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Confraternity of Christian Doctrine
Manual of the Confraternity of Christian Doctrine
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MANUAL
OF THE
CONFRATERNITY
OF
CHRISTIAN DOCTRINE

For priests, religious, seminarians and laity
promoting Confraternity Activities

Revised Edition

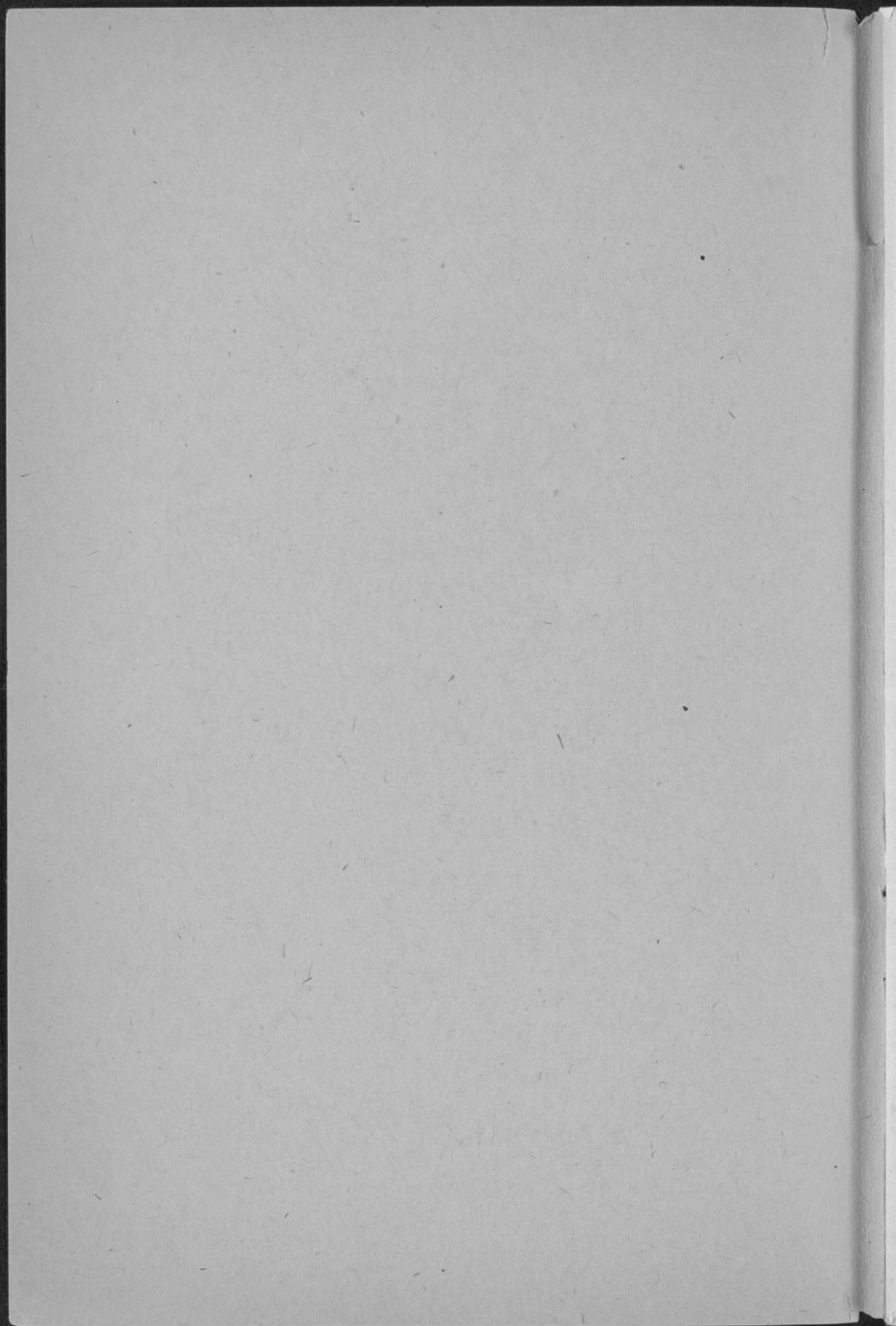
*With Discussion Aids
based on the content of each article*



THE CONFRATERNITY OF CHRISTIAN DOCTRINE

**Publications Department
1312 Massachusetts Avenue, N. W.
Washington 5, D. C.**

*Additional copies of this Manual may be obtained
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CONFRATERNITY OF CHRISTIAN DOCTRINE

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PREFACE

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

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

✠ EDWIN V. O'HARA

Bishop of Kansas City

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

DISCUSSION AIDS

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

EXCERPT FROM AN ADDRESS
OF THE APOSTOLIC DELEGATE

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

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

October 30, 1935

DISCUSSION AIDS

What is the objective of the Confraternity? When was it organized (p. 1:1560)? Under whose guidance and direction does it operate? Where should the Confraternity be erected? What precedence should it take? What is one of the noblest works of Catholic Action? What means are employed to teach religion to all not attending Catholic schools? How are adults and non-Catholics provided for?

LETTERS FROM
THE PREFECT OF THE SACRED CONGREGATION
OF THE COUNCIL
AND THE APOSTOLIC DELEGATE TO THE UNITED STATES
(*Translation*)

Rome
July 10, 1936

Sacred Congregation of the Council
Catechetical Office

Your Excellency:

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

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

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

This Sacred Congregation also praises highly and approves the plan of instituting a revision of the Catechism of the Third Plenary Council of Baltimore, and by the work and help of men skilled in this matter of preparing

a new text of Christian Doctrine better adapted to the present-day needs of the people. For whatever effort and labor is spent in imparting and popularizing catechetical education is clearly to the profit of souls, and hence contributes much to the moral and social advantage of the people.

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

Fraternally,

(signed) ✕ J. CARD. SERAFINI, *Prefect*
J. BRUNO, *Secretary*

HIS EXCELLENCY

THE MOST REV. EDWIN O'HARA

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

DISCUSSION AIDS

Who wrote this letter of July 10, 1936? From what city? What matter did the Sacred Congregation of the Council "freely consider and weigh especially"? What does this letter say about the establishment of the Confraternity? What Canon and Decree command the establishment of the Confraternity? What is the principal aim of parish Confraternities? What does the letter say about the revision of the Baltimore Catechism? Of "effort and labor spent in imparting and popularizing catechetical education"? How did Pope Pius XI express his regard for the work of the Episcopal Committee on July 7, 1936? To whom was the Apostolic Blessing imparted? By whom was this letter signed? What was the Cardinal's office? To whom was the letter addressed? What was the Bishop's office?

(Translation)

Rome, October 27, 1937

Sacred Congregation of the Council
Catechetical Office N 861/37

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

DISCUSSION AIDS

What was the purpose of this letter? Who signed it? From what office did the Cardinal write? What is the principal scope of the Confraternity?

Washington, D. C.
November 10, 1937

Apostolic Delegation
United States of America

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*

DISCUSSION AIDS

What was the purpose of this letter? How does the Apostolic Delegate summarize the content of the letter on p. xi?

CONFRATERNITY ORIGINS IN EUROPE AND THE UNITED STATES

- *1536 Castellino da Castello, a zealous priest, founded in Milan the School of Christian Doctrine in which, on Sundays and other feast days, children and unlettered persons were instructed in the elementary doctrines of Christianity.
- *1545-63 The Council of Trent, recognizing the need of religious instruction for the young, issued the *Catechismus ad Parochos* ("Catechism for Pastors"), and ordered that Christian Doctrine instructions be given on Sundays and festivals throughout the Church.
- *1560 Cardinal Baronius wrote in his *Annales* that the Society of Christian Doctrine at Rome was founded by Marcus Sudi of Milan, a hat-maker, under the Pontificate of Pius IV (about 1560). This noble man united with zealous men in instructing children and adults. A Christian Doctrine Association was established which was joined by priests and laymen. The Association was greatly extended by Henri Pietra of Piacenza, who left his business, became a priest, and through the advice and assistance of St. Philip Neri, brought many to the service of God. As the Association developed, some members resolved to live in common and took the name of Doctrinarians. The others remained in the world and formed the Confraternity of Christian Doctrine.
- 1562 Pope Pius IV made the Church of St. Apollinaris the center of the Confraternity of Christian Doctrine.

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

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

DISCUSSION AIDS

1. In what year and by whom was a School of Christian Doctrine established in Milan? What was the school's objective?
2. What action was taken by the Council of Trent to promote religious instruction?
3. What did Cardinal Baronius write about the origin of the Confraternity? How and by whom was the work of the Confraternity greatly extended?
4. Who gave this Confraternity a church as center?
5. How did Pope St. Pius V encourage zeal for the work? What Confraternity recommendation did Pope St. Pius V make to bishops?
6. What Pope gave the Confraternity a Cardinal Protector? Who was this Cardinal Protector?
7. How did Pope Paul V extend the work of the Confraternity?
8. What action was taken by the Sacred Congregation of Indulgences in 1610?

9. What recommendation did Pope Innocent XI make in 1686?
10. What Church is the present center of the Archconfraternity?

Other Advocates and Leaders of the Confraternity:

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

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

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

DISCUSSION AIDS

1. Name other advocates and leaders of the Confraternity. What preparation was made at Milan for the training of catechists? How many training schools and teachers were recorded in 1584?
2. What request did Pope Clement VIII make of St. Robert Bellarmine?
3. What was St. Francis de Sales' first step after being consecrated Bishop of Geneva?

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

*1903 The Confraternity of Christian Doctrine was organized in the city of New York by the Most Rev. John M. Farley.

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

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

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

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

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

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

1921 The Most Rev. Thomas E. Molloy established the Confraternity in Brooklyn.

1922 Establishment of parish units of the Confraternity of Christian Doctrine throughout the Archdiocese of Los Angeles by the Most Rev. John J. Cantwell, with Rev. Robert E. Lucey as the first Director.

1923 *Motu Proprio* of Pius XI, *Orbem Catholicum*. The Catechetical Office was established as a special department in the Sacred Congregation of the Council.

- 1926 September 8: A letter from the Sacred Congregation of Seminaries sent to all bishops, spoke of the prime importance of Catechetical Instruction for old and young, and the need of preparation in the seminaries for this duty.
- 1929 December 31: The Encyclical of Pius XI on the Christian Education of Youth, *Divini Illius Magistri*; under *Environment of Education*, reads: "For the love of Our Saviour Jesus Christ, . . . We implore pastors of souls, by every means in their power, by instructions and Catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. . . . Parents, therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, Whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper upbringing of their children in a holy and filial 'fear of God, the beginning of wisdom,' on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible."
- 1933 November 23: The National Shrine of the Immaculate Conception at the Catholic University of America was designated as the Center (ecclesiastical) of the Confraternity of Christian Doctrine in the United States of America, by an official letter of the Most Rev. Michael J. Curley, Archbishop of Baltimore.
- 1934 The archbishops and bishops of the United States, at their annual meeting in November, appointed an Episcopal Committee of three members on the Confraternity of Christian Doctrine. The National Cen-

ter of the Confraternity of Christian Doctrine was established as a bureau of the National Catholic Welfare Conference, Washington, D. C., May, 1935.

DISCUSSION AIDS

1. To what countries besides Italy did the Confraternity extend?

2. What Pope declared that the Confraternity be canonically instituted? Who are to be "valuable helpers" to the priest? Why should the laity "lend their aid" to this work? In large towns where are religion classes to be founded? Who are to receive instruction?

3. What does the new Code of Canon Law (711:2) ordain?

4. What is the first record of Confraternity organization in the United States? (1903.) In what two cities was it next established?

5. Where and when was begun the establishment of parish units of the Confraternity throughout a diocese?

6. When, how and by what Pope was a Catechetical Office established in the Sacred Congregation of the Council?

7. What action did the Sacred Congregation of Seminaries take in 1926?

8. What encyclical did Pope Pius XI issue December 31, 1929? What message is given under Environment of Education? What is said of the authority of parents and all who take their place? For what purpose is this authority given to parents?

