A STUDY OF THE RELIGION COURSE OF THE CATHOLIC
HIGH SCHOOLS OF THE STATE OF IOWA

BY
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TO
MARY
MEDIATRIX OF ALL GRACES
ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION AND STATEMENT OF THE PROBLEM

In September, 1942, a very desirable arrangement was inaugurated in the Catholic schools of the State of Iowa whereby the Superintendent of each of the four dioceses of the state was to act as a coordinator between the State Board on Secondary School Relations and the Catholic schools themselves. This plan was to prove beneficial to the religion course in the secondary school, since it would now enjoy the same status as secular courses in so far as the granting of credit was concerned. Hereafter, four credits in religion were to be accepted by the State Board as a part of the credits required for college entrance. This of course required that certain criteria must be met by the schools concerned in order to standardize these credits. The entire scheme gave promise of excellent results, especially in regard to the courses in religion.

Four years have passed since this plan was put in operation. In order to ascertain whether the results obtained after four years of trial represent all that was hoped for in the beginning in regard to the religion course in particular, the writer purports to make a
detailed study of the manner in which each of the one hundred and fourteen approved Catholic high schools in the State of Iowa are administering their religion courses at the present time. This study will have a two-fold purpose, as follows:

First, to compare the present status of the religion course in the approved Catholic secondary schools of the state with the standards set up under the "Iowa Plan" in 1942.

Second, to offer suggestions in the form of an Introduction to a new course of study in religion, based on the evidence of its need as revealed by data received through a questionnaire which was sent to each Catholic secondary school in the state.

As a final objective, the writer wishes to add one more plea to the ever-swelling chorus of voices of our zealous teachers of religion who, while spending their lives in work and prayer to make our boys and girls Christo-conscious during their formative years, cry, "Let us put our first and best efforts into making the religion courses the very best courses in our whole curriculum."

The prime reason for the existence of the Catholic school being "to form the true and perfect Christian", as Pope Pius XI has phrased it, it follows
that the instruments of instruction used to attain this end likewise should be as perfect as possible. The teacher, the course of study, methods, and textbooks, are some of the more important instruments of instruction which must be skillfully woven into a mosaic which will furnish the educand with the doctrinal knowledge, moral principles, and cultural practices which are indispensible for the formation of the true Christian.

Religion is the only subject in the curriculum which every pupil, regardless of what his vocation in life will be, will have need to use every day of his life. It is his religious training or the lack of it, as the case may be, which will prove to be the strongest factor in determining his final destiny, heaven or hell for all eternity.

Although all educators agree on the importance of the religion courses in the Catholic high school, yet there is a wide divergence of opinions as to the best methods of organizing and systematizing the factors which contribute to the religious education of the child. Splendid theories have been put forth by eminent men in the field of Catholic education, as Drinkwater, McMahon, O'Gorman, Heeg, Bandas, Sharp, Rongoine, and Fitzpatrick, but no theory alone can make religion functional in the
life of anyone, old or young. Among no class of persons is this more evident than our present teen-agers. Our adolescent realists feel that they know all that it is necessary to know about their religion by the time they have graduated from the eighth grade in the Catholic school. The important thing they have not learned is how to put their religion into their everyday lives. In the majority of cases the vital interest needed to make it a living, vibrant reality to them is lacking. They are too engrossed in their current fields of activities and interests to give much thought to living a Christocentric life and striving for personal holiness. Religion seems vague to them as yet; the joy and pleasure of today are the important things right now. Later, there will be a time to become interested in practicing their religion more earnestly. The immature mind cannot project the fulfillment of its desire into the future, so if religion is to be of vital interest to the adolescent, it must appeal to him here and now.

