile; speaking well of the place and of the people, families, and homes visited; attending com-

munity meetings; introducing themselves and learning names. Rate the leaders according to their attitude toward Catholicism and then plan how to create "good will." It may take two years just to create the right impression.

At the same time the spiritual life of all parishioners must be raised to such a level that it will impress non-Catholics. Mass attendance and Holy Communion on Sunday and during the week must soar. Children must be *extremely* well instructed. Adults must learn to explain the Faith *clearly* and *with confidence*. Families must be a religious ideal to all through family devotions, Bible reading, etc. Finally, parishioners must be taught real charity *toward all*.

When the ground is tilled thus, most of the "Suggested Activities" in the foregoing sections will apply with slight adaptation.

Chapter 13

THE DIOCESAN OFFICE

CHAPTER PREVIEW

Authorization Organization Function

AUTHORIZATION

The Ordinary of the diocese authorizes the establishment of the diocesan office of the CCD, to carry out his plans for its operation.

ORGANIZATION

The Ordinary appoints as CCD Director a priest who is his official representative and acts in his name. Where the size of the territory requires it, he may appoint assistant or deanery directors. Some dioceses have a full-time Director and a staff of Religious and/or lay supervisors who assist the parishes in many ways.

The Diocesan Director may also see fit to appoint a Diocesan Executive Board, lay men and women who have gained CCD experience in their parishes and have been recommended by their Directors. Such a board acts in an advisory capacity only.

FUNCTION

The work of the diocesan office is to aid and counsel individual parishes, as well as to supervise the work of the CCD in the diocese as a whole. It sets up standards for the religious education program, especially for

Elementary and High Schools of Religion, and sees that they are carried out in the diocese. Some of the services which may be available from the diocesan office include:

1. an annual Program containing the CCD calendar for the year, list of required or recommended courses of study, Discussion Club texts, visual aids, etc.;
2. a training course for Teachers in various centers;
3. short training courses for the other workers in the CCD program (or assistance for their training in parishes);
4. speakers for local CCD meetings;
5. diocesan congresses, rallies, workshops, etc., for the purpose of discussion and study of local and diocesan problems;
6. directives and materials for celebrating Catechetical Day annually with a fitting program;
7. a lending library of films and slides;
8. advance courses in Dogma, Moral, Church History, Scripture, Liturgy, leading to an advanced diploma for Teachers.

Wherever any of these or similar services are offered by the diocesan CCD office, parishes are urged to take advantage of them for the betterment of the local program.

Chapter 14

THE NATIONAL CENTER OF THE CCD

CHAPTER PREVIEW

Nature and Function	Committees
Major Services	Publications Office

NATURE AND FUNCTION

The Episcopal Committee¹ of the Confraternity of Christian Doctrine, appointed by the hierarchy of the United States at their meeting in 1934, established in the following year a National Center of the Confraternity at the National Catholic Welfare Conference, Washington, D. C. It was to serve as a unifying agency for CCD organization throughout the country. Its staff, composed of priest Director, assistant priests and laity, seeks to accomplish this purpose through the following

MAJOR SERVICES

1. A Publications Office (see below)
2. An annual meeting for Diocesan Directors
3. Annual CCD Summer Leadership Courses in six universities and colleges for preparing instructors to function in diocesan CCD training programs

¹ Now known as the Bishops' Committee of the Confraternity of Christian Doctrine.

4. An annual CCD Workshop at the Catholic University for experienced CCD workers
5. National CCD Congresses every five years
6. Assistance in the planning of regional and diocesan congresses, priests' institutes (also those for religious, seminarians, laity)
7. Formation of national committees of key CCD personnel (see below)
8. Dissemination of diocesan and committee information through newsletters
9. A quarterly publication for parishes, *Our Parish Confraternity*
10. Maintenance of an extensive catechetical reference library for use in compiling bibliographies for teachers' manuals, for parents, etc.

While the National Center thus promotes a standard program with the aid of Diocesan Directors and national committees, each diocese is autonomous, and the local establishment and development of the CCD are directed by diocesan authority and not by the National Center. Each parish CCD unit carries out its religious education program as the Ordinary may direct.

COMMITTEES OF THE NATIONAL CENTER

1. **Standing Committees of CCD Diocesan Directors.** Consist of representative groups of Directors who are asked to co-operate with the National Center in developing or revising publications, planning and evaluating special projects before their introduction on a national scale, etc.
2. **Teaching Sisters and Brothers.** Superiors of teaching Orders of men and women appoint a representative to serve on this committee and become thoroughly acquaint-

ed with CCD methods and materials, in order to indoctrinate the rest of the community through institutes, CCD days at the Motherhouse, newsletters, etc.

3. **Lay Committee.** Bishops appoint two lay men as member and alternate (preferably on the basis of outstanding CCD work) to represent the laity of the diocese during the five-year period between National Confraternity Congresses.

4. **Seminary Committee.** Made up of the rector and the professor of catechetics in major and minor seminaries, who present the CCD program and materials to the future priests and provide the means for them to gain practical experience in it.

PUBLICATIONS OFFICE

This office functions under the supervision of the Bishops' Committee of the CCD, and its staff consists of the director of the National Center, a priest-censor, and editors. It publishes texts and pamphlets on organization; Teachers' manuals for a graded course in religion; Discussion Club procedure and texts; leaflets and texts for parents, etc. (Send for the complete list of publications.)

Chief among the organizational aids published is this **MANUAL OF THE PARISH CONFRATERNITY OF CHRISTIAN DOCTRINE**, the basic tool in parish organization. It presents a flexible program which may be extended by a diocesan office into the most elaborate program, or pared to the bare minimum, as desired. Wherever it is followed, however, it assures a successful parish unit based on the standards adopted in the majority of dioceses.

APPENDICES

Appendix I

INDULGENCES AND PRIVILEGES

A. INDULGENCES

- I. **A Plenary Indulgence** can be gained under the usual conditions:
 - (1) by all the faithful on the day of enrollment in the Confraternity;
 - (2) by each and every member (a) on the principal feast of the local Confraternity; and (b) on the feasts of: 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 (January 14), 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 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 intention 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 a 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 pres-

ent 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. PRIVILEGES

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. LUZIO, *Regens*

L. S.

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

CCD-201

Members of the Archconfraternity enjoy participation in the spiritual privileges of the greater part of the Regular Orders and the Regular Clergy through the concession of their respective superiors general (1817-1825).

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 three years 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).

Appendix 2

NOTES ON THE HISTORY OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

In the year 1536, Castellino da Castello, a zealous priest of the diocese of Milan, founded in that city a School of Christian Doctrine, which on Sundays and holydays of obligation offered instruction in Christian Doctrine to children and to the unlettered.

St. Charles Borromeo (1538-1584) established a seminary in Milan where numerous catechists came to be trained by him for the teaching of religion. At his death, 740 Schools of Christian Doctrine were functioning under 3,000 teachers.