9. When and by whom was an Episcopal Committee of the Confraternity of Christian Doctrine appointed in the United States? Where was a National Center established?

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

April: A communication from the Apostolic Dele-

gate encouraged the employment of seminarians in religious vacation schools.

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

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

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

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

October 27: The Apostolic Delegate to the United States received a letter from the Sacred Congregation of the Council stating that the Confraternities of Christian Doctrine "admit women in a directive capacity" (see pp. xi, xii).

November 1: The National Shrine Unit of the Confraternity of Christian Doctrine was erected with the authorization and approval of His Excellency, the Most Rev. Michael J. Curley, and His Excellency, the Most Rev. Joseph Corrigan, Rector of the Catholic University of America.

1938 October 1-4: The Fourth National Catechetical Congress of the Confraternity of Christian Doctrine was held in Hartford, Conn., under the patronage of the Most Rev. Maurice Francis McAuliffe.

1939 Regional Congresses of the Confraternity of Christian Doctrine were held in six provinces under the auspices of an Ordinary within the province.

Fourteen standing committees of the National Center were authorized by the Episcopal Committee of the Confraternity of Christian Doctrine. Membership is drawn from diocesan directors.

November 4-7: The Fifth National Catechetical Congress of the Confraternity of Christian Doctrine was held in Cincinnati, Ohio, under the patronage of His Excellency, the Most Rev. John T. McNicholas, O. P.

1940 Regional Congresses of the Confraternity of Christian Doctrine were held in seven provinces.

October 12-15: The Sixth National Catechetical Congress of the Confraternity of Christian Doctrine was held at Los Angeles, Calif., under the auspices of His Excellency, the Most Rev. John J. Cantwell.

1941 Regional Congresses of the Confraternity of Christian Doctrine were held in nine provinces.

November 15-18: The Seventh National Catechetical Congress of the Confraternity of Christian Doctrine was held at Philadelphia under the patronage of His Eminence, Dennis Cardinal Dougherty.

DISCUSSION AIDS

1. On what subject did the Sacred Congregation of the Council issue a decree on January 12, 1935? What did this decree direct? Whom should the Confraternity embrace in its membership? (Fishers, helpers, discussion club leaders, parent-

educators, apostles to non-Catholics, as well as teachers, promote catechetical instruction.) What did a communication from the Apostolic Delegate encourage? When, where and under whose auspices was the first National Congress of the Confraternity of Christian Doctrine held?

2. What message did the Episcopal Committee receive from Rome in 1936? What information does the Manual give about the Second National Congress?

3. What office wrote the Apostolic Delegate on October 27, 1937? What did this letter state? When was a unit of the Confraternity of Christian Doctrine established at the National Shrine at Catholic University? Who authorized erection? Who approved it? What Confraternity Congress was held in 1938? 1939? 1940? 1941?

1942 February: *Our Parish Confraternity* was issued — the first publication on a national scale devoted exclusively to Confraternity activities.

November: At the annual meeting of the Archbishops and Bishops, two new members (the total is now five) were added to the Episcopal Committee of the Confraternity of Christian Doctrine: Most Rev. James E. Kearney, D. D., Bishop of Rochester, and Most Rev. Christian H. Winkelmann, S. T. D., Bishop of Wichita.

An Advisory Board of the National Center was set up consisting of the Archdiocesan Directors at the annual Directors' meeting, Peoria, Ill., October 5, 1942.

1943 The Diocesan Directors of the Confraternity of Christian Doctrine held their annual meeting at St. Mary's College, Notre Dame, Ind., August 23-24.

CONFRATERNITY OF CHRISTIAN DOCTRINE

Publications Department and National Center

The archbishops and bishops of the United States, at their annual meeting in November, 1934, appointed an Episcopal Committee (of three members) on the Confraternity of Christian Doctrine. The Episcopal Committee immediately organized a Publications Department of the Confraternity of Christian Doctrine and established a National Center as a bureau of the National Catholic Welfare Conference.

Publications Department. Under the direct supervision of the Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, the Publications Department functions through a priest-censor, a secretary and small staff. It publishes texts and pamphlets on organization, teachers' manuals of graded courses of study and religious discussion club aids; at the request of Confraternity officials supplies exhibits of Confraternity publications and information regarding their use; maintains a catechetical library of textbooks, charts and various visual materials useful in advancing Confraternity objectives.

National Center. With a priest Director and an efficient staff at Washington, the National Center functions as a clearing house for Confraternity information, which is made readily available to any diocese desiring it. Since each diocese is autonomous the establishment, development and program of the Confraternity are directed by diocesan authority, and not by the National Center. Each parish Confraternity carries out its own program of religious instruction as the Ordinary may direct.

The National Center sponsors National and Regional Congresses, makes special surveys, supplies factual information and answers inquiries about Confraternity activities and programs. Upon the request of the Ordinary, it sup-

plies the services of an experienced staff member to assist the diocesan director with organization procedure and the development of Confraternity activities. Diocesan directors of the Confraternity have been officially appointed in the great majority of the dioceses of the United States.

The Confraternity recognizes the Department of Lay Organizations, N. C. W. C., as a valuable channel for Confraternity work, since it provides federating agencies through which diocesan and parish organizations may act in conformity with the mind of the Ordinary. The National Councils of Catholic Men and Women encourage and assist societies in promoting the unified Confraternity program. The societies present the program to their membership and encourage participation. On request the Confraternity supplies the societies with religious program suggestions and other aids.

CONFRATERNITY PUBLICATIONS

THE CONFRATERNITY OF CHRISTIAN DOCTRINE: Origin, Organization and Procedure

	<i>Price</i>
"Acerbo Nimis" (Papal Encyclical on the teaching of Christian Doctrine) .....	.05
Decree of the Sacred Congregation of the Council "On the Better Care and Promotion of Catechetical Education" .....	.05
Manual of the CCD (handbook of information) .....	.15
Manual of the Rural CCD (handbook adapted to the needs of rural communities) .....	.15
CCD Leaflets (reprints from the Manual of the CCD)	
Spiritual Privileges .....	.02
Confraternity Prayers .....	.01½
Constitution for Parish Units .....	.01½
Plan for Organizing the Parish Unit .....	.02
Duties of Parish Officers .....	.01½
Instructions for Lay Teachers .....	.02
Instructions for Fishers .....	.02
Instructions for Helpers .....	.01½
Instructions for Religious Discussion Club Leaders ..	.02
Instructions for Parent-Educator Religious Discussion Clubs .....	.01½
Instructions for the Apostolate to Non-Catholics02
The Religious Vacation School02

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Why a CCD in Every Parish? (by Most Rev. Samuel A. Stritch)02½
Truth in Charity (by Most Rev. Francis J. Spellman)...	.02½
Catholic Education and the CCD (by Most Rev. Edwin V. O'Hara)10
The CCD in the Rural Parish (by Most Rev. Edwin V. O'Hara)02½

*The above is also available in a Spanish translation
at the same price*

Program for the Celebration of Catechetical Day .....	.03
Regional Congresses of the CCD (their need and value) .....	.05
Spirit and Life (an appreciation of Sacred Scripture— by Very Rev. Thomas Plassmann, O. F. M.) .....	.05
Proceedings of the National CCD Congresses (paper bound):	
1935, 1936, \$1.00 each	
1938, 1939, 1940, \$1.50 each	
1941, \$2.00	
Parish Religious Discussion Clubs (by Most Rev. A. J. Muench) .....	.02½
The Religious Discussion Club (need, purpose, organiza- tion, conduct) .....	.10
A Holy War for Knowledge (CCD discussion club proce- dure for colleges) .....	.02½

FOR THE TEACHER: Texts, Manuals and Aids

New Testament (Confraternity Edition)	1.25
School Year Religious Instruction Manuals:	
Grades I-II, .10; Grades III-V, .10; Grades VI-VIII, .10	
Religious Vacation School Manuals:	
Grades I-II, .10; Grades III-V, .10; Grades VI-VIII, .10	
Teaching the Incarnation in Elementary Grades (by Rev. F. W. Connell, C. Ss. R.) .....	.02½
Methods for the Elementary Grade Teacher (by Rev. Aloysius J. Heeg, S. J.) .....	.02½
Teaching the Incarnation to High School Students (by Rev. John H. Flanagan) .....	.02½
Methods for the High School Teacher (by Rt. Rev. John M. Cooper) .....	.02½
Religious Instruction of Catholic Students Attending Sec- ular High Schools .....	.10
The Place of the Scripture in Confraternity Classes (by Rev. Joseph M. Lilly, C. M.) .....	.05

FOR THE PUPIL:

Revised Edition of the Baltimore Catechism

English: First Communion, .05; No. 1, .07; No. 2, .10
French: First Communion, .05; No. 1, .07; No. 2, .10
Spanish-English First Communion, .07; Spanish No. 2, .10

RELIGIOUS DISCUSSION CLUB TEXTS:

High School and Adult

New Testament (Students' Edition)	1.00
The New Testament Series (discussion outlines):	
The Life of Christ—Part I, .25; Part II, .25; The Apostolic Church, .25	
New Testament Readings for the Life of Christ— Part I, .20; Part II, .20	
New Testament Readings for the Apostolic Church, .20	
Leader's Manuals for the Life of Christ—Part I, .20; Part II, .20	
Leader's Manual for the Apostolic Church (in preparation)	
Life of Christ in Pantomime and Dramatization .....	.25
Church History through Biography .....	.30
Ethics of Christianity (college level) .....	.30
The Holy Sacrifice of the Mass (meaning, purpose, lit- urgy, application) .....	.50

THE PARENT-EDUCATOR (New Series)

Vol. I. Parental Responsibility .....	.20
Vol. II. Teaching Prayer in the Home .....	.20
Vol. III. Teaching Obedience in the Home .....	.20
Vol. IV. Teaching Honesty in the Home .....	.20
Vol. V. Teaching Christian Citizenship in the Home ..	.20

**SPIRITUAL PRIVILEGES
GRANTED BY THE HOLY SEE TO THE
CONFRATERNITY OF CHRISTIAN DOCTRINE**

I. INDULGENCES

With the exception of that granted in the hour of death (No. 4, Plenary Indulgences), all the indulgences here listed are applicable to the souls in Purgatory.

- A. The first indulgence granted the Confraternity members was forty days to all who, penitent, confessed their sins at the time set by law, and who engaged in the Confraternity work of giving or receiving Christian Doctrine instructions (Pius V, October 6, 1571).
- B. *Plenary Indulgences* (Pius V, Clement XII, Gregory XVII and Pius X, June 6, 1912):
1. To all the faithful on the day that, truly contrite and having confessed and received Holy Communion, they are received into the Archconfraternity;
 2. To all and each of the members on the principal feast of the (local) Confraternity;
 3. On the following feasts: Easter, Christmas, Pentecost, Epiphany, Ascension, Circumcision, Corpus Christi, Assumption and Immaculate Conception of the Blessed Virgin Mary; feast of Our Lady of the Seven Sorrows (January 14 — titular feast of the church of the Archconfraternity in Rome, Santa Maria del Pianto); feasts of: St. Joseph, Sts. Peter and Paul (June 29), All Saints (November 1), St. Charles Borromeo (November 4), St. Joseph Calasanctius (August 27); on March 2, 1932, Pius XI added St. Robert Bellarmine (May 13).
 4. To the members who, at the point of death, having confessed and communicated, or being contrite, invoke orally if they can, or at least in heart, the most

Holy Name of Jesus, and accept death from the hands of God as the ransom from sin.

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

Plenary Indulgence (under the usual conditions):

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

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

DISCUSSION AIDS

1. To whom are Confraternity indulgences applicable? What is the one exception? What was the first indulgence granted Confraternity members? By whom and when was this indulgence granted?

2. Plenary indulgences were granted by what four Popes? What are the first two indulgences listed? On what holy days of obligation (United States) may indulgences be gained? On what other feasts of our Lord? of our Lady? of other saints? How may a plenary indulgence be gained by members at the point of death?