The parents of our Catholic youth, as well as the pupils themselves, are apt to look upon the study of religion in the high school as only a repetition of the work of the grades, and many a parent repeats the old cry, "My child has studied his religion for eight years. Surely he must know it now!" These parents and their
children fail to give the subject of religion an equal standing with other high school subjects and look upon it as only a side issue. This is to be regretted for it brings the wrong psychological attitude to bear right at the outset on the most important subject in the curriculum. Not only must the high school religion teacher find means to create an interest in the subject, but he must also destroy the prejudice in the minds of his pupils and their parents toward the study of a subject which they feel is only a repetition of what they already know, and therefore further study constitutes a waste of time.

Clearly one of the necessary means to use to give the religion course its rightful first place in the high school curriculum, as well as in the estimation of the pupils and their parents, is to place it on a basis of equality in credit value with any other subject taught. This was to be done when the "Iowa Plan" was put in operation, for all schools were then required to arrange their courses in religion so as to provide for its being taught exactly as any other course offering the same amount of credit. This would mean that the religion class is to be scheduled for five forty-five minute periods per week for the school year of thirty-six weeks if one unit of credit is to be given for it each year. The investigation
carried on by the writer was designed to reveal the degree of uniformity of operation which was attained by the schools in this respect, as well as other particular respects which will be brought out in a later chapter.

Although much written material has been published on the subject of the teaching of religion at the various grade levels, it seems evident that these efforts have not been balanced by corresponding ones to determine the shortcomings of the many plans and theories which have been tried out. By far the greater amount of written material is taken up with new ideas than with investigation of the old. We moderns are very prone to imitate the bees which flit from flower to flower; we pick up a new idea or theory soon to find it does not bring the perfection for which we hope, then we leave it unceremoniously to try another. Rather, should we not find greater satisfaction and success if we make choice of that theory which after sufficient deliberation seemed best to us, and worked it out to greater perfection by testing it, eliminating weaknesses that are revealed, and capitalizing on the strong points?

The "Iowa Plan" is new; it is not thoroughly understood by administrators; it has weaknesses. Some of the major ones will be brought out in this study. But this plan seems good, and if carefully worked out
until a uniform policy of administration is secured and all participants are "sold" on its excellence, it may more nearly approach the millennium in the teaching of religion in the secondary schools than any plan heretofore has done. But the responsibility for its ultimate success rests squarely on the shoulders of the Diocesan Superintendents of Schools, since their influence is much greater and more far-reaching than that of any local unit. These school officials have the power to make the high school religion course uniform in objectives and scope, and they are in positions to propagandize their plan to the extent that every one of the one hundred and fourteen Catholic secondary schools in the state will have perfect uniformity of organization and administration of the religion course. This would be the first step toward the realization of the hope of every teacher of religion, to make religion the heart and soul of the Catholic high school.
CHAPTER II
HISTORY OF THE IOWA PLAN

On July 14, 1942, an important pastoral letter was sent from the House of the Archbishop of Dubuque to all priests and religious superiors of the Archdiocese of Dubuque to inform them of a new basis of understanding which had been reached between the Iowa State Board on Secondary School Relations and the Superintendents of the Schools of the four dioceses of the State of Iowa. This new plan was henceforth to serve as the criterion for state approval of all the Catholic secondary schools within the state. This letter, the purpose of which was to explain to all concerned the new plan of operation, follows in part:

"Our educational leaders have long been mortified and confused, if not confounded, by the demands of modern accrediting agencies, in as much as the results of accrediting have lowered the subject of religion in the estimation of the students. No credits were required in this field by the agencies, and in meeting the standards Catholic schools shrank the time allowed for religion to the irreducible minimum. Times out of mind efforts have been made to overcome this handicap to religious education, and especially in regard to the harmful impressions effected among the students and their parents.

"In our state of Iowa a new basis of understanding has been fortunately arrived at between the Iowa State Board on Secondary School Relations and the Superintendents of Schools of the
four dioceses of the state. In recent conferences they have developed a new and a more workable pattern of relationships as between the two groups, and indeed with notable benefit to the courses in religion.