The Council of Trent (1545-1563) recognized the necessity of religious instruction for all, published the "Catechism for Parish Priests," and ordered that in every church catechetical instructions be given to the people on Sundays and feast days of obligation.

Cardinal Baronius (1538-1607) wrote, in his *Annales Ecclesiastici*, that the Society of Christian Doctrine in Rome was founded about the year 1560 under the Pontificate of Pope Pius IV by Marco Sadi-Cusani of Milan. This man, a contemporary of the Cardinal, together with other zealous lay men, took up the work of teaching Christian Doctrine to the children and adults in the churches of Rome. The Society of Christian Doctrine was made up of priests and lay men.

This society was greatly enlarged through the efforts of Enrico Pietra of Piacenza, who left his business to become a priest. He labored under the direction of St. Philip Neri in bringing many souls to God. When the society had attained an extensive membership, some of the members decided to live in common as ecclesiastics and took the name of the Congregation of Clerics Regular of Christian Doctrine; the remaining members formed the Confraternity of Christian Doctrine.

In 1562, Pope Pius IV granted to the Confraternity the Church of St. Apollinaris as its center.

In 1571, Pope St. Pius V encouraged the zealous workers in teaching Christian Doctrine, granted certain indulgences to both groups, and recommended to the bishops of the world the establishment of the Confraternity in all the parishes of their dioceses.

St. Robert Bellarmine (1542-1621), at the request of Pope Clement VIII, prepared two catechisms for use by the Confraternity, one for catechists and the other for pupils.

St. Francis de Sales (1567-1622), consecrated Bishop of Geneva in 1602, made his first act the establishment of the Confraternity as a means of catechetical instruction both for adults and for youth.

In 1605, Pope Clement VIII appointed as protector of the Confraternity Cardinal de' Medici, who later became Pope Leo XI.

In 1607, Pope Paul V erected the Confraternity into an Archconfraternity, and gave it more extensive indulgences and many special favors. He changed its center from St. Apollinaris to St. Peter's at the Vatican.

In 1610, the Sacred Congregation of Indulgences decreed that the Confraternity should be erected in all the parishes of the Catholic world.

In an encyclical of 1626, Pope Innocent XI recommended most urgently to all bishops that they establish the Confraternity in every parish in their dioceses.

Pope Benedict XIV, in 1746, assigned to the Archconfraternity of Christian Doctrine as its headquarters the Church of St. Mary of Tears in Rome, where it maintains its seat at the present time.

World Diffusion of the Confraternity

From Rome the Confraternity extended itself through all of Italy, France, Germany, and other countries of Europe, especially Ireland. We must now note particularly and specifically the growth of the Confraternity in the United States.

1902. The Confraternity of Christian Doctrine was organized in the City of New York by Archbishop M. A. Corrigan.

1905. Pope St. Pius X, in his encyclical *Acerbo nimis* ("On the Teaching of Christian Doctrine"), ordered that "the Confraternity of Christian Doctrine be canonically erected in every parish. Through this Confraternity," St. Pius continues, "the pastors, especially in places where there is a scarcity of priests, will have lay helpers in the teaching of the catechism, who will take up the work of imparting knowledge both from a zeal for the glory of God and in order to gain the numerous Indulgences granted by the Sovereign Pontiffs." In the large cities, and especially in those where there are universities, colleges or secondary schools, the

encyclical further directs that there be set up classes to instruct in the truths of the Faith and in the practices of Christian life the youths of the public schools, from which all teaching of religion has been banned.

1908. The Pittsburgh Missionary Confraternity was established in that city to minister to the mining districts of the diocese.

1918. The new Code of Canon Law also ordained that the Confraternity of Christian Doctrine be established in every parish (Canon 711:2).

1921. The Most Rev. Thomas E. Molloy, Bishop of Brooklyn, established the Confraternity there.

1922. Parish units of the Confraternity of Christian Doctrine were established throughout the Archdiocese of Los Angeles by Archbishop John J. Cantwell, with Rev. Robert E. Lucey as the first Diocesan Director.

1923. By his *Motu Proprio Orbem Catholicum*, Pope Pius XI created in the Sacred Congregation of the Council a central Catechetical Office upon which, together with the diocesan offices, depend all the Confraternities of Christian Doctrine in the world.

1926. A letter of the Sacred Congregation of Seminaries sent to all bishops spoke of the primary importance of catechetical instruction for both youths and adults, and emphasized the necessity of catechetical preparation in the seminaries.

1929. The encyclical of Pope Pius XI *Divini Illius Magistri* ("On Christian Education,") energetically renewed the prescriptions of the canons on the teaching of Christian Doctrine, and pleaded for their effective realization:

"For the love of Jesus Christ our Savior, therefore, We implore pastors of souls, by every means in their power, by catechetical instructions, 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. By an official letter of the Most Rev. Michael J. Curley, Archbishop of Baltimore, 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.

1934. The archbishops and bishops of the United States, at their annual meeting in November, appointed a three-member Episcopal Committee on the Confraternity of Christian Doctrine.

1935. **January 12:** The decree of the Sacred Congregation of the Council, *Provido sane Consilio*, once again strongly affirmed that a good catechetical organization is imperative. "In every parish," the decree points out, "there shall be established according to Canon 711:2 the Confraternity of Christian Doctrine, which will take in all who are capable of teaching and of promoting catechetical instruction, especially teachers of the schools and those who have had experience in the education of the young." (See Appendix 5.)

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

May: The National Center of the Confraternity of Christian Doctrine was established as a bureau of the National Catholic Welfare Conference, Washington, D. C.

October 30-31: The First National Catechetical Congress of the Confraternity of Christian Doctrine convened in Rochester, N. Y., under the patronage of Bishop 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, 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; Chicago, November 7-11, 1951; Buffalo, September 26-30, 1956; Dallas, November 28-December 1, 1961.)

November: Formation of the Seminary Committee of the National Center.

1937. On November 1, the National Shrine Unit of the Confraternity of Christian Doctrine was erected with the authorization and approval of the Most Rev. Michael J. Curley and 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 was 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:** The opening issue of OUR PARISH CONFRATERNITY appeared. This was the first national-scale publication 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. (Further additions in 1946, 1950, 1952 and 1953 brought the total to twelve members.)

1943. The Teaching Sisters and Brothers Committee was organized.

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 owes its revival in modern times. A Crusade of Prayer 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 the Directors. To assist in the promotion of the Cause, 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.

1947. The first Leadership Course was held at the Catholic University of America, Washington, D. C. (Other colleges and universities to offer this course were: Incarnate Word College, beginning in 1953; the Dominican College of San Raphael, in 1954; the University of Seattle, in 1957; St. Michael's College, in 1959; and Marquette University, in 1960.)

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. From the United States, members of the Episcopal Committee, a number of Diocesan Directors, and lay representatives of the Confraternity of Christian Doctrine attended. The group also made pilgrimages to the birthplace and the tomb of Pope Pius X.

1951. The Lay Committee of the CCD was established.

June 3: The Beatification of Pope Pius X. A National Confraternity Pilgrimage to the ceremonies was sponsored by the Episcopal Committee.