3. What are indulgences of the Stations of Rome? How may these indulgences be gained? What two plenary indulgences of the Stations may be gained? What partial indulgence? When and by whom was this partial indulgence granted?

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

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

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

II. OTHER PRIVILEGES

1. All priests who became members before the decree of S. Pen. (March 20, 1933) have the personal privilege of the privileged altar four days of the week for the soul of any of the faithful departed.
2. When a Mass is said by any priest at any altar for the soul of a deceased member of the Confraternity, it has the same efficacy as Mass celebrated at a privileged altar (Pius X, June 6, 1912).
3. Members of the Archconfraternity participate in the spiritual goods of many religious orders and regular clergy, by concession of their general superiors (1817-25).

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

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

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

aforesaid space of time (one month), they shall have undertaken the work of *teaching* and *learning* Christian Doctrine; to be gained with a heart at least having contrition (*Apostolic Letter*, Pius XI, March 12, 1930);

3. *Partial Indulgences* on every feast of the Blessed Virgin for all the faithful who are wont to assemble in schools and churches to learn Christian Doctrine (Pius IX, July 18, 1877): *seven years* if they have gone to confession and Communion; *three years* if they have gone to confession on those days.

DISCUSSION AIDS

1. How many partial indulgences were granted by Pius X on June 6, 1912? To what division of Confraternity membership is the first listed indulgence granted (p. 16)? What work must be done to gain this indulgence? Who may gain the indulgence listed second? third? What particular division of Confraternity membership may gain the fourth listed indulgence? How may the fifth and sixth listed indulgences be gained? By whom may they be gained? In what two ways may the seventh listed indulgences be gained? What is the indulgence listed as No. 8? Why is No. 9 applicable to religious discussion club leaders and members?

2. What three other privileges are listed? What indulgence did Pius X grant June 6, 1912?

3. What plenary indulgence may be gained by those who teach or study Christian Doctrine? For what part of an hour must they teach or study? What indulgence was granted by Pius XI, March 12, 1930? By what divisions of membership may this indulgence be gained (pp. 17, 18)? What partial indulgence may be gained on every feast of the Blessed Virgin?

**SUGGESTED CONSTITUTION OF THE
CONFRATERNITY OF CHRISTIAN DOCTRINE
FOR PARISH UNITS AFFILIATED
WITH THE DIOCESAN CONFRATERNITY**

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

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

ARTICLE I — Name

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

ARTICLE II — Objectives

- The objectives of the parish Confraternity shall be:
- a. Religious education of elementary school children not attending Catholic schools, in vacation school, instruction classes, and correspondence courses.
 - b. Religious instruction of Catholic youth of high school age not attending Catholic schools, in suitable discussion clubs and by other successful methods.
 - c. Religious discussion clubs for adult groups (including students attending secular colleges and universities, and out-of-school youth).
 - d. Religious education of children by parents in the home.
 - e. Instruction of non-Catholics in the teachings of the Catholic faith.
 - f. Participation as a society, and under the direction of the pastor, in sacred functions of public worship according to the norms of Canon 709:1. Promotion of

the annual celebration of the feast of Christian Doctrine (Catechetical Day) in each parish, on the day prescribed by the Ordinary of the diocese.

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

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

DISCUSSION AIDS

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

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

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

ARTICLE III — Membership

Section 1. Active Members. Men, women and youth of the parish who are willing to take an active part in

the work of the Confraternity, by serving at least one hour a week or fifty hours annually, shall be enrolled in one or more of the following divisions:

- a. *Teachers*, who shall assist priests and religious in catechetical work, especially in religious vacation schools and in school year instruction classes.
- b. *Fishers* (home visitors), who shall make systematic surveys of the parish, to encourage attendance at instruction classes, membership in discussion clubs, and subscriptions to the diocesan paper.
- c. *Helpers*, who shall distribute Catholic literature, take charge of the parish Confraternity library, provide facilities for the conduct of classes and clubs, transport teachers and pupils, assist with preparation of material for religious vacation schools and instruction classes, and perform other duties as directed.
- d. *Discussion Club Leaders and Members*, who shall conduct or attend religious discussion clubs for adults and secular high-school students.
- e. *Parent-Educators*, who shall promote the practice of religion in the home, and cooperate with the Parent-Educator program of the Confraternity.
- f. *Apostles to Non-Catholics*, who shall assist in presenting the Faith to those outside the fold.

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

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

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

ARTICLE IV — Officers and Organization

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

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

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

ARTICLE V — Meetings

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

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

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

DISCUSSION AIDS

1. Who may become Active Members of the Confraternity? How are members enrolled? What are the duties of Teachers (a)? What are Fishers (b)? What is their work? What five activities are listed for Helpers (c)? What does a Discussion Club Leader or Member do? What do Parent-Educators do (e)? What does an Apostle to Non-Catholics do (f)? Name the divisions of active membership? In how many divisions does a member enroll? (Usually in only one.) How do you choose your

division? Who are Associate Members? What are their duties? How are they classified? What month is suggested for the annual enrollment? What are the spiritual duties of both active and associate members?

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

PRAYERS OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

Open and close all meetings with Confraternity Prayers.

PRAYERS BEFORE MEETINGS

In the Name of the Father, etc.

(100 days each time; with holy water, 300 days. Feb. 10, 1935.)

Come, Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that by the light of the same Spirit we may be truly wise and ever rejoice in His consolations. Through Christ our Lord.

R. Amen.

(5 years each time; plenary once a month, under the usual conditions, if recited daily for an entire month. Dec. 22, 1932.)

Immaculate Mother of God,
St. Joseph, Patron of the Universal Church,
St. Peter, Prince of the Apostles and Vicar
of Christ,
Pope St. Pius, Patron of the Confraternity
of Christian Doctrine,
St. Charles Borromeo, Apostle of Christian
Doctrine,
St. Robert Bellarmine,
St. Francis de Sales,
All you saints and martyrs who taught the
Faith or died for it,
Our Father, Hail Mary.

Pray for us.

PRAYERS AT THE END OF MEETINGS

In the Name of the Father, etc.

(100 days each time; with holy water, 300 days. Feb. 10, 1935.)

Holy, Holy, Holy, Lord God of Hosts:

Heaven and earth are full of Thy glory.

(300 days.)

V. Sweet Heart of Jesus, I implore

R. That I may ever love Thee more and more.

(300 days each time; plenary once a month, under the usual conditions, if recited daily for an entire month. Nov. 26, 1876.)

V. Praised be Jesus Christ!

R. Now and forever, amen.

The invocations used before the meeting may be added.

Let us pray.

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.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy Name's sake, to reward with eternal life all those who do us good. Amen.

(300 days each time. June 17, 1933.)

V. Let us pray for the faithful departed.

R. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

(300 days each time. May 17, 1927.)

THE RECEPTION OF NEW MEMBERS

The reception of new members takes place in the church before a statue of Jesus Christ, or before an altar in a room in which the general meetings are held. Two candles are lighted. The Reverend Director, vested in surplice and stole, addresses the prospective members as follows:

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

A. I do.

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

A. I will by the grace of God.

*The Reverend Director may briefly address the new members. The members then advance and receive from the Director copies of the MANUAL OF THE CONFRA-
TERNITY OF CHRISTIAN DOCTRINE. While giving each a copy, he says:*

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

Turning to the altar the Director says:

Let us pray.

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

All kneel while the priest gives the blessing.

PLAN FOR ORGANIZING THE PARISH UNIT OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

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

The following organization procedure has been found practical:

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

II. The Director of the Parish Confraternity:

1. Secures from the Diocesan Office a complete set of instructions for officers and chairmen of a parish Confraternity;

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

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

The program for the organization meeting should include:

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

DISCUSSION AIDS

1. (see I). What is usually the initial work of a Confraternity organized in the autumn or winter? organized in the spring? What is an important part of the organization plan? What should be the first step in organization procedure? How should each parish confraternity be designated? From what

other societies should the Confraternity seek coöperation? Why should the Confraternity seek coöperation of other societies? Where may instructions for officers and chairmen be obtained?

2. (see II). How are officers and chairmen of divisions of membership selected? Who are eligible for membership? Who form the Executive Board of the Confraternity? What is the purpose of the first meeting of the Executive Board? What should the parish organization program include? Who should answer questions in open discussion at this meeting? How are members usually enrolled? What announcements should be made regarding the organization meetings?

III. Parish Organization Meetings:

1. The Director calls a parish meeting for the organization of the Confraternity. All parishioners of high-school years and over should be invited and urged to attend, in order that they may have a clear understanding of the program. No financial obligation is assumed by attendance at this meeting, and those who join as active members pay no dues. Good publicity should be given to the meeting well in advance, from the altar, through the press, posters, telephone, etc. The program (II, 3, above) is presented.
2. Where missions are attached to a parish, a local section of the Confraternity should be organized and the membership division chairmen should be appointed at each mission.

IV. Before Launching the Program:

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

A Suggested Survey

- a. What is the approximate number of Catholic public school children in the parish?
 - b. What provision is there for the religious instruction of children who attend the public schools?
 - c. What proportion of these children are at present receiving religious instruction?
 - d. Are there sections within the parish where the distance from church makes it difficult for the children to attend instruction classes?
 - e. Could suitable places near the public school be found in which to assemble the children for week-day instruction?
 - f. Is there any systematic plan of visiting the homes of children whose parents are indifferent?
 - g. What plans could be made to bring children of indifferent parents to Mass?
2. The Chairman of Fishers should supply members of the division with *Instructions for Fishers*, obtainable at the Diocesan Office. After a minimum of three preparatory meetings held under the supervision of the Director, fishers should begin systematic visiting.
 3. The Chairman of Helpers should supply members of the division with *Instructions for Helpers*, and arrange for preparatory meetings.
 4. A minimum of six demonstration classes should be held for the preparation of:
 - a. Discussion club leaders prior to each discussion-club semester. The Chairman of Discussion Clubs should supply leaders with copies of *Instructions for Discussion Club Leaders*.
 - b. Teachers, before the opening of each vacation school or series of instruction classes. The Chairman of Teachers should supply members of the division with *Instructions for Teachers*.

Teachers qualify for work by attendance at a minimum of six demonstration classes, and by the satisfactory completion of a definite course outlined by the Diocesan Director of the Confraternity.

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

5. During the school year Confraternity members will cooperate with the pastor:
 - a. In the conduct of instruction classes for children. Plans for these classes should be made at least one month before the opening of the school year. The *School Year Religious Instruction Manuals* (Grades I, II; III-V; VI-VIII), issued by the Publications Department, are guides for the preparation of teachers.
 - b. In the organization of discussion clubs for high school students, out-of-school youth, and adults.
6. Careful plans are to be made by the Confraternity for the religious vacation school to be held each summer for children attending secular schools. The *Manuals of Religious Vacation Schools* (Grades I, II; III-V; VI-VIII) are guides in classes for the preparation of teachers and helpers. (The religious vacation school is not a substitute for the school year religious instruction classes. Even when both are well organized and conducted annually, they are not the equivalent of a Catholic school education.)
7. Each Confraternity should build up a library of selected teachers' references and should make additions annually. (Each diocese determines the texts and materials it will adopt for use.) A nucleus for

this library — a minimum of references for effective work — costs about five dollars. A suggested list may be found in the *Vacation School* and *School Year Religious Instruction Manuals*.

DISCUSSION AIDS

1. (see III, IV). Who calls a parish organization meeting? Who attend and why? What is the financial obligation? How may the meeting be publicized? How are the missions of a parish organized? What is usually the initial activity of a parish Confraternity? What is the purpose of this parish survey? Under "A Suggested Survey" discuss separately each suggestion from (a) through (g).