"Our high school grades will be allowed to give the religious elements the recognition, standing, and rating that we have long sought. I now and hereby decree that in all high school grades in schools of the Archdiocese of Dubuque the curriculum, program of studies, time schedules, and faculties, be so composed as to provide five academic periods per week during the school year of thirty-six weeks, or one hundred and eighty days, for religious instruction. Thus henceforth four credits in religion will be required as a part of the credits now necessary for graduation from a Catholic high school in the Archdiocese.

"In planning the course for each school, the same treatment must be given to the units in religious instruction as to any credit subject for which one whole credit is given in each school year. The teacher qualifications must meet the standards for any subject taught in an accredited school, and no school will be recommended for accreditation or for continuance on the accredited list, either of the State Board on Secondary School Relations or of the North Central Association that does not meet the standards and requirements hereby set out for the course in religious education."¹

After reading the pastoral letter of the Archbishop, the editor of the Journal of Religious Instruction presented two questions to The Right Reverend Monsignor J. M. Wolfe, Archdiocesan Superintendent of Schools

¹Pastoral Letter Regulating the Standards for Religion in High Schools, written by the Archbishop of Dubuque, July 14, 1942.
and one of the originators of the plan. These two questions were:

1. Does your Archbishop's pastoral letter mean that of the minimum units for graduation, four are to be in religion?

2. When you discuss the normal amount of work for the average pupil, do you mean that the average pupil will carry only four units, one of which will be in religion?

Monsignor Wolfe's reply to these questions follows:

"The State Board allows the Catholic Superintendents to require four credit hours in religion in the sixteen credits required for graduation from an accredited high school, and this is done with the understanding and authority of the State Board. They have given the Superintendents the authority to require that amount of religion, and should a school violate it, the transcript of credits from such a school will not be accepted by the State Board, and consequently the State institutions of Iowa.

"On the other hand, this allowance on the part of the State Board is in view of the fact that the Universities do not require more than nine specific credits, and allow seven from the elective field, which the Superintendents have done with the recognition of the Bishops of the four dioceses of the state.

"In regard to the pupil load, I might explain that in helping the schools to organize

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their curricula, we are urging them to give a course in World History which would include Church History, which is usually completed in a semester course in religion. In other words, we combine World History or Secular History with Religious History for a year's course. Then we are suggesting, and most of the schools are following it, that all schools give a course in Sociology or Catholic Action, in which the Encyclicals and other real Catholic material of that sort are developed. On the transcript of credits for entrance into the Universities, this course will be called Sociology. The same is true with regard to Ethics, Bible Study, and Character Development.

"A device which we are using with the approval and understanding of the State Board is the allowance of five credits per year to the upper quartile of students, so that the course in religion will not lessen the credits in secular courses for such schools."

After this plan of administering credits has been in operation in the Catholic high schools in the State of Iowa for the past four years, we find that some of its phases are being misunderstood. One in particular, that regulating the number of credits a pupil may earn in a year and the number of religion credits required for graduation, appears to meet with general misinterpretation. There seems to be an indiscriminate use of the terms "credit" and "unit" throughout all of the documents which treat of the religion course in high school, so that administrators are at a loss to determine which term applies in certain cases. The State Board of

3Ibid.
Educational Examiners defines a unit course of study as a course covering an academic year and including not less than five forty-five minute periods of class work per week. A course such as this has a value of one unit or two credits toward the sixteen units or thirty-two credits required for graduation.  

In paragraph three of the Archbishop's pastoral letter we find the term "unit" being used with the same meaning as that assigned to it by the State Board, yet further on in the same paragraph we read the following:

"Thus henceforth four credits in religion will be required as a part of the credits now necessary for graduation from a Catholic high school in the state of Iowa."  