1954. **May 29:** The Canonization of Pope Pius X, to which the CCD conducted its fourth pilgrimage.

1956. **September 11:** The Episcopal Chairman of the CCD from 1935, Archbishop Edwin V. O'Hara, died in Milan, Italy.

1959. **September 20:** Death of Most Rev. Matthew F. Brady, second Chairman of the Episcopal Committee.

November 18: Election of Most Rev. Charles P. Greco, Bishop of Alexandria, as third Chairman of the Episcopal Committee.

1960. Triple Jubilee Year celebration: 400th anniversary of the world-wide catechetical movement; 75th anniversary of the Baltimore Catechism; and 25th anniversary of the establishment of the National Center. A letter of commendation from Pope John XXIII was received by Most Rev. Charles P. Greco, Chairman of the Episcopal Committee.

June 10-21: The first CCD Workshop was sponsored by the National Center at the Catholic University of America.

1961. **July 18:** Death of Miss Miriam Marks, former Field Representative of the CCD and Executive Secretary of the National Center from its opening in 1935 until her retirement in December, 1960.

EPILOGUE

The CCD is the most efficacious means to actuate the catechetical directives of the Holy See, as witness the words addressed by Pope Pius XII to the pastors of Rome: "*Organize catechetical instruction; seek out good co-workers — so effectively that there will be no street and no home in the parish without your attention and care.*"

Appendix 3

DOCUMENTS OF THE HOLY SEE

Excerpt from an Address of the Former 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 Former Apostolic Delegate:

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 to have been most useful for obtaining the desired end that the Committee of Bishops promoting the Confraternities of Christian Doctrine with far-seeing wisdom should have ordained and decreed that the Confraternity or Sodality of Christian Doctrine 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 the 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 present-day needs. . . . For whatever effort and labor is spent in imparting and popularizing catechetical education is clearly 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 Bishops with regard to what has been done and what is proposed to be done; and further, promised to keep this work in his prayers, 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

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 manner 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

His Excellency

The Most Rev. Edwin V. O'Hara

Bishop of Kansas City

Chairman of the Episcopal Committee
of the Confraternity of Christian Doctrine

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 apostolate. 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 organization: . . . 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 understand better that, by study and meditation on 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, assuredly, 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 not only the expression of his paternal encouragement but also his special Apostolic Blessing, on Your Excellency, who have dedicated so much of your time and energy to the Confraternity of Christian Doctrine, and 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

To Our Venerable Brother
Charles P. Greco
Bishop of Alexandria
Chairman of the Bishops' Committee
for the Confraternity of Christian Doctrine

During this month of April, as We have learned with cordial satisfaction, the Committee of which you are Chairman, Venerable Brother, intends to sponsor a solemn celebration of the seventy-fifth anniversary of publication of the Baltimore Catechism, and the silver jubilee of the National Center of the Confraternity of Christian Doctrine.

Such observances could not but merit Our paternal approval, and afford Us an occasion to renew the exhortations of Our illustrious Predecessors, particularly of Pope Saint Pius X, urging all members of the clergy and the faithful to participate in this most necessary and valuable form of apostolate by personal collaboration, prayerful intercession, and generous support.

We thank Divine Providence with you for the outpourings of grace and enlightenment vouchsafed in the three quarters of a century of use of the Baltimore Catechism, and especially since the activities of the Confraternity have been co-ordinated and directed on a country-wide scale by its National Center. We pray the Eternal Master of all truth to recompense richly all those who co-operate in this high teaching mission, and it is in pledge of that supernal return of graces and favors that We bestow from Our heart upon you, Venerable Brother, upon the Bishops' Committee, and all members of the National Center and of the Confraternity of Christian Doctrine in your great land, Our paternal Apostolic Benediction.

From the Vatican, April 12, 1960.

JOANNES XXIII
PONT. MAX.

Appendix 4

CEREMONY FOR RECEPTION OF MEMBERS IN THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The Reverend Director or presiding officer, vested in surplice and stole, requests all members and prospective members to stand and recite in unison the Apostles' Creed. He then addresses the prospective members as follows:

Q. Do you realize that the Confraternity of Christian Doctrine is an organization which has as its primary work to promote by word and example the religious instruction and education of children, youth, and adults?

A. I do.

Q. Are you aware that the Confraternity of Christian Doctrine is commanded by the general law of the Church to be in every parish?

A. I am.

Q. Do you wish to become a member of the (*name*) Unit of the Confraternity of Christian Doctrine?

A. I do.

Q. Do you promise that, as a member of the (*name*) Unit of the Confraternity, you will pray for the success of the Confraternity; study its nature, purpose, and methods; attend meetings; co-operate with the priest Director and the Executive Board by devoting at least one hour a week to help carry out its program; foster charity among members and strive to obtain new members?

A. By the grace of God I will; and I will say daily the Morning Offering, one Our Father and one Hail Mary for the success of the Confraternity program, and will endeavor to receive the sacraments every month for this intention.

Q. As a means of your spiritual formation as a member of the Confraternity of Christian Doctrine, do you desire to be enrolled in the Apostleship of Prayer in order to obtain for yourself and the Confraternity the spiritual fruits of the Apostleship of Prayer, and to be able to gain the Indulgences which it offers?

A. I do.

New members now approach the Communion rail and kneel. The Director addressing them says:

Receive this card as a token of your membership in the Confraternity of Christian Doctrine, the emblem of which represents the Blessed Trinity, the fundamental mystery of the Catholic religion. Its tripartite cross of red, white and blue is symbolic of religion and patriotism. The words DEUS EST ("God Is"), on the open book in the center of the shield, include all that the catechism contains. May these words, "God Is," guide you in all your endeavors and decisions, and bring you to life everlasting. Amen.

The new members now receive from the priest Director a membership card (Confraternity pin, if Director so plans). Then each member will go to his right, where the Secretary of the CCD Board will have a CCD Register and pens. The new members will sign their names and return to their places.

The previously enrolled members now renew their promise. Addressing them, the Director says:

Q. Will you as members of the Confraternity of Christian Doctrine continue to pray for, and work to promote, the interests of the Confraternity to the best of your ability?

A. As members of the (*name*) Unit of the Confraternity we renew our promise to say daily the Morning Offering, one Our Father and one Hail Mary for the success of the Confraternity; to receive the sacraments every month for this intention; and to devote at least one hour a week to promoting the work of the Confraternity.

All kneel, and the priest Director, kneeling at the foot of the altar, recites the following prayer:

Let us pray

O Lord Jesus Christ, be pleased in Your mercy to receive these children of Holy Church, who consecrate themselves and renew this day their promises to serve You in the Confraternity of Christian Doctrine, so that one day in Your heavenly Kingdom they may rejoice with You. Who live and reign world without end. Amen.

The priest Director then ascends to the top step of the altar and imparts the blessing. He or a guest priest will give an address on the Confraternity of Christian Doctrine. The ceremony will close with Benediction of the Most Blessed Sacrament.