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

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

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

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

V. The following is a suggestion for "a religious program in missions on Sundays and holydays of obligation when the priest is not present to celebrate Mass":

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

VI. Canonical Erection:

1. When the Ordinary has authorized the establishment of the Confraternity of Christian Doctrine, minimum parish requirements are:
 - a. Registration of members in a parish register of the Confraternity; "Members of the parochial units *must be* enrolled in order to gain the indulgences and participate in the other privileges granted by the Sovereign Pontiffs" (Article V, Sec. 35, Constitution, Archconfraternity of Christian Doctrine, Rome).
 - b. Meetings at specified times under the supervision of the Parish Director.
2. The members of the local parish Confraternity may then gain the indulgences granted to the Archconfraternity as they perform the designated good works according to the requirements stated.

VII. Catechetical Day: From the decree of the Sacred Congregation of the Council on *The Better Care and Promotion of Catechetical Education*, January 12, 1935:

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

- "a. Let the faithful be called together in a parish church and having received the Holy Eucharist pray to obtain greater fruit of divine teaching.
- "b. Let a special sermon be preached to the people on the necessity of catechetical education, in which parents will be warned that they should teach their children and send them to the paro-

chial Catechism classes; remembering the divine command: 'And the words which I command thee this day, shall be in thy heart, and thou shalt tell them to thy children' (Deut. 6:6).

"c. Let books, pamphlets, leaflets and other things of this kind suitable for the purpose be distributed among the people.

"d. Let a collection be made for the promotion of catechetical works."

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

DISCUSSION AIDS

1. (see V). What religious program is suggested for missions on Sunday? When would such a program be carried out?

2. (see VI). What are minimum parish requirements for canonical erection of the Confraternity of Christian Doctrine? When do members become entitled to indulgences?

3. (see VII). By what decree is a Catechetical Day commended? What is the object of a Catechetical Day? On this day what feast is celebrated? Why are the faithful called together? What warning is given to parents in the sermon? What literature is distributed? For what purpose is a collection taken up? In which division of membership of the Confraternity will you enroll?

DUTIES OF PARISH OFFICERS

The President:

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

The Vice-President:

1. Assists the president in promoting Confraternity activities in the parish;
2. Takes the president's place in case of his absence or inability to function.
3. Arranges for an Executive Board discussion club to meet weekly and use this Manual as a text.

The Secretary:

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

The Treasurer (Chairman of Finance Committee):

1. Solicits associate members (*Constitution*, Article III, Sec. 2), who are classified according to their annual contribution:
Contributing members\$ 1.00
Supporting members 2.00
Special members 5.00
Sustaining members state amount
2. Plans, with the cooperation and approval of the Executive Board, for the raising of needed additional funds, when those derived from associate members are insufficient. (Each parish Confraternity is self-supporting; funds raised by it remain in the parish to finance activities of the Confraternity. Through the voluntary services of active members, the expenses of the Confraternity may be kept to a minimum);

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

DISCUSSION AIDS

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

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

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

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

INSTRUCTIONS FOR LAY TEACHERS

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

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

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

SCHOOL YEAR RELIGIOUS INSTRUCTION

The lay catechist has an important place, as it is hard to staff the instruction schools with an adequate number of religious. The lay teachers make it possible to group the children properly by grades and to adapt the program to their individual needs and interests. The standard which the Confraternity is endeavoring to establish for the school-year instruction classes calls for a minimum of one and one-half hours of instruction, in one or two periods, each week for thirty-six weeks. In the Confraternity course of study, as embodied in the *School Year Religious Instruction Manuals* (Grades I, II; III-V; VI-VIII), the lessons of the Catechism are enriched with picture study, sacred stories, liturgy and suitable applications to everyday life. The goal of the catechist must be, not only to

impart knowledge, but also to develop ideas, to instil ideals, to foster spiritual growth and to train in the practice of Christian virtue. Lay teachers who are privileged to take part in this apostolic work should study carefully the courses outlined and familiarize themselves with the materials designated by the Diocesan Office.

DISCUSSION AIDS

1. Who is usually superintendent of School Year Religious Instruction classes? Who may be superintendent when impracticable for the priest to be? Who consults with the priest director and coöperates with him in recruiting lay teachers? Who are prospects for the teachers' division of the Confraternity? How do prospective teachers qualify? What is the procedure at the first meeting of teachers?

2. Why does the lay catechist have so important a part in School Year Religious Instruction classes? Why are lay teachers needed in addition to religious? What standard is the Confraternity endeavoring to establish as a minimum of instruction? What is the purpose of Confraternity Manuals which outline courses of study? What must be the goal of the catechist? Why should lay teachers study the courses outlined and materials designated by the Diocesan Office?

VACATION SCHOOLS

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

addition to explaining simply the lessons of the Catechism; moreover, to promote and supervise recreation and games, which may not be neglected as a religious influence . . ." (Most Rev. Edwin V. O'Hara).

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

CURRICULUM

The Confraternity suggests for the religious instruction curriculum of Catholic children attending public schools the courses indicated in the schedule on page 95 of this Manual. Of course the schedule is possible only in the religious vacation school, with its half-day sessions.

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

DISCUSSION AIDS

1. How does the Vacation School seek to impress the message of religion? How must teachers be trained to teach prayers? sacred pictures and music? Bible stories and the lives of the saints? the Church year? a love of the Mass? the lessons of the Catechism?
2. What is the advantage in following a schedule like the one on p. 95? When and where is it practical to follow this schedule?
3. How should classes be graded? What suggestion is given for grade grouping in small schools?

POINTS ON TEACHING

Prayer. The catechist should teach only a small part of each prayer at a time, and should take special pains to see that the child knows well what the words mean so that he may have an understanding, according to his capacity, of what the prayer conveys. The teacher will find

it most satisfactory to correlate the prayers with the Christian Doctrine topics being discussed: for example, the Act of Contrition with instruction being given on the Ten Commandments and Sin, and on the Sacrament of Penance.

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

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

Conduct and Religious Practice. The *Manuals* suggest practices for each lesson designed to apply to life the teaching of that lesson. A child must make use of the truths he learns in religion lessons by the daily practice of those truths, if religion teaching is not to be in vain. Practicing the fundamentals of English grammar makes for correct speech and writing; practicing the fundamentals learned in religion lessons makes for character building, for the formation of Christians who know their obligations as members of the Mystical Body. This is *essential* to the success of the program. One of the greatest means for

making the child's religious practice fruitful is to have him offer up the particular practice he is engaged in for some definite purpose.

Liturgy. When the child is old enough to appreciate that every year the Church in her Liturgy lives through all the great events in the life of Christ, and honors the saints, he should be taught the temporal and sanctoral cycles, especially by using the Missal. The *Confraternity Manuals* suggest liturgical teaching for each lesson.

DISCUSSION AIDS

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

PROJECT BOOKS

The Value of Making a Religious Project Book.

1. The development of a project gives the child an excellent opportunity for creative activity. After two hours of instruction and recitation in the vacation school, the child finds joy in applying the information he has acquired. He learns through doing.
2. The child remembers his lesson longer through having written the text in his book. It is a constant reminder and a review of the lessons.

3. The project book is often referred to by the child's parents and proudly shown to friends who visit the home. A well-made project book recalls again and again the religious truths which it presents.
4. Pictures for the projects have been chosen for their teaching value, and since they are selected from masterpieces, they also cultivate an appreciation for religious art.

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

General Plan. Children are classified by school grades, so that those with like backgrounds of preparation will be grouped together. A project with accompanying instructions is provided for each class. Prayers, hymns, stories and projects all correlate with the day's religious instruction.

Using the Project Book. Each book is designed for twenty lessons. The content of each is *taught* when the lesson is presented; otherwise the benefit of the project will be lost. Before the children put the day's lesson in the book, question them to see that they understand what they are doing.

The day's work should be put on the blackboard. When none is available, wrapping paper and crayolas make a fair substitute. Careful instruction should be given to the children before they begin work, and a completed book should be shown them. Help them to realize the kind of book they are going to make, to take pride in it, and to do the very best they can, even though this best does not compare with the work done by the more talented members of the class. Some of the children write or print very slowly, and for these it is often necessary to shorten the

lesson. Others, who are very quick, can be given crayolas to color and decorate the pages.

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

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

Envelope — Keep each child's work in a separate envelope. These can be made from wrapping paper or strong wall paper. Make them 2 inches longer than the project book. Write the child's name plainly in the upper right-hand corner.

Patterns — A sheet of patterns usually accompanies each project.

Pictures — If each child cannot be supplied with scissors, it is a good plan to have all the pictures that will be needed for one lesson cut and trimmed. Keep pictures of the same kind in a separate envelope or box.

DISCUSSION AIDS

1. What three opportunities are given a child in the development of a project book? How does a project aid the pupil to assimilate Christian Doctrine? What effect may the project book have in the home?
2. Give two reasons why the teacher should develop in advance a model of the project book. What is the general plan to make practical the development of a project book?
3. For how many lessons are project books usually designed? When is the content of each lesson taught? Why should the children be questioned before they put the day's lesson in the book? Why should the work be put on the blackboard? What instruction should be given before the children begin work? How does this activity give each child an opportunity to work at his own pace?
4. What materials should each child have? If each child cannot be supplied with scissors, what plan is suggested?

INSTRUCTIONS FOR FISHERS

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

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

One indulgence of the many granted by the Holy See to the Confraternity of Christian Doctrine applies especially to fishers: "Seven years to members if they go about the city to bring men, women and children to religious instruction" (Pius X, June 6, 1918). See p. 16 of this Manual.

Organization of Fishers' Division of Membership:

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

Preparation of Fishers:

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

and organization. At their own first weekly meeting, they should read and discuss the *Suggested Constitution and Plan for Organizing the Parish Unit* (see pp. 19 and 27 of this Manual). At subsequent weekly meetings fishers should become better acquainted with their duties. First, they should learn from the director the amount of work they should undertake and the procedure best adapted to local needs. If they are working in a parish where religious are doing home visiting, they may get helpful supplementary instructions and suggestions from these religious.

Duties:

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

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

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

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

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

DISCUSSION AIDS

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

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

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

CONFRATERNITY OF CHRISTIAN DOCTRINE
FAMILY CARD

Name

Address

Parish

Religion: Father

Mother

Number of Children: Preschool

Out of School Grade School

Catholic Public

High School Catholic

Public

Remarks:

For Non-Catholics only:

Would you desire Catholic literature sent to
you? Would you like information about
Catholic Religious Vacation Schools?

Religious Discussion Clubs

Inquiry classes?

General Suggestions for Fishers:

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

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

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

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

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

Suggestions — Details:

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

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

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

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

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

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

DISCUSSION AIDS

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

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

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

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

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

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

RELIGIOUS INSTRUCTION REGISTRATION

Confraternity of Christian Doctrine

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

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

In these visits specific attention should be paid to:

Fishing to Promote Attendance at Catholic Schools:

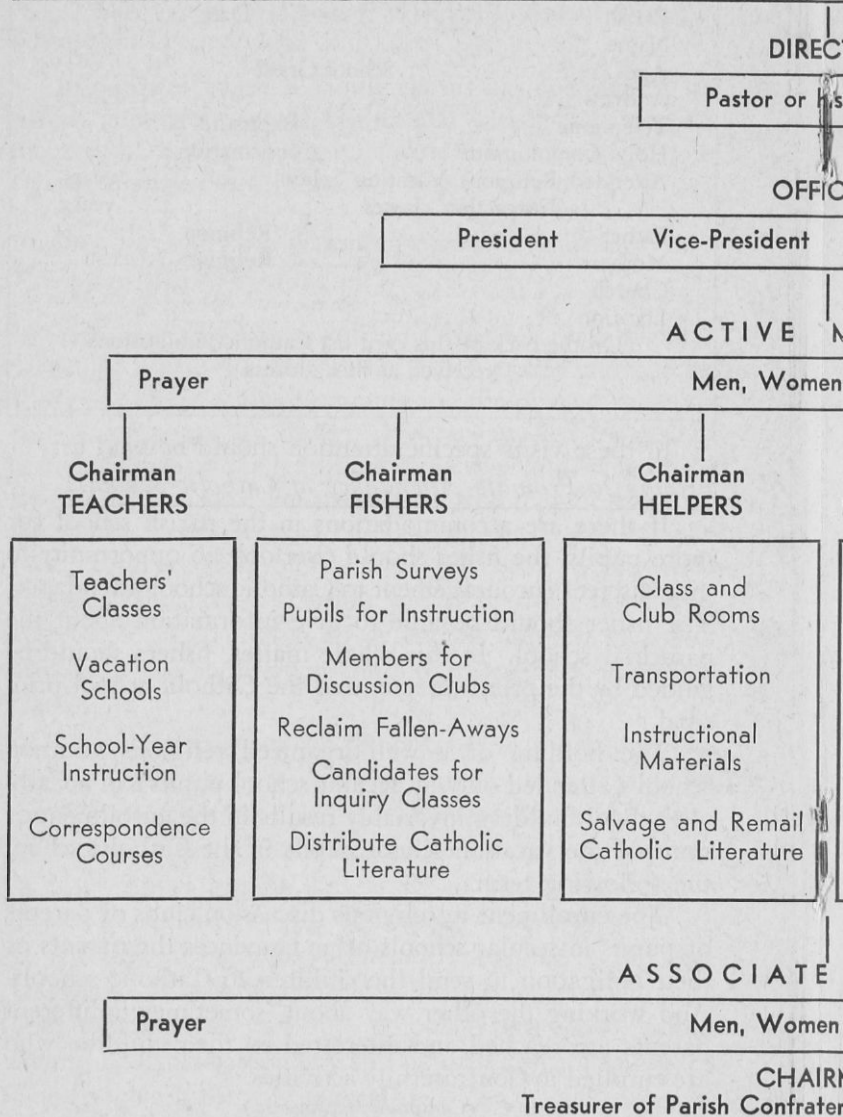
If there are accommodations in the parish school for more pupils, the fisher should overlook no opportunity to give discreet encouragement to Catholic school attendance. The fisher should be able to give information about the parochial school. In this whole matter, fishers should be guided by the priest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

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

The enrollment in religious discussion clubs of parents of pupils in secular schools often convinces the parents of their obligation to send the children to Catholic schools. And working the other way about, sometimes indifferent parents are reached and interested by their children who are enrolled in Confraternity activities.

(Continued on page 54)

PARISH UNIT OF THE CONFRATERNITY



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

CONFRATERNITY OF CHRISTIAN DOCTRINE

DIRECTOR

Deputy Delegate

OFFICERS

Secretary Treasurer

MEMBERS

Men and Youth

Service

Chairman

DISCUSSION CLUBS

Chairman

PARENT-EDUCATORS

Chairman

APOSTLES TO
NON-CATHOLICS

Demonstrations

Leaders' Meetings

Youth Groups

Adult Groups

Distributing the
"Parent-Educator"

Teaching Religion
in the Home

Sending Children
to
Religious
Instruction

Contacting
non-Catholics

Assisting
Street Preaching

Vacation Schools
and
Discussion Clubs
for non-Catholics

Inquiry Classes

MEMBERS

Men and Youth

Offering

CHAIRMAN

Confraternity of Christian Doctrine

may share the numerous Spiritual Privileges

of the Confraternity of Christian Doctrine

DISCUSSION AIDS

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

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

The Distribution of Literature:

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

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

Importance of Follow-up Visits:

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

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

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

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

DISCUSSION AIDS

1. How may fishers aid in the systematic redistribution of Catholic literature? encourage subscription to and reading of the diocesan paper?

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

For articles on Fishing, see *Proceedings*, National Congresses of the Confraternity of Christian Doctrine listed on p. 12 of this Manual).

INSTRUCTIONS FOR HELPERS

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

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

Save and collect from all members of the parish for redistribution: Catholic papers, pamphlets, magazines, books and other available forms of Catholic literature, to distribute according to local need in hospitals, railroad and bus stations, hotels, charitable and penal institutions, and to re-mail to nominal Catholics. Mail new literature and re-mail used literature to non-Catholics. The Catholic Action Committee, 424 N. Broadway, Wichita, Kans., the Catholic Information Society, National Council of Catholic Men, N. C. W. C., Defenders of the Faith, Conception, Mo., Rumble and Carty, St. Paul, Minn., have excellent inexpensive leaflets. Fishers also distribute literature in making home visits; they also supply the Chairman of Helpers with names and addresses of persons from whom it can be collected, and likewise with lists of non-Catholics who will receive it. It is well to appoint a Sub-chairman of Helpers for this activity. Not every piece of Catholic literature is appropriate for distribution to non-Catholics. A priest or his appointee should examine all literature collected to assure its appropriateness. All literature should be clean and folded. Soiled or torn magazines and newspapers make poor apostles.

A Parish Confraternity Library should be supplied with current books of religious instruction and serviced by helpers. (See the *Religious Vacation School Manuals* for book lists.)

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

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

DISCUSSION AIDS

1. What transportation service do Helpers render? With whom do helpers work in close coöperation during the vacation school? What are the duties of a Chairman of Transportation in a large parish? What other work is undertaken by helpers?

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

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

may these papers be used? What kinds of paper "boards" are salvaged? for what use?

SPECIAL WORK FOR VACATION SCHOOLS

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

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

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

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

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

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

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

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

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

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

Salt and Flour for Modeling: $1\frac{1}{2}$ cups flour; $1\frac{1}{2}$ cups salt. Mix flour in water to consistency of thick cream. Stir in the salt. Boil in double boiler for one minute.

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

DISCUSSION AIDS

What is the helper's special work for vacation schools? How should salvaged materials be assorted? What patterns and figures are prepared by helpers? What information should be obtained from the Chairman of Fishers? from the Chairman of Teachers? Why should a surplus of materials be prepared? What is the advantage of preparing pupils' undeveloped project books in advance? From whom may model copies of project books be obtained? What recipes are listed? How may the helpers of your parish distribute this special vacation school work? Discuss.

For additional information, see *Proceedings*, National Catechetical Congresses, articles on Helpers.

INSTRUCTIONS FOR LEADERS OF RELIGIOUS DISCUSSION CLUBS

"The needs of our times, then, require that the laity . . . procure for themselves a treasure of religious knowledge, not a poor and meager knowledge but one that will have solidity and richness, through the medium of libraries, discussions and study clubs." Encyclical of Pope Pius XII to the American Hierarchy, Oct. 20, 1939.

Purpose of Religious Discussion Clubs:

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

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

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

The Discussion Method is preferable to the lecture or stereotyped question-and-answer method. Little or no thought is required to listen to a lecture, and how much of it can the average listener reproduce when he has an opportunity to do so to advantage? Discussion encourages individual thought and expression, stimulates quick thinking and extemporaneous speaking, fosters toleration for the opinions of others and trains leaders in thought and action.

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

Organization:

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

DISCUSSION AIDS

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

A Parish Chairman of Discussion Clubs:

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

1. Assists in the organization of clubs, and obtains the names, addresses and telephone numbers of the leaders, secretaries and members of each discussion club in the parish, together with the day of the week, hour and place of meeting;
2. Obtains materials and information and disseminates them to all clubs within the parish;
3. Visits clubs and stimulates interest in the formation of new ones;

4. Arranges for the holding of *leaders' preparatory classes*. The parish Director, the parish Chairman of Discussion Clubs or the person best qualified for the task leads the lesson from the text which the leaders are to direct in their specific groups, within the ensuing week or weeks. This not only provides an opportunity to suggest methods, but does so practically by demonstrating them in the presentation of a specific lesson. These classes develop confidence and assurance, in addition to presenting methods and advantageous use of materials. Many parish groups conduct the leadership course for four or six weeks before the opening of the regular semester. The weekly preparation of a specific lesson within the regular semester is sometimes more practical.
5. Prepares a written report of all discussion club work in the parish immediately after the close of each discussion-club session.

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

Officers:

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

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

he should say so frankly and endeavor to obtain a decision by the next meeting. Parish Directors are an unfailing aid in such instances. If unrelated matters are introduced, the leader requests that discussion of them wait until the conclusion of the meeting. Leading is a drawing-out not a filling-in process. A good leader does very little talking. Leaders should attend regularly each semester the leaders' preparatory classes.

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

DISCUSSION AIDS

1. Who may be Parish Chairman of Discussion Clubs? Under whose guidance does the parish chairman work? How does the parish chairman assist in organizing clubs (1)? What does the chairman disseminate to clubs (2)? How does the chairman promote organization of new clubs (3)? How are leaders' meetings arranged for (4)? What is the procedure at leaders' meetings (4)? What are benefits of leaders' meetings (4)? What plans for leaders' meetings are made by some parish groups (4)? What report does the parish chairman make each session (5)?

2. When is a Parish Chairman of Junior Discussion Clubs practical?

3. Who is Parish Director of all clubs? What two special services is he asked to render?

4. Why should the Leader acquire a clear knowledge of the subject-matter? Discuss the advantage of an outline of suggestions and questions. Who take part in the discussion? What should the leader do when unprepared to render a decision? when unrelated matters are introduced? What are qualities of a good leader?

5. What are the duties of the Secretary? What is the procedure when a question cannot be agreed upon by the group?

Members:

The individuals in a discussion club should realize that success depends largely upon the responsiveness of each

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

Dues and Expenses:

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

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

Meetings:

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

Families too remote from neighbors study within the family group.

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

Order of Meeting:

1. Begin promptly.
2. Open with prayer.
3. Roll call and brief review of previous lesson by secretary.
4. Leader opens discussion and keeps it within bounds of assignment, giving all members an opportunity to express themselves.
5. Assignment of subject matter for following meeting. If the meetings are held at different homes or places, the place of the next meeting is announced.
6. Adjourn on time, closing with prayer.

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

Joint Meetings:

At the close of each autumn and spring discussion club session, all clubs within an area of easy access may

assemble jointly. Brief reports may be given by parish chairmen of discussion clubs. An appropriate program relating to the subject of study may be presented: addresses, dramatizations, tableaux. Materials used to enrich study may be exhibited. Difficulties and points of unusual interest may be discussed. The parish or district meeting sometimes takes the form of a joint review of the semester's work.

Report Forms:

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

1. Discussion Club Leader's semester report.
2. Semester report of Parish Discussion Club Chairman.

For additional information see *Proceedings*, National Catechetical Congresses, articles on Discussion Clubs; also *The Religious Discussion Club*, a practical reference for leaders, \$.10 (see p. 12 of this Manual).

DISCUSSION AIDS

1. What should individual members realize to attain success? Why should every member obtain the textbook used? Where do discussion club aids sometimes appear? Why is it advantageous for members to prepare each lesson? Discuss. Is preparation essential for active membership? Why should members attend each meeting? What is the objective of the discussion club?
2. What are the dues and expenses? What are all members asked to bring to meetings. What use may be made of the local library?
3. Where are meetings held? From what area is it well to draw membership? How may groups meet in rural sections? How often are meetings held? For how long a period? Why should meetings begin on time? Why should meetings close on time?

4. What order of meeting is suggested? Why may the writing of papers prove a disadvantage in enrolling members?

5. When are joint meetings recommended? What program is suggested? Study the two report forms and discuss the use to which they may be put (pp. 67, 68). What determines the listing of discussion club texts by the Publications Department?

DISCUSSION CLUB LEADER'S

SEMESTER REPORT

(Write spring or autumn)

Date

Text used

Pastor

Town

Leader

Address

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

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

Materials used besides text

.....

Chief interests

.....

Difficulties

.....

Will your same group continue study during the next diocesan discussion club session?