Between the O Salutaris and the Tantum Ergo all recite in unison:

PRAYER TO JESUS, THE DIVINE TEACHER

O Jesus, divine Teacher, * who came into the world to teach the way of salvation: * grant us to know Your teachings and to make them better known. * Let us share, O Lord, in the divine commission to teach, * which You gave to the Apostles and to Your Church. * Inspire us with loyalty and fidelity to the Confraternity of Christian Doctrine, * which is a means of dispelling in men * the ignorance of divine things. May we follow in Your footsteps, * O divine Teacher, who went about doing good. * You have said: * "Let the little children come to Me"; * make our teachers zealous in leading them to You.

You called Your Apostles to be fishers of men; * let our Fishers in the Confraternity * be true apostles in seeking out and finding * those who need Your teachings. * Give Your powerful assistance and devotion to our Helpers * out of the fullness of Your loving Heart. Inspire our Discussion Leaders with zeal * and fill them with Your Holy Spirit * in prudence and knowledge and fortitude. * Make all of us * true Apostles of Good Will * that there may be but one flock

and one shepherd; * and grant that our Parent Educators * may take the Holy Family as their model.

Give us, O loving Teacher, * that humility and spirit of sacrifice * which will enable us to learn Your truths more fully * and to teach them with greater zeal. * Who live and reign with God the Father * in unity with the Holy Spirit, * God, forever and ever. Amen.

CCD-166

Appendix 5

PROVIDO SANE CONSILIO

Decree of the
Sacred Congregation of the Council
"On the Better Care and Promotion
of Catechetical Instruction"

January 12, 1935

With truly farseeing wisdom, the Catholic Church, the guardian and teacher of divinely revealed truth, undertaking to fulfill her most holy office and duty, has always held that the imparting of the heavenly knowledge necessary for salvation through catechetical instruction must be placed among her most serious obligations. This work of bringing all men — particularly children and poorly instructed adults — to know Christ our Lord and to learn His teachings, must be committed to the zeal and ministry of qualified teachers.

In this the Church surely acts with prudence. The knowledge of a Christian is wholly contained in the words of the divine Redeemer: "This is everlasting life, that they may know Thee, the only true God, and Him whom Thou hast sent, Jesus Christ."¹ This knowledge is correctly and aptly contained in catechetical instruction wherein a summary of truths concerning God, Jesus Christ, and His teachings and precepts is explained and presented to students according to their age, ability, and condition of life. Indeed, when this matter has been presented and clearly illustrated, no better way can be desired to provide a firm and certain norm of true belief and right living for the faithful. Thus it is that in the Catholic Church catechetical instruction has been and indeed should be held as that voice through which Divine Wisdom cries aloud in the streets: "Whosoever is a little

1. John 17:3.

one, let him come unto Me";² or like that lamp "shining in a dark place until the day dawns and the morning star rises in your hearts,"³ or that "seed" and "leaven" of the Gospel whereby the whole Christian life springs into being and is nourished.

Each of the faithful because of this instruction receives with profit the light of divine truth, the norm of divine law, and the help of divine grace; and he is able both to see what must be done and to gain the strength for its accomplishment. Religious instruction of this kind offers great advantages for all, but it is of special help in the years of childhood and adolescence, wherein lies the hope of adult life. Above all, then, catechetical instruction must be provided for children and youth, and they must be urged to take advantage of it. This is all the more necessary in an age in which the secular education of children and youth is eagerly planned and carried forward through a widespread pursuit of knowledge, manifold means of teaching, and improved methods of presenting matters to be learned. In the midst of such facilities for learning and such zeal for teaching, it must never be that the science of God and the all-important content of religion suffer neglect or omission.

It is evident too that the welfare of the nation itself is bound up with the Catholic instruction and training of children and youths. It is equally of vital interest to the State and to religion that citizens imbibe the Christian spirit as well as merely human knowledge and secular training.

It can thus be clearly understood why the Church, the teacher of Catholic truth and practice, out of love as well as prudence, speaks in the person of Christ and exclaims: "Let the little children come to Me, and do not hinder them, for of such is the kingdom of God."⁴

2. Proverbs 9:4.

3. 2 Peter 1:19.

4. Mark 10:14.

The Roman Pontiffs as the supreme teachers and leaders of the Catholic Faith have always been fully cognizant of and attentive to all this, and they accordingly have never relaxed their vigilance and zeal in such an important matter.

There exists in our own time (if we may pass over more ancient documents), a splendid proof of this diligence in the encyclical letter *Acerbo nimis* of Pope Pius X which appeared on April 15, 1905. In this encyclical the ever-vigilant Pontiff first set forth the advantages that flow properly and solely from catechetical instruction; and then concluded that the Faith in our day grows weak and is almost dead chiefly because the work of teaching Christian Doctrine is either performed carelessly or entirely omitted. He thereupon enacted legislation to provide for the teaching of Christian Doctrine not only to boys and girls but also to youths and to adults as well.

The Code of Canon Law (Book III, tit. XX, chap. I) contains these same prescriptions practically in their entirety as set forth in Canons 1329-1336. Here the provisions relating to catechetical instruction, made obligatory throughout the universal Church, are duly stated and proposed as law.

With the purpose of supervising how the catechetical provisions of the Code are being carried out and to stimulate their enforcement when needful, Pope Pius XI, in a *Motu Proprio*, *Orbem Catholicum* (June 29, 1923), instituted within this Sacred Congregation of the Council a CATECHETICAL OFFICE, whose special work is to guide and to promote the catechetical movement everywhere throughout the Catholic Church.

The zealous activities of the bishops have been in complete harmony with the commands and pleadings of the Supreme Pontiffs. In plenary and provincial councils, in diocesan synods, as well as in catechetical congresses both diocesan and national, they have earnestly endeavored to improve the teaching of the catechism.

Despite the initial success of early beginnings, however, it is clear from the reports of the bishops themselves that there are

still many obstacles which prevent the full force and effectiveness of the teaching of Christian Doctrine. We must surely deplore first of all the carelessness of parents, many of whom are ignorant of the things of God and accordingly do little or nothing for the religious education of their children. This is indeed a serious situation; for when the parents are either neglectful or deliberately opposed, there is practically no hope that the children will receive religious training.

The condition is even worse where, as is the case in some nations, the very right of the Church to direct the Christian education of children is called into question or even denied by reason of political policy. Then the parents, overcome by indifference or their own fickleness of mind, or weakened by the pressure of circumstances, neither offer opposition to the unjust laws nor give attention or care to the catechetical instruction of their children.

In countries where Catholics and non-Catholics dwell together and mixed marriages among them are common, it often happens as a consequence of the intimate relationship of married life that both the parents and children grow to disdain religion or fall altogether from the Faith.

A further consideration is a general lack of interest in religion on the part of children and youth. They are taken up with other things and are attracted by games and exercises of physical culture, or by worldly shows where not infrequently moral discipline is relaxed; and thus led away, even on feast days, they fail as a result to attend the parish catechetical instruction. Thereupon forgetfulness and neglect of the things of God, which we so much deplore, take root in early childhood and grow worse with the years.