Name of club Adult
Junior
(check here)

Signed

Secretary

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

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

**SEMESTER REPORT OF PARISH
DISCUSSION CLUB CHAIRMAN**

..... Parish

Number of groups to continue study during the next diocesan discussion club session

Please list all Discussion Club Leaders below:

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

Date

Signed
Parish Chairman of Discussion Clubs

Address

Countersigned by Pastor

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

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

SUGGESTIONS FOR PREPARATION OF DISCUSSION CLUB TEXTS

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

1. Select topics of general interest.
2. Divide the subject-matter into sixteen to eighteen lessons, arranged for two semesters.
3. Limit each lesson to 1,500 to 2,000 words.
4. Adapt the treatment to the knowledge and experience of the average lay group.
5. Make a definite application of the material to everyday Christian life. At the end of each chapter, list suggested religious practices based on the subject-matter.
6. At the end of each chapter, preferably at intervals in the text, place Discussion Aids based exclusively on the content of the chapter.
7. Do not ask for papers or verbal reports which require additional research.
8. The price of the text to the individual member should not exceed fifty cents postpaid with liberal discount on quantity orders.
9. Suitable discussion club texts for Catholic students attending secular colleges are urgently needed. These texts should conform to the suggestions given above, but the treatment of topics should definitely be adapted to the general level of the college texts.

DISCUSSION AIDS

Discuss each of the nine suggestions made.

SUGGESTIONS FOR PARENT-EDUCATOR GROUPS

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

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

Why They Are. All Catholic parents realize or should realize that parents are God's appointed representatives assigned to care not only for the physical and intellectual health of their children but also for their spiritual and moral health. "Parents," says Leo XIII, in his encyclical, *The Chief Duties of Christians as Citizens*, "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."

By the Fourth Commandment God not only imposes an obligation upon children to love, honor and obey their parents, but according to the teaching of the Church He also imposes an obligation upon parents to give religious training to their children. Parents themselves must teach.

Pope Pius XI in his encyclical on *The Christian Education of Youth* says: "We wish to call attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for

the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. . . .

"For the love of our Saviour Jesus Christ, We implore, therefore, the pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives." To aid parents to equip themselves properly for this God-given task is the prime purpose of Parent-Educator clubs.

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

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

DISCUSSION AIDS

1. What are Parent-Educator clubs? Who joins them? What is their purpose?
2. Why are Parent-Educator clubs organized? What does Pope Leo XIII say of the rights of parents? of their obligations? In what encyclical is this statement made? What obligation does the Fourth Commandment impose upon parents?
3. To what does Pope Pius XI call attention in the encyclical on *The Christian Education of Youth*? What is said of preparation for earthly and eternal life? How are Christian parents to be warned? What is said of methods?
4. Who belong to clubs? How should parents be made to feel toward their club? What is the average membership?
5. How are these clubs conducted? How is discussion developed? What is the chief feature of the discussion method?

Each Club Has:

1. A leader, a member of the club, who leads the discussion from the Discussion Aids in the text;
2. A secretary, a member who records attendance, keeps a brief record of discussions and refers, in writing, to the Spiritual Director (a priest) questions of doctrine that arise;
3. A librarian, a member who lists practical materials acquired by the club. Members of each club should be encouraged to report orally on books and articles they have read, that relate to the subject under discussion. They should put into practice suggestions that may be adapted to their needs and report the results of such practices to the club.

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

Suggested Order of Meetings:

1. Begin promptly with prayer.
2. Call the roll and review briefly the previous chapters.
3. Read and discuss the text. Keep the discussion within the bounds of the assignment, giving all members an opportunity to express themselves.
4. Assign subject-matter for the next meeting. If the meetings are held at different homes or places, announce the next meeting-place.
5. Close promptly with prayer.

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

Texts. The Parent-Educator Committee of the Confraternity of Christian Doctrine issues annually a volume of *The Parent-Educator (New Series)*, a religious discussion club text with discussion aids.

Vol. I. Parental Responsibility, 20c.

Vol. II. Teaching Prayer in the Home, 20c.

Vol. III. Teaching Obedience in the Home, 20c.

Vol. IV. Teaching Honesty in the Home, 20c.

Vol. V. Teaching Christian Citizenship in the Home, 20c.

IN PREPARATION

An annotated graded list of books, pamphlets and magazines for PRESCHOOL, ELEMENTARY, HIGH SCHOOL and COLLEGE students, dealing exclusively with religious topics and their corollary subjects, is being compiled. This list is an outgrowth of Volume V, *Teaching Christian*

Citizenship in the Home. Its purpose is to supply a handy reference for parents who wish to cooperate in the campaign for RELIGIOUS LITERATURE IN EVERY HOME. Books to aid parents in teaching morals and in giving sex instruction are also included. (Orders may be placed now.)

Religion in the Home. Monthly leaflets for parents of pre-school and elementary-school children. Single set, postpaid, 10c. Individual monthly leaflets, 100 for 85c. The Paulist Press, 401 W. 59th St., New York 19, N. Y.

The Religious Vacation School Manuals, Grades I, II; III-V; VI-VIII. See the classified book lists in each. St. Anthony Guild Press, Paterson 3, N. J. Each *Manual*, \$.10.

A Working Schedule for Practising Religion in the Home. Charts which outline a fourfold program for each month of the year. Confraternity of Christian Doctrine, Diocese of Baker City, Baker City, Ore., \$.10.

DISCUSSION AIDS

1. What officers does each club have? What are the duties of the Leader? the Secretary? the Librarian?
2. Who is Spiritual Director of all the clubs of the parish? When are questions referred to the Director? How often does the Director usually meet with the club?
3. What is the suggested order of meetings? What is suggested for the time and place of meetings? What texts are available for discussion club use? What leaflets? What other references are recommended?

SUGGESTIONS FOR THE APOSTOLATE TO NON-CATHOLICS

The apostolate to non-Catholics, like all other Confraternity activities, is a parish responsibility. It is under the direction of the pastor, the local visible representative of the Good Shepherd. It is he who must first take to himself the words of Jesus Christ: "Other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one Fold and one Shepherd" (John 10:16).

To meet this responsibility, a pastor needs the devoted collaboration of all his Catholic parishioners. In inviting them to help him, the pastor is calling them to take part in Catholic Action, "the participation of the laity in the apostolate of the hierarchy"; he is inviting them to share the mission of Jesus Christ, given to the Apostles on the day of His Ascension: "Make disciples of all nations" (Matt. 28:19); "Preach the Gospel to every creature" (Mark 16:15).

Prayer Is the First Necessity:

A first step is to enlist the faithful in a campaign of prayer for the conversion of their non-Catholic fellow-parishioners. There might be a public novena for this purpose from Ascension Thursday to Pentecost Sunday. Mission Sunday, the Church Unity Octave, the feasts of the Apostles, or the principal feasts of the Confraternity, offer other occasions for promoting this crusade of prayer. Confessors might instruct their penitents to say their penance "for the conversion of the non-Catholics of the parish." Prayer for conversions fosters a missionary mentality among Catholics and prayer will obtain the grace of God without which all activity is vain.

Contact Important for Conversion:

The next step is to bring the "other sheep" into contact with the Shepherd and the True Fold of Christ. Only

the exceptional non-Catholic comes to the Catholic Church for services or to the Catholic rectory for instructions. To reach the average non-Catholic, one must go in search of him. Street preaching is a simple, easy and effective means of doing this, and in this program there are many things for the laity to do.

Requisites for Street Preaching:

(Note: Street preaching in the Apostolate to Non-Catholics is not identical with the Catholic Evidence Guild, which is diocesan and interparochial. Information about the C. E. G. may be had from the Catholic Evidence Bureau, National Council of Catholic Men, N. C. W. C., Washington, D. C.)

Three things are necessary for successful street preaching: a crowd (large or small), a speaker and a speech.

The crowd is first in importance; the speaker must never think that he or his sermon are more important than his audience. Discretion must be exercised, in choosing the location for one's "pitch" or "stand," and the permission of civil authorities must be obtained.

There must be adequate advertising which will vary according to local needs and possibilities. Newspaper stories with a picture of the speaker or speakers, display signs, handbills, "general rings" on rural telephone lines, postcards to postoffice boxholders, all serve the purpose in some measure. In small communities local gossips spread the news. This preliminary work can all be done by laymen.

The leader must be the pastor. He need not do all the preaching himself; he need not even give the principal sermons; but he must head the campaign.

DISCUSSION AIDS

1. Why is the Apostolate to Non-Catholics a parish responsibility? What words does Jesus Christ address to all pastors? What are the pastor's needs in meeting this responsibility? In

what mission do the laity share in accepting the pastor's invitation to take part in the Apostolate to Non-Catholics?

2. What is a first step to enlist the faithful in his campaign? What means are suggested?

3. Why is personal contact important for conversion? How may the laity assist in a campaign of street preaching? What three things are necessary for street preaching? Why is the crowd first in importance? What means of advertising are suggested? Who must be the leader in a street preaching campaign?

Qualifications of Speakers:

One need not be a St. Augustine to preach nor a St. Thomas Aquinas to answer the questions asked on the street. Any priest who is competent to preach to the faithful can also prepare himself to preach to those not of the fold. Laymen and laywomen can prepare themselves to give simple expositions of Catholic doctrine and practice on the street corner. In this sort of work one learns best by doing, and it is a mistake to insist that special qualifications are necessary at the start.

Speakers should remember that they represent Jesus Christ, the Good Shepherd, Who laid down His life for His flock. Pride, an aggressive attitude of superiority or argumentativeness, should never be evident. The task is to teach and instruct.

Subjects for Outdoor Talks:

Talks may be given on any point of Catholic faith and practice. In preparing one's sermon it is useful to remember that the best apologetical method is not to defend the Church against the attacks of her enemies, nor to over-emphasize the proof for the Catholic Church and her teachings, but simply to present Christ, to lift Him up before a Christ-hungry world. When people come in contact with Jesus Christ under Catholic auspices, they soon come to recognize Christ in the Church which is His Body.

For a series of seven meetings (in smaller communities it is not advisable to compete with the Sunday evening

services in Protestant churches) the following subjects are suggested for the principal talks:

The Good Shepherd and His Flock (the establishment of the Catholic Church).

Jesus and His Mother (we cannot hope to please Jesus by belittling His Mother).

The Meaning and Purpose of Baptism (grace and the supernatural life).

Jesus Christ Our Redeemer (Jesus gave priests the power to forgive sins).

The Meaning of the Mass (beginning with the promise of the Holy Eucharist in John 6).

What Happens after Death (principally the Catholic doctrine of purgatory).

The Seven Last Words of Christ on the Cross (the Passion and Death of our Lord.)

How to Conduct a Meeting:

Every meeting should be opened with the Sign of the Cross, a prayer, preferably the "Come, Holy Ghost," and one or two verses of a hymn. In some places the Catholic choir sings the hymns. In other places a choir of non-Catholics is formed, and sometimes the speaker does the singing himself. Several short talks may precede the principal discourse, which should last only twenty or thirty minutes. The answering of questions is a most important part of every meeting, and a half-hour or forty-five minutes should be given to this. (Some speakers take only oral questions directly from the audiences during the meeting. Others place question boxes in the postoffice and drug stores in the town where the meetings are held. These question boxes are good advertisements for the meetings.) After a final hymn, it is recommended that the audience be asked to stand and recite the Lord's Prayer with the speaker, and the meeting may close with a

"Thank you, good night, and God bless you," followed by the Sign of the Cross.

Outdoor meetings are best held on summer evenings. Public school buildings can sometimes be obtained for similar indoor meetings during the winter months. After a summer of intensive street preaching, some pastors arrange a weekly indoor meeting during the winter in the communities where they have preached on the street, featuring stereopticon lectures and religious movies as well as Christian doctrine classes and religious discussion clubs.

DISCUSSION AIDS

1. What are the qualifications of speakers? How may the laity assist the pastor? Why is it a mistake to insist on special qualifications? Whom do the speakers represent? What is the speaker's task?

2. What is useful to remember in preparing for outdoor talks? What subjects are suggested for principal talks? Of what does each of the seven subjects treat?

3. How should meetings be opened? What may follow next? About how long should the principal sermon be? Why is the answering of questions important? Discuss. By what means may the speaker receive questions? What recommendation is made for closing the meetings? When are outdoor meetings best held? What suggestion is made for indoor meetings?