This forgetfulness and neglect cause even greater harm to the Faith in view of the fact that ravening wolves have come into the world, not sparing the flock; likewise, pseudo-teachers leaning toward atheism and the new paganism have made their appearance, giving expression to clever falsehoods and sheer nonsense by

writings and by other means, cunningly attempting to destroy the Catholic belief in God, in Jesus Christ, and in the divine work of the Church. With these are joined the individuals who possess a semblance of Christian learning and piety, yet burn with zeal to propagate unhappy Protestantism. And with an ease that is almost unbelievable, they deceive those who are ignorant of or weak in Catholic doctrine — even also the simple and unwary faithful.

Although the bishops and those having the care of souls are striving diligently to overcome these difficulties, nevertheless this Sacred Congregation is bound to stimulate their zeal again and again; and their efforts do not exempt them from even greater labor and attention to a work upon which depends the eternal welfare of the sheep committed to their charge.

It has, therefore, seemed opportune to this Sacred Congregation that all interested in religious education should be encouraged to new efforts, and that certain prescriptions should be enacted and promulgated which, if observed, will give grounds for the hope that catechetical instruction will make greater progress in the future.

In the first place let the bishops, mindful of the duty and office entrusted to them, exert even greater care and diligence than heretofore has been their custom, to encourage greater efforts and labor to spread catechetical instruction. "Let them see to it," therefore, in accord with Canon 1336:2, "that the food of Christian Doctrine be given to the faithful, especially to children and to the uninstructed, and that in the schools the education of children and youth be carried on according to the principles of the Catholic religion." Moreover, as provided in Canon 1336, "the Ordinary of the place has the right to legislate in his diocese in all matters that pertain to the instruction of the people in Christian Doctrine"; and, therefore, each Ordinary should consider in the Lord what preparations are to be made, what laws should be laid down for this most holy and necessary work, and by what means he can most easily and effectively carry out his plans in this matter. He shall bear in mind that, if the occasion

warrants, he can punish those who are negligent or who refuse to obey, with the penalties prescribed in Canons 1332:2 and 2182; and at the same time, as a reward to the zealous, he can intimate that special care and diligence exercised in the work of teaching catechism will be of the greatest weight and importance in the conferring of parishes and other benefices.

Pastors and others having the care of souls should ever bear in mind that catechetical instruction is the foundation of the whole Christian life, and to its proper performance all their plans, studies, and efforts should be directed. Let them, therefore, note well and put into effect all the prescriptions of Canons 1330, 1331, and 1332; thus in this work in particular they ought to become all things to all men that they may gain all men for Christ, and be able to show themselves as faithful ministers and dispensers of the mysteries of God. Let them carefully determine the souls who need to be nourished with milk, and those who have need of more solid food, but let all be offered that food of doctrine that gives growth to the soul and mind; so that the Christian will not be ignorant of his religion, nor hold it merely as a gift from his forebears, but on the contrary will possess it well-understood and clearly analyzed in order that it may enrich both himself and others.

In carrying out this most holy work, "let the pastor," in accord with Canon 1333:1, "employ the help of other clerics in the parish, and also if necessary, of devout lay persons, especially those who belong to the CONFRATERNITY OF CHRISTIAN DOCTRINE or a similar society established in the parish." All of these, whether asked or commanded, should freely, nay more, should most gladly give their assistance to this work — as joyful givers beloved of the Lord.

The help of members of religious communities, according to Canon 1334, should not be lacking in a work so helpful, so pleasing to God, and so necessary for souls, if the Ordinary of the place requires it. The Religious themselves, on being called, should joyfully respond, should even desire to give assistance, in order to gain the reward exceeding great through the salvation

of souls that is achieved also in this part of the Lord's field, where the harvest is great but the laborers are few.

Finally, effective help and loyal support in this matter is both expected and demanded from parents and guardians. Their attention should be called to the provision of Canon 1113 that "they are bound by a most strict obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children"; and this obligation is fulfilled, according to Canon 1335, when they see to it that their children receive catechetical instruction, and also, by Canon 1372: 2, in providing them with a Christian education.

All of the matters we have here treated in summary are already well known and evident; nevertheless the old adage, "Repetition is useful," must not be overlooked, especially when the subject is one that cannot be insisted upon too much.

In order, then, that all of this may more readily be carried out in the entire world, this Sacred Congregation, with the approval of His Holiness Pope Pius XI, commands that in all dioceses the following be observed:

I. In every parish, besides the Confraternity of the Blessed Sacrament, the CONFRATERNITY OF CHRISTIAN DOCTRINE, as the most important of all others, must be established in accordance with Canon 711:2, and it should embrace all who are capable of teaching and promoting catechetical instruction, especially teachers in the schools and all who are skilled in the science of teaching children.

II. Using the Letter of this Sacred Congregation directed to the Bishops of Italy as a norm, parochial classes in Christian Doctrine should be established if they do not already exist. With the pastors themselves in charge of these classes, and with the employment of approved methods of teaching, children and youth will have opportunity to learn the fundamentals of the divine law and of the Faith. In order, moreover, to overcome the indifference of parents already referred to, who think their children are not obliged to attend the catechism classes of the parish because

they are receiving religious instruction either at home or in the public schools, let the following be carefully observed:

- a. Pastors shall not admit to reception of the sacraments of Penance and Confirmation, as prescribed in Canon 1330, children who have not acquired sufficient knowledge of the catechism according to directives of the Decree of the Sacred Congregation of the Sacraments on August 8, 1910; and after they have received their First Communion, they must endeavor to learn the catechism more perfectly and with greater profit.
- b. Pastors, preachers, confessors, and rectors of churches shall take particular care to advise parents of the grave obligation which is theirs to see to it that "all subject to them or under their care are given catechetical instruction" (Canon 1335). On this subject, Pope Benedict XIV wrote as follows in his encyclical *Etsi minime*, of February 7, 1742: "It is evident that the bishop can and should in all earnestness recommend to preachers that in their sermons they impress upon the ears and minds of parents the importance of teaching their children the truths of our religion; and that if they [parents] are not fully capable of doing so, they should bring their children to the church where the precepts of the divine law will be explained."
- c. Furthermore, let pastors and their assistants endeavor as far as they can to make the children eager to attend the parish catechism classes. To this end the most successful and tried means should be employed, for example, the celebration of a Mass for the children on all holydays, catechetical competitions, the offering of attractive prizes, and the use of suitable projects and moderate forms of amusement.
- d. Finally, let pastors carefully prepare the children so that they may be examined on their knowledge of religion by the bishop when he makes his pastoral visitation. The bishop will take this opportunity to call attention to the condition of religious instruction in the parish: whatever he feels needs correction, improvement, or special commendation.