The Harvest Is in the Follow-Up Program:

Street preaching alone does not give the convert sufficient instruction to prepare him for Baptism. An organized follow-up program is needed, in which there is much for the laity to do. Catholic literature should be distributed free of charge during the quiz period of every outdoor meeting, and before the close of every meeting the speaker should invite those who wish to investigate the Catholic religion more fully to give their names and addresses so that they may be contacted for future instructions and for the formation of religious discussion clubs. Catholic literature should then be mailed to them at regu-

lar intervals. By way of general follow-up, the Catholic Information Society's (Narberth Movement) articles should be inserted in the secular newspapers of the parish.

Non-Catholics can be induced to become members of Catholic religious discussion clubs. In some parishes a special effort is made to enroll two or three non-Catholics in every club.

Home Study Service:

Some non-Catholics will be willing to receive fuller explanation of Catholic faith and practice by mail, and for adults the instruction offered by the Confraternity Home Study Service free of charge is recommended. This instruction is especially designed for non-Catholics who can receive their instruction in no other way. (See pp. 111-116 of this Manual, *Religious Correspondence Courses*.)

Zealous laypeople will find that non-Catholics respond well to the invitation, properly presented, to send their children to the Catholic religious vacation school. In some places Catholic religious vacation schools for non-Catholics only have been very well attended by adults as well as children. Many non-Catholic parents welcome assistance in teaching their children religion in the home and regularly make use of the Parent-Educator leaflets published by the Paulist Press.

Distribution of Catholic Literature; Inquiry Classes:

The redistribution among non-Catholics of Catholic magazines and newspapers is an important feature of this part of the work. Not every piece of Catholic literature is appropriate for this purpose, so discretion should be used in the selection of what is to be distributed. It is well to appoint a special Subchairman of Helpers to take care of this activity. (See pp. 56-59 of this Manual, *Instructions for Helpers*.)

There should be a regular program of inquiry classes conducted by the priests of the parish or by competent

nuns or laypeople. The work of competent lay instructors is especially helpful where there are many to be instructed, or where those who desire instruction find it difficult to come together with the priest for all of their instructions. Inquiry classes should be adequately publicized in secular newspapers and from the pulpit. A regular Catholic Hour on the local radio stations is an effective means of advertising.

Whenever possible, the reception of converts should be a public ceremony. The Ritual suggests that when possible the Ordinary of the diocese be invited to preside at the Baptism of converts.

Attendance at Mass:

Non-Catholics should be urged to assist at the Mass whenever possible. They should be supplied with Leaflet Missals or small Missals, and should be told that they may either sit all through the Mass or follow the example of Catholics in standing, sitting and kneeling. An occasional instruction on the prayers and ceremonies of the Mass, in which the priest says all the prayers in English while going through the ceremonies (explaining, of course, that this is not the real Mass and that there is no transubstantiation), is very helpful in bringing an increase in the attendance of non-Catholics at Mass. This instruction should not be given in Church.

Since the Apostolate to Non-Catholics is a section of the parish Confraternity, a lay chairman should be appointed to head the section under the guidance of the priest Director. The chairman should enlist some lay persons especially interested in the spread of Christian Doctrine among non-Catholics. The Apostolate to Non-Catholics utilizes every other membership division of the Confraternity. Teachers, fishers, helpers, discussion club leaders and Parent-Educators should all be apostles to non-Catholics.

DISCUSSION AIDS

1. Why is the harvest in the follow-up program? How and when may Catholic literature be distributed? Where may articles for the secular press be obtained? How may non-Catholics be interested in religious discussion clubs?

2. What Home Study Service is available? How may non-Catholic children be interested in attending religious vacation schools? What use may be made of Parent-Educator leaflets?

3. Why should discretion be used in distribution of literature to non-Catholics? How might a Sub-chairman of Helpers care for this activity? Who may conduct inquiry classes? How should inquiry classes be advertised? How should converts be received into the Church?

4. How may non-Catholics be encouraged to assist at Mass? How might attendance of non-Catholics be encouraged? What other means of interesting non-Catholics is suggested? What are the duties of the Confraternity Chairman of the Apostolate to Non-Catholics? How may this apostolate utilize the other membership divisions of the Confraternity?

For additional information see *Proceedings, National Catechetical Congresses* (p. 12 of this Manual).

SCHOOL YEAR RELIGIOUS INSTRUCTION ELEMENTARY GRADES

Standard school year religious instruction classes are organized religion classes conducted at least twice a week during the 36 weeks of the school year. These classes are for children who do not attend a Catholic school. They are not a substitute for the religious vacation school. Even when both are well organized and conducted annually, they are not the equivalent of a Catholic school education.

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

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

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

"There should be at least two sessions of the class in religious instruction a week, three if possible. With a full appreciation of the difficulties involved in carrying out this suggestion, I earnestly urge it. I am firmly convinced that a class once a week will never really engage the mind and heart of the child." Most Rev. Emmet Walsh, Bishop of Charleston. *Rochester Proceedings*, 1935.

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

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

DISCUSSION AIDS

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

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

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

Schedule. The standard schedule during the school year will call for a minimum of one and one-half hours of religious instruction, preferably in two separate periods each week, during 36 weeks.

Manuals. Three separate teachers' *Manuals* are published by the Publications Department of the Confraternity of Christian Doctrine. Each outlines the instruction program for a certain number of grades and contains the following matter:

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

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

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

Grading. Children should be classified according to their school grade. When there is a great difference in religious backgrounds, older children will need special in-

struction and extra religious reading. A conscious effort should be made to bring each child's religious education level up to that of his secular education. Grading and grade grouping should conform to the best educational standards.

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

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

See the *Plan for Organizing the Parish Unit of the Confraternity of Christian Doctrine* (pp. 27-34 of this Manual). The organization of the school year religious instruction classes is preceded by the development of these plans. (Where no Confraternity is organized, this program may be adapted to local needs.)

DISCUSSION AIDS

1. What is the standard minimum weekly instruction period? What teachers' *Manuals* are available? What program does each outline? What texts are considered basic?
2. For what does the program provide? Why is it best for each grade to be taught separately? How should grade grouping be determined? How should promotions be made?
3. What grading of classes is recommended? How may differences in religious backgrounds be met? To what level should the child's religious education be brought?

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

Preparation of Lay Teachers, Fishers, Helpers. A minimum of six classes will be held for the preparation of lay teachers, fishers (visitors) and helpers before the opening of classes. Weekly classes usually prove most satisfactory. See *Instructions* for lay teachers, fishers and helpers (pp. 38-44, 45-55, and 56-59 of this Manual). Under the guidance of the pastor, the Chairman of Lay Teachers arranges for demonstration lessons. Where there are local sisters, they often present these lessons. It is generally advisable to ask their assistance. The Chairmen of Fishers and Helpers arrange for meetings of their divisions and proceed according to the *Instructions*.

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

Class Procedure:

1. After the opening prayers, give a brief review of the preceding lesson.
2. Explain the doctrine contained in the lesson to be learned. When possible, begin the explanation with a picture study and the related sacred story, which should vividly illustrate the doctrine taught.

3. During the explanation, frequently put questions to the children to determine whether or not the class is following the story.
4. When the explanation is finished, question the children again.
5. During and after the explanation, encourage the children to ask questions concerning the lesson.
6. Finally, make the application to the daily lives of the children by recommending a religious practice for the day, the week or the month.

Promoting Attendance:

Attendance may be stimulated:

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

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

DISCUSSION AIDS

1. How do Lay Teachers, Fishers and Helpers prepare for their work? What instructions will assist them? How are demonstration lessons arranged for?
2. What should a Teachers' Reference Library contain? What use should be made of the library?
3. What class procedure is suggested? In what five ways may attendance be stimulated?

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

THE RELIGIOUS VACATION SCHOOL

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

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

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

Where Held. The place where the school is held will depend upon local circumstances and the potential enrollment. If neither parochial nor public school facilities are available or convenient, the classes may be held in rooms connected with the church or a nearby building. A school building is most desirable, for it provides separate classrooms, desks and blackboards. In many places, the public school building can be obtained by applying to the school board; non-Catholic groups have long used these buildings for their summer Bible schools. The school being public property, there is usually no expense in such cases except for janitor service. Where there is a parochial school, there is an advantage in using it, as public school children thus learn about it at first hand. Statistics show that when a well-organized religious vacation school is held in a parochial school, invariably a number of pupils attending it enroll the following autumn at the parochial school. Confraternity religion classes serve as feeders for the Catholic school.

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

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

DISCUSSION AIDS

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

SUGGESTIONS FOR ORGANIZING THE RELIGIOUS VACATION SCHOOL

See the *Plan for Organizing the Parish Unit* (pp. 27-34 of this Manual). The organization of the religious vacation school is preceded by the development of this plan. (Where no Confraternity is organized, this program may be adapted to local needs.)

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

Preparation of Lay Teachers, Fishers, Helpers. A minimum of six classes will be held for the preparation of lay teachers, fishers (home visitors) and helpers before the opening of school. Weekly classes usually prove most satisfactory. See *Instructions* for lay teachers, fishers and helpers (pp. 38-44, 45-55, and 56-59 of this Manual). Under the guidance of the pastor, the Chairman of Lay Teachers arranges for demonstration lessons. Where there are local sisters, they often present these lessons. It is generally advisable to ask their assistance. The Chairmen of Fishers and Helpers arrange for meetings of their divisions and proceed according to the *Instructions*.

Teachers' Reference Library. A library of selected teachers' references should be built up for each school and additions made annually: textbooks, projects and visual aids. The teachers become thoroughly familiar with the content and the most advantageous use of these materials at the demonstration lessons given for teachers. Numerous excellent textbooks are listed in the *Religious Vacation School* and *School Year Religious Instruction Manuals*. A few well-selected materials permit effective work

when teachers are prepared to use them to the best advantage. (The Diocesan Office usually supplies or lists materials adopted for use.)

CHAIRMEN WHO BEGIN FUNCTIONING ONE
TO THREE MONTHS BEFORE SCHOOL OPENS

(These chairmen often select their own committees.)

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

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

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

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

DISCUSSION AIDS

1. What should precede the organization of the Religious Vacation School (pp. 27-34)? How are religious teachers for the school usually contacted?

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

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

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

CHAIRMEN WHO BEGIN FUNCTIONING A MONTH BEFORE SCHOOL OPENS

Publicity.

1. Present the plan to the Director, who supervises or approves all publicity. Newspaper articles should give general information the first and second week, specific information the following two weeks.
2. Put up posters at church and public school.
3. In the latter half of school session, invite parents to visit on a specific day. Announce closing exercises and exhibit.

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

Properties. Have on hand before the opening day: blackboard, chalk, erasers, paste, scissors, project materials (texts for instructors are usually procured when the Confraternity is organized); texts to be purchased by the chil-

dren, religious articles to be used as awards. Submit a list of articles to be ordered to the Confraternity president or Director for an OK, then to the secretary to order. State the quantities needed — this will be determined by the fishers' registration list for each class. *Order well in advance.*

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

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

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

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

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

The daily schedule is adapted to local circumstances. Where teachers are particularly qualified to present a spe-

cial subject, departmental work is desirable. Time is saved and order maintained when teachers rotate and children remain in the same classroom. The *Religious Vacation School Manuals* supply full information regarding courses of study for all grades, elementary and high school.

Suggested Daily Schedule:

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

DISCUSSION AIDS

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

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

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

4. How may the foregoing plans be adapted to small communities? What are the advantages of distributing work? What materials may each child be asked to supply? What suggestions are made for adapting the daily school schedule to local circumstances? What is the suggested daily schedule?