III. There is danger that the religious training received in childhood will be forgotten with advancing age; for, as Pope Benedict XIV has pointed out: "It is well known that not only the young and those reaching maturity are steeped in ignorance of the things of God, but also adults and old people are altogether destitute of the teachings of salvation; this is because they have never learned them, or having once learned them have little by little forgotten them" (*op. cit.*). Bishops, therefore, should carefully see to it that the provisions of Canon 1332 be scrupulously observed by the pastors. They are bound, according to this Canon, "to explain the catechism on Sundays and holydays to adults among the faithful in words suited to their capacity to understand." With this in mind, Pope Pius X, in his celebrated encyclical *Acerbo nimis*, ordered that "the Catechism of the Council of Trent should be used in such a way that over a period of four or five years the entire material would be covered which treats of the Apostles' Creed, the Sacraments, the Ten Commandments, Prayer, and the Precepts of the Church"; and the same holds true of the evangelical counsels, grace, the virtues, sin, and the Last Things.

In addition to the above measures incumbent upon all, this Sacred Congregation considers it opportune to point out to the Ordinaries some means which experience has proved to be well adapted to the end desired. The Ordinaries, therefore, will take care that all or at least some of the means which here follow are used according to the different needs and circumstances of each diocese.

1. As is already provided for Italy in the Letter of this Sacred Congregation on December 12, 1929, the Ordinaries will, if possible, set up a **DIOCESAN CATECHETICAL OFFICE**, which under their supervision will direct all catechetical education in the diocese. The chief functions of this Office will be to provide:

- a. that in parishes, in schools, and in colleges, Christian Doctrine be taught by qualified teachers employing the traditional form of the Church;

- b. that at stated times catechetical conventions and other meetings in the interests of religious education shall be held for the purpose of discussion and study of the methods best suited for catechetical instruction, as has been noted in a Decree of this Sacred Congregation on April 12, 1924;
 - c. that a special COURSE OF LECTURES ON RELIGION be offered each year to those who teach Christian Doctrine in parochial and public schools, in order that the quality and depth of their knowledge may increase.
2. The Ordinaries shall not fail to appoint competent PRIEST-VISITORS each year to inspect all the schools of religion in the diocese; they shall carefully report the results, the improvements, or the weaknesses in the religious instruction of the schools. Pope Benedict XIV wrote on this subject as follows: "It will be of greatest benefit for the education of the Christian people if visitors be chosen, some to visit in the city, others to go about in the diocese, making careful and exhaustive inquiry and informing the bishop who, thus made aware of the work being done by the pastors, may place praise or blame where it is deserved" (*op. cit.*).
3. In order that the mind of the Christian people may be directed from time to time toward religious education, let a CATECHETICAL DAY be established in each parish, if this has not already been done. On this day, the FEAST OF CHRISTIAN DOCTRINE is to be celebrated with as much solemnity as possible. On this occasion:
- a. The faithful should be called together in the parish church, and having received the Holy Eucharist, they should pray to obtain greater fruit from divine teaching;
 - b. A special sermon should be preached to the people on the necessity of catechetical instruction. Parents are to be told about their duty to instruct their children in Christian Doctrine and to send them to the parochial catechism classes, being

mindful of 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. . . ."⁵

c. Books, pamphlets, leaflets, and other material suitable for the purpose should be distributed to the people;

d. A collection may be taken up for the promotion of catechetical works.

4. In places where the scarcity of priests is such that the clergy themselves cannot satisfactorily perform the work of teaching Christian Doctrine, the Ordinary should take active steps to supply CAPABLE CATECHISTS of both sexes to help the pastors impart religious instruction in the parochial or the public schools, even in the remote parts of the parish. A leading part in this work should be undertaken by all members of CATHOLIC ACTION groups. These associations have already done much commendable work in this direction, and certain of them have very wisely provided in their constitutions that lectures in religion are to be conducted each year at which all their members must be present.

Members of other Catholic organizations and associations should not fail in this work, especially the societies of Religious of both sexes that are specifically dedicated to the education of youth. To these His Holiness Pope Pius XI addressed his memorable Motu Proprio *Orbem Catholicum*: "We earnestly desire that in all the principal centers of religious societies which are engaged in the teaching of youth, there be established, under the direction and guidance of the bishops, schools for select students of both sexes, where they shall be trained in a suitable course of studies, and upon examination be declared fit to undertake the teaching of Christian Doctrine and Bible and Church History." This surely will be accomplished if, as reason itself persuades and demands, the study of religion holds first place among the subjects pursued by children and youth in our Catholic schools and col-

5. Deut. 6:6, 7.

leges. Let such instruction be given by priests skilled in teaching and according to approved principles of pedagogy.

If these means and plans are used, and if all who are duty-bound give themselves vigorously and perseveringly to this work — more holy and more necessary than any other — then it can be hoped that the Christian people will be made secure through holy and uncorrupt doctrine against the attacks of error, becoming an acceptable people, followers of good works. Then, too, they will produce those wholesome results which the Roman Pontiffs have repeatedly desired for the salvation of souls. Finally, with the approval of His Holiness Pope Pius XI, this Sacred Congregation, departing somewhat in this respect from the above-mentioned *Motu Proprio Orbem Catholicum*, commands all bishops to submit an accurate report every five years to this same Sacred Congregation regarding catechetical instruction in their dioceses. They shall use the Questionnaire which follows and shall observe the order prescribed in Canon 340:2 of the Code of Canon Law relating to the report which must be submitted by each bishop on the state of the diocese entrusted to him.

Given at Rome, on the feast of the Holy Family of Nazareth, January 12, 1935.

I. CARD. SERAFINI, *Prefect*

I. BRUNO, *Secretary*

L. ✠ S.

QUESTIONNAIRE ON THE TEACHING OF CHRISTIAN DOCTRINE*

I. FOR CHILDREN

a. *In Parishes*

- Q. 1. What is the number of children in each parish and how many of these attend catechetical instruction?
- Q. 2. How zealously do the pastors fulfill their obligation of teaching religion to the children, and what pastors neglect this duty?
- Q. 3. Have PAROCHIAL SCHOOLS been established in these parishes; with what results; and by what method is Christian Doctrine taught?
- Q. 4. Do priests and other clerics living in the territory of the parish assist the pastor in teaching Christian Doctrine; in what way; and who among them perhaps refuse or are neglectful in this matter?
- Q. 5. Do the religious communities of men and women assist the pastor in teaching the catechism to children, and who among them perhaps refuse or are neglectful in this matter?
- Q. 6. Is the CONFRATERNITY OF CHRISTIAN DOCTRINE established in every parish, and in what manner does it assist the pastor in teaching Christian Doctrine to children?
- Q. 7. Do other associations of the laity, and especially those of CATHOLIC ACTION, aid the pastor in this same work?
- Q. 8. Has a CATECHETICAL OFFICE or something similar been established in the diocese, or can it be established?
- Q. 9. Is the CATECHETICAL DAY being held, and if so how is it celebrated?

*This form is still required by the Congregation of the Council for use in making the Quinquennial Reports of the dioceses of the world.