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

RELIGIOUS INSTRUCTION OF CATHOLIC STUDENTS ATTENDING SECULAR HIGH SCHOOLS

Jurisdiction of Bishop and Pastors of Diocese:

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

Need of Instruction:

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

"This group is important, moreover, because of its numbers. The 1943 Catholic Directory reports 1,522 Catholic high schools with 472,000 pupils. If this number represents 25 percent of our Catholic population of high school age, there would be 1,316,000 Catholic boys and girls whom the Confraternity classes or discussion club group could reach. 70 to 80 percent of our youth of this age are involved. This alone shows how serious

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

"The problem of bringing the high school student to instruction has not yet been solved. No simple solution will be possible unless the public high school system should admit the teaching of religion on a basis which would safeguard the faith of Catholic children."

DISCUSSION AIDS

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

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

Released Time:

"Released time for religion classes is now widely discussed and it is undoubtedly an important element in the solution of this problem in many places. It should be energetically sought in such places. However, there are communities where it is not a solution at all and there are but few parishes where it will provide the whole solution. When released time is granted, it only sets the stage

for the solution because it will be worse than failure if the youth are not met by adequately prepared teachers with a proper program of instruction and with reasonable facilities for carrying out that program.

Teachers of Public High School Students:

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

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

The best teachers of religion for high school youth will be the most intelligent, the most responsible persons in the parish.

"There has been encouraging success with high school religion classes held in the evening at the parish hall or in schoolrooms, and particularly with small groups conducted in the manner of discussion clubs. When priest instructors are too few, the best-equipped lay leaders, trained and experienced in the discussion method, should qualify to conduct these classes. It may be said that the Confraternity experience throughout the United States tends in this direction for the major solution of our problem.

Class Grouping:

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

Course of Study:

"Equally obvious is the necessity of a course of study presenting the more concrete truths of religion in the earlier high school years and the more abstract treatment to the junior and senior students. It will be quite useless to try to employ the same text for public high

school students who meet for religious instruction once a week and for youth in Catholic high schools who not only have a period a day assigned to religion but live several hours a day in an atmosphere of religion." Most Reverend Edwin V. O'Hara.

Suggested Course of Study

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

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

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

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

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

The fourth year student is about to graduate into adult life, and before we relinquish our hold upon him we must be certain that he understands that Christian Doctrine squares with human nature as he has found it, and will find it. Therefore, moral and social problems are considered, and proper solutions are offered.

DISCUSSION AIDS

1. Why should released time be energetically sought? When will released time be worse than futile?
2. What is the most important duty of the Confraternity? What all-important purpose is served when the clergy teach? What difficulties arise from interparochial high school attendance? Why? Name three important sources of teachers. Discuss each group. What is the greatest error in choosing teachers? Who are the best high school religion teachers? What Confraternity experience tends to solve our problem?
3. What class grouping is recommended? What is the determining feature of classification? Why is a course of study necessary? What course is suggested for earlier high school years? for juniors and seniors? How is the course of study adapted to high school the first year? second year? third year? fourth year?

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

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

Parish Plan (Urban and Rural):

As the religious instruction of every Catholic within the confines of the parish is the responsibility of the pas-

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

1. *Classes held in public school buildings or on public school released time.* Undoubtedly the best arrangement is that in which the pastor, or religion teachers appointed by him, are permitted by state legislation to have access to the public school during the regular class period. Where this is impossible under existing legislation or school policy, the dismissal of the children from public school classes during the regular school session to attend religious instruction in some parish building is considered next best.

In *rural sections* the parish buildings may be a great distance from the public high school. In this event the pastor may obtain permission to use a hall, store or other building near the school, or the home of some parishioner who lives near the school. If nearby facilities are unavailable, permission might be obtained from the school authorities to transport the students in the school bus from the school to the place of religious instruction.

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

Released time legislation does not exist in sufficient states to be regarded as common. However, there is a definite trend toward public school coöperation regarding the religious instruction of both the elementary school child and the high school student. Before inaugurating

a program of religious instruction for the Catholic students in public schools, it is well to know the legislation in your particular state, county or city regarding the following points: Does the law permit religious instruction during school hours in the public school building? If not, does the law permit released time for the religious instruction of the students? Whatever legislation exists in favor of religious instruction, either during school hours in the public school building, or on released time, should be taken advantage of.

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

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

DISCUSSION AIDS

1. On what are the suggestions in the Parish Plan based? Why are classes organized on a parish basis? What two divisions of classes are presented? What is the best arrangement for religious instruction? the next best? What suggestion is made for classes in rural parishes as to the place to be held? transporta-

tion? classifying a large number of students? an adequate teaching staff? What is the trend of public schools toward religious instruction? What legislative information should be obtained before inaugurating classes?

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

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

- a. *The Fishers' (Visitors') Division.* The number of boys and girls recruited by fishers for high school religion classes will depend upon their tact and efficiency. This group, comprising both men and women of the parish, should have several meetings preparatory to their house-to-house canvass. Fishers should be supplied with forms on which to register the prospective students' name, grade, school, the number of sacraments received, etc. (See pp. 45-55 of this Manual, *Instructions for Fishers.*)
- b. *The Teachers' Division* (see foregoing section, "Teachers of Public High School Students"). In

the average parish the number of priests and religious available to teach high school students is inadequate to staff the classes efficiently. In order to provide sufficient instructors for effective work, Catholic college graduates, public school teachers and even Catholic college seniors should be prepared and certified as lay catechists of the Parish Confraternity. (See pp. 38-44 of this Manual, *Instructions for Lay Teachers.*)

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

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

When and Where Classes are Held. A survey on the time of religious instruction classes for high school students shows that an early hour in the evening, 6:30 to 7:40 or 7:00 to 8:00, is not only a popular choice but is

the custom in the majority of *urban* centers. Many priests prefer the evening class because the pupils are more alert and inclined to work than when they come directly after school. Besides, they are in no hurry to leave after the class, and during the social hour the priest has an excellent chance to meet them and talk over with them any problems which they may wish to discuss.

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

In *rural* sections, because of the distance of the homes from the church, it is not always practical to hold the religious instruction classes at one central place, especially if the meeting is in the evening. In such cases, the students may be grouped together according to the section in which they live, and the various meetings held in the homes of the parishioners. The lay teachers may conduct the classes and the pastor visit the groups as often as possible. Even under the most difficult circumstances, much can be accomplished in home classes, especially where they are carried on informally as discussion clubs. (See *The Religious Discussion Club*, \$.10, listed on p. 12 of this Manual.)

DISCUSSION AIDS

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

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

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

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

Interparochial Plan:

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

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

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

3. *Junior Newman Clubs*. A number of dioceses of the United States have reported adoption of the Junior Newman Club plan which includes the Confraternity's plan of religious instruction. In such cases the subject for the religious discussion groups is outlined by the diocesan office of the Confraternity of Christian Doctrine. Each Junior Newman Club has a chaplain who prepares the faculty to lead the religious discussion groups. It would seem advisable to insist upon the regulation that the student attend the weekly religious discussion group if he is to maintain membership in the Junior Newman Club.

Choice of Methods:

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

1. *The Discussion Club*. The majority of high school religious instruction classes held in the evening, and many held at other times of the day, employ the discussion club method.

The club idea makes a definite appeal to boys and girls of high school age. "The smaller the group the better," is a good axiom. Twelve is a practical number for a high school discussion club. The discussion technique is simplicity itself. It is recognized as the ideal way to train students to express their knowledge. Each member of the group has a textbook. The members in turn read aloud a

brief passage from the text while the rest follow silently. The leader then encourages a retelling of the passage by asking questions that bring out its meaning. (For a fuller treatment of the organization and procedure of the religious discussion club, see *Instructions for Leaders of Religious Discussion Clubs*, pp. 60-68 of this Manual; also *The Religious Discussion Club*, and *A Holy War for Knowledge*, listed on p. 12.)

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

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

The Social Hour:

The religious instruction period for high school students and out-of-school youth, especially if it is held in the evening, is often followed by a social hour. This attracts the indifferent students and gives the pastor an opportunity to become acquainted with them. Many priest directors feel, too, that this is a valuable way to make the parish the center of life and attraction. In parishes where there is a youth organization, the responsibility for the social hour may be assigned to this group. In some dioceses a practical plan has been developed through coöperation between the Directors of the Catholic Youth Council and the Confraternity of Christian Doctrine.

Leisure Time Activities:

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

DISCUSSION AIDS

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

2. What does the Junior Newman Club plan of a number of dioceses include? How is the subject for discussion outlined? the faculty prepared? What regulation is suggested?

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

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

5. What are some advantages of a social hour? How do diocesan youth and Confraternity directors often cooperate in a plan? What purpose is served by leisure time activities?

RELIGIOUS CORRESPONDENCE COURSES

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

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

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

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

Pupil Enrollment. Enrollment of pupils may be made through local pastors or parish Confraternities. If there is a diocesan paper, the course may be advertised in its columns and parents invited to enroll their children. Con-

tact in person or by correspondence may be made with former pupils, or with parents whose names have been secured through some other enterprise, e. g., remailing of Catholic periodicals. Such information as name, age, grade, religion of parents and reception of sacraments will enable the instructor to serve the specific needs of the pupils more effectively.

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

DISCUSSION AIDS

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

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

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

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

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

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

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

Courses Available. The following religious correspondence courses have been used with success:

1. *Associated Catholic Correspondence Courses, Con-*

fraternity Home-Study Service, 3718 Washington Blvd., St. Louis, Mo.:

Course One: popular for instruction of adult non-Catholics. *Father Smith Instructs Jackson* covers the Creed, the Commandments and the Sacraments. Eight test sheets included with the course. Free to non-Catholics. Donations accepted by Catholics sponsoring non-Catholics' instruction. \$2.00.

Course Two: based on *Treasures of the Mass*. A Sunday Missal supplements this book, which is covered by four tests. \$2.00. Materials in quantity without correspondence service, \$.35 per set.

Course Three: based on *Marriage and Parenthood*, gives the Catholic point of view and all the answers about marriage and birth control. Course by mail, \$2.00. Materials, \$1.00 per set; 25 or more, \$.90 per set.

Course Four: based on *How to Give Sex Instructions to Young People* instructs the adult how and when to explain the facts of life in a religious way. \$.50 per set.

Course Five: designed for preparing First Communicants. \$1.00. Materials in quantity without correspondence service, \$.50.

2. *Diocese of Boise Religious Correspondence Course.* Communicate with Rev. K. F. Rowe, Director, Confraternity of Christian Doctrine, P. O. Box 769, Boise, Idaho, for details. Eighteen lessons are sent during the nine school months. These lessons cover the same material as is arranged for children in Catholic schools from the first to the eighth grade, and also for high school students.
3. *Religious Correspondence Course for Beginners.* Complete in 17 units, teaches essentials of Catechism, explains meaning of prayers, presents life of

Christ. Complete texts of *Jesus and I* and *First Communion Catechism* (Baltimore); pictures, stories, games for every lesson. \$.50 per set; 3 sets, \$1.00; 25 sets, \$7.50. For further information write The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.

4. *Religious Home Study Course* (illustrated), Co-op Parish Activities Service, Effingham, Ill. \$.25 per set. Six loose-leaf illustrated lessons of four pages each: Creation, Redemption, Sanctification, The Most Holy Trinity, The Attributes of God and The Existence of God. Elementary school level.
5. *Religious Correspondence School* (St. Anthony Guild Press, Paterson 3, N. J.), V. Rev. Leon McNeill and M. Aaron. *The Means of Grace* (the Sacraments), *The Way of Life* (the Commandments), and *The Words of Truth* (the Creed). \$.50 each, \$.35 in quantity. Scoring Key for each, \$.02. (Separate Test Exercises for *The Means of Grace*, \$.20.) Seventh and eighth grade level; also for high school and adult religious instruction.
6. *Sisters of Service*, 401 Seventh Ave., Fargo 5, N. D. Write for information.
7. *Marathon Religious Correspondence Courses*, St. Anthony's Friary, Marathon, Wis. Write for information.

DISCUSSION AIDS

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

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

For further information, see *Proceedings* of National Catechetical Congresses, articles on Religion by Mail and Correspondence Courses (p. 12 of this Manual).

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