- Q. 10. Are CATECHETICAL CONVENTIONS or other meetings given to religious education being held, and with what results?
- Q. 11. What are the means being employed to stir the zeal of both parents and children so that the latter will attend the parish catechism classes?
- Q. 12. Does any obstacle impede the obtaining of greater fruit from the teaching of Christian Doctrine; what abuses have crept in, and what means are being used or can be used to remove them?

b. *In Catholic Schools and Colleges*

- Q. 13. What is the number of Catholic schools and colleges, for either sex, especially lately established, under the care of the clergy, secular or religious, or of the religious Sisters?
- Q. 14. How many students, day scholars and boarders, are in attendance at each of these Catholic schools and colleges?
- Q. 15. How many times each week is religious instruction given in these schools; what method is used; and with what results?
- Q. 16. What means could be taken to make this instruction more efficient and beneficial?

c. *In Public Schools*

- Q. 17. In what public schools is Christian Doctrine taught, and with what results?
- Q. 18. Is religious instruction subject to the authority and inspection of the Church in the public schools? In what way and in which schools?
- Q. 19. In which public schools, and for what reason, is Christian Doctrine not taught, and what provision is made for the religious instruction of these children?
- Q. 20. What means are used, or can be used, to bring about the teaching of Christian doctrine in public schools?

II. FOR ADULTS

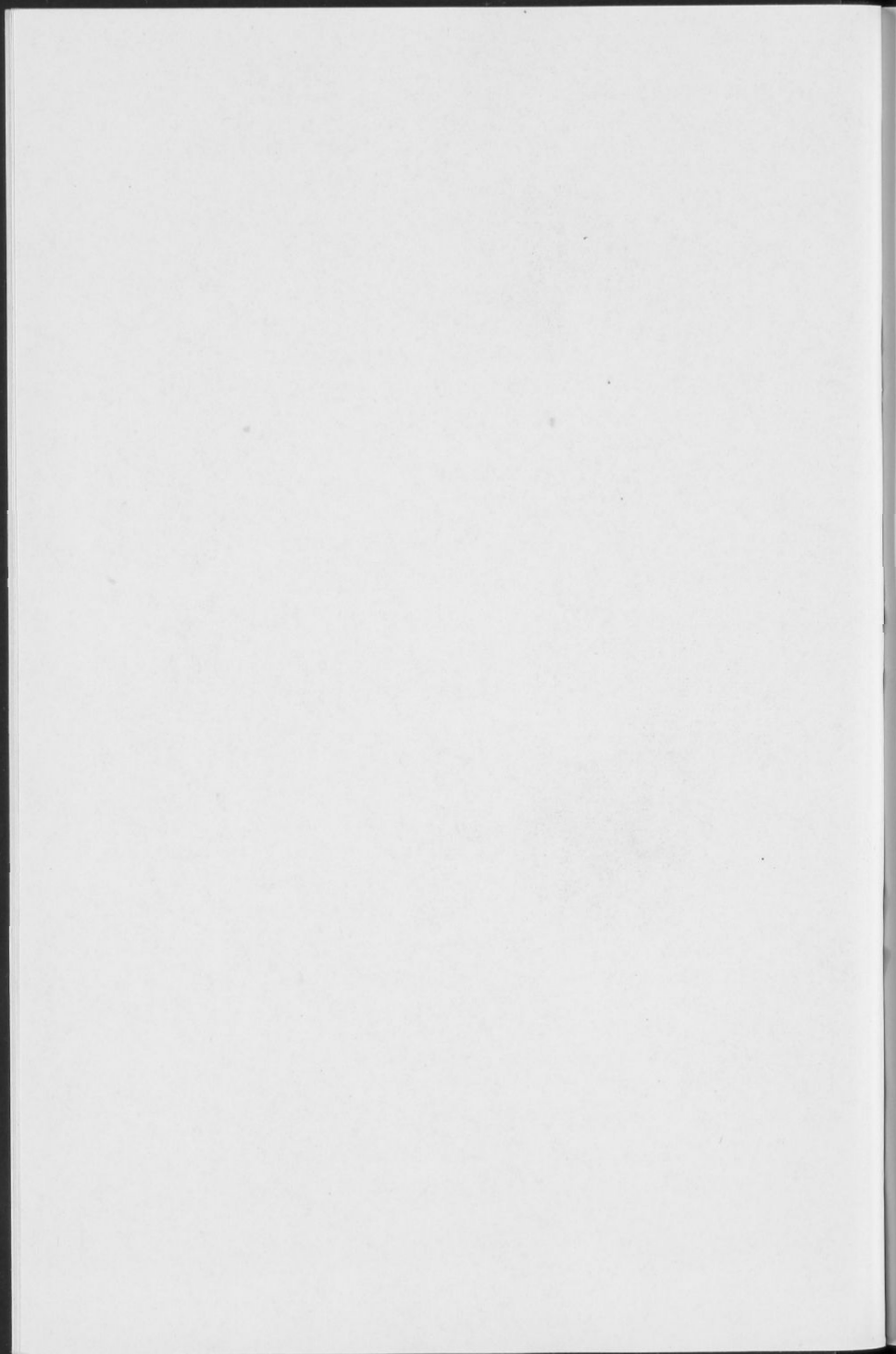
- Q. 21. Besides the usual homily, is catechetical instruction given by pastors to adults? When is this given?
- Q. 22. How zealously, with what method, and at what time, do pastors fulfill this obligation?
- Q. 23. Do the faithful in each parish attend the religious instruction, and with what results?
- Q. 24. What means, according to circumstances of time and place, would be considered especially suited to obtain a more fruitful religious instruction of adults?

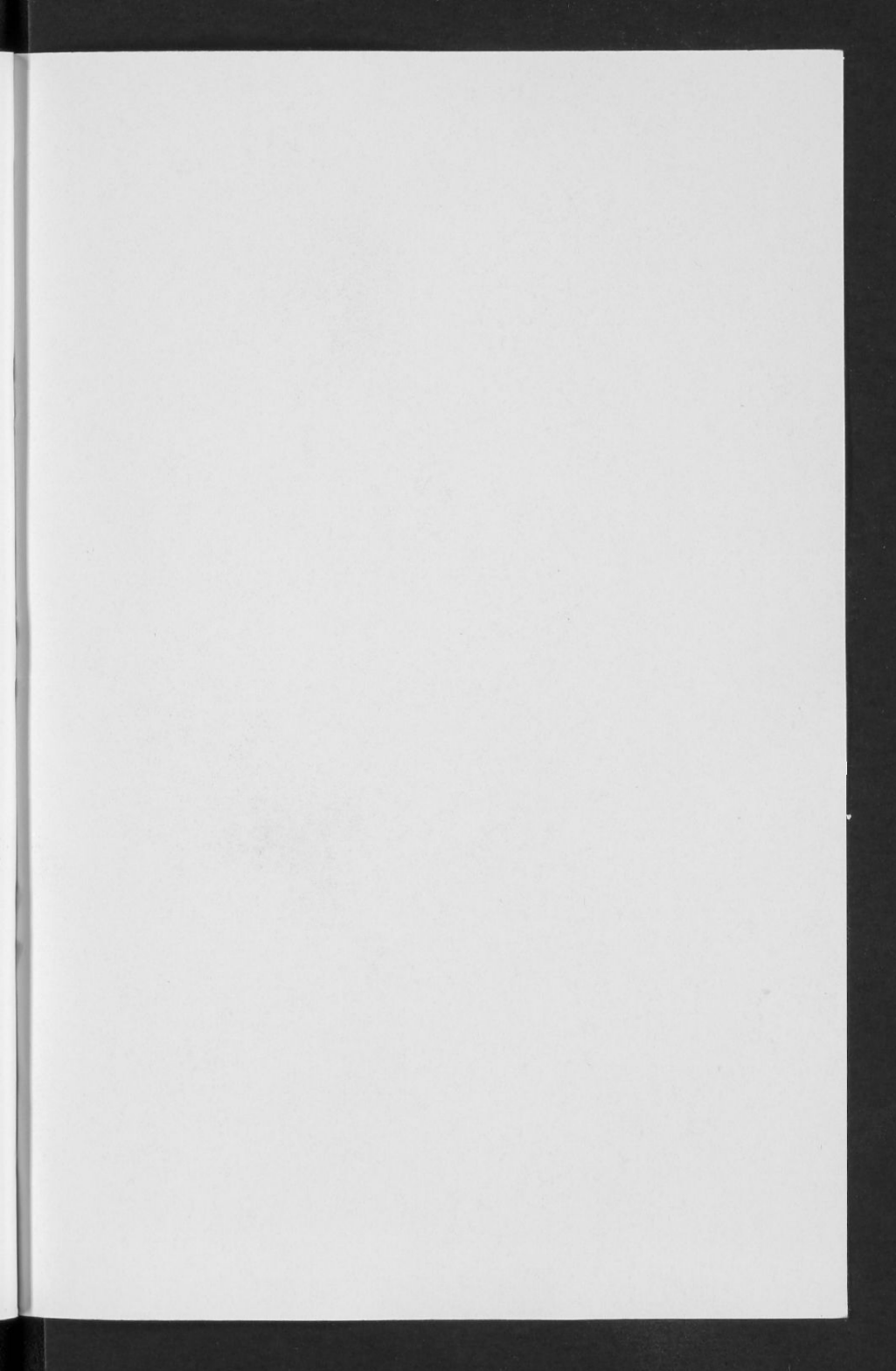
The decree *Provido sane Consilio* is published in the *Acta Apostolicae Sedis*, XXVII (1935), pp. 145-154.

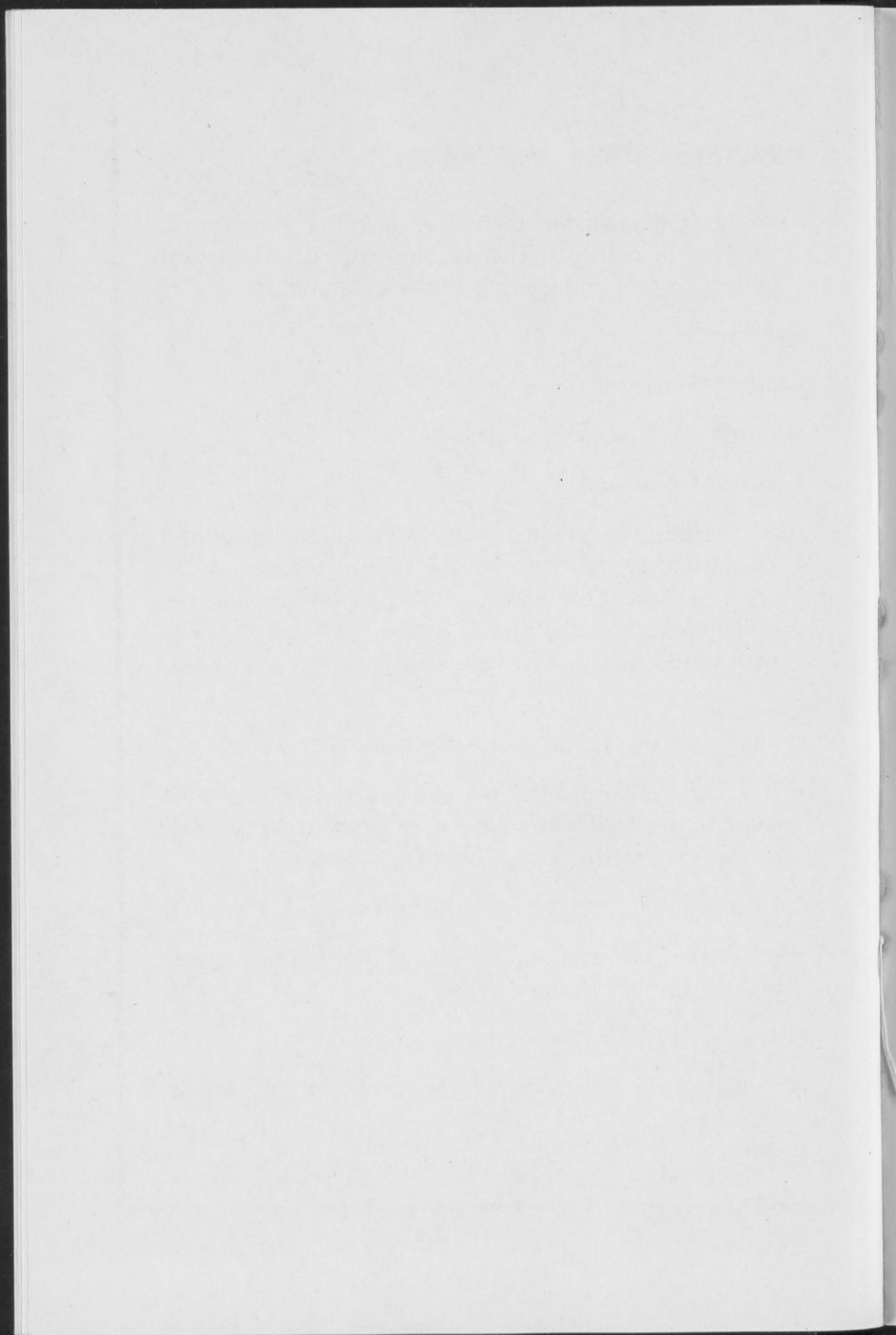
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- Q 10. How do you think the Church should be organized?
- Q 11. Besides the usual forms, is there any other form of prayer given by pastors to children? When is this given?
- Q 12. How do you think the Church should be organized?
- Q 13. Do you think it is better to have the children in the Sunday school with their parents, or to have them in a separate room?
- Q 14. What do you think is the best way to organize the Sunday school?
- Q 15. How do you think the Church should be organized?
- Q 16. How do you think the Church should be organized?
- Q 17. How do you think the Church should be organized?
- Q 18. How do you think the Church should be organized?
- Q 19. How do you think the Church should be organized?
- Q 20. How do you think the Church should be organized?









PRAYERS 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.

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