Concluding that the best person to clear up this difficulty in the application of terms would be the Superintendent of Schools of the Archdiocese, the writer sent an inquiry to the Right Reverend Monsignor J. M. Wolfe requesting a clarification of the terms "credit" and "unit" as applied to the high school religion course. He replied in part as follows:

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4Revision of Bulletin No. 9, Accredited Non-Public High Schools in the State of Iowa, (September, 1942), Regulation 5.

5Pastoral Letter Regulating the Standards for Religion in High Schools, written by the Archbishop of Dubuque, July 14, 1942.
"There is a misconception that too many teachers have in regard to high school religion and the requirements in the Catholic high schools in the Archdiocese of Dubuque. Many teachers limit the conception of 'Religion' and consequently cannot understand how they can give four credits in religion out of the sixteen units in a high school course. The four credits in religion have a rather extensive coverage and need not be listed on the transcript of credits under the noble name 'Religion.'

"I will give you an instance of what I mean. Sociology, which should be given for at least a semester in a Catholic high school, may have a truly Catholic tenor and include the latest Encyclicals of the Holy Father. This of course would be religion, but on the transcript of credits it would be listed as Sociology. Many moral problems could be discussed in a course of this kind and prepare all Catholic graduates for a better relationship to the society in which they live. The same is true in regard to Church History. There is no reason why a unit in General History might not include Church History, and in Catholic schools distinct units be given regarding the Church's influence upon the history of the world."

This letter seemed to fail to get at the point of making clear the distinction between the terms "credit" and "unit" as we use them in connection with the high school religion courses, so another letter was sent to Monsignor Wolfe requesting a further clarification of terms. To this request he replied:

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"The distinction between the credit and the unit is as follows. A unit refers to the work done and a credit refers to the allowance given for a unit or a part of a unit.

A unit on the high school level is a subject pursued for five academic periods per week for thirty-six weeks of the school year. The ordinary high school, according to accrediting standards, will allow a student to pursue only four units a year for two semesters, which would make sixteen units for four years or eight semesters. The accrediting agencies will not deal with a part of a unit less than half, although on the college level one-third might be recognized on the basis of semestral hours pursued.

A credit is the allowance to be made on the transcript of credits for the units pursued in the high school. Like a unit, a credit can be divided into half-credits if a student pursues a subject for five periods a week for eighteen weeks. Consequently a student might have thirty-two half-credits as a possibility, just as there are thirty-two eighteen week periods in a four year high school course.

In general a credit is a unit of equivalence of value given to a unit of work. If the unit is divided into one-half, the credit is also divided.

In regard to the subject of religion for which our schools must allow four credits or four units, I would say the following. Some teachers seemingly cannot understand how another subject which is not the catechism can be taught as a religious subject. In the development of the curriculum and the designation of credits, I have urged the schools to avoid using the word Religion, and to apply the concept of religion with Bible History, Ethics, World History (when taught in a religious way), as well as other subjects."

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Digesting the above letter from Monsignor Wolfe, the writer is led to believe that since 1942 every pupil graduating from a Catholic high school in the State of Iowa should have had four complete years of work in religion on his transcript of credits, although the courses taken may not all have been called by the name of "Religion." Their content should have been definitely religious in character, as Monsignor Wolfe has carefully explained in his preceding correspondence. For the benefit of many other high school administrators, who like the writer, have been desirous for a long time of being enlightened on the exact denotation of the terms "credit" and "unit" as interpreted by the four diocesan superintendents of schools of Iowa, we would like to see a copy of these letters placed in the hands of each and every one of them.

To further the understanding of the "Iowa Plan" in the mind of the reader, the writer begs to digress by giving a history of the regulations applying to the private schools in the State of Iowa prior to 1942 when the new plan was adopted. About thirty-five years ago, when the process of accrediting private high schools to the state institutions of higher learning first began, there were no mutual understandings or common principles
and criteria between the factors concerned. This absence of a common basis of understanding brought difficulties and confusion, especially to the private schools, with the result that the latter were hampered in their development. This was not the fault of the persons conducting the accrediting processes, but the difficulty was due rather to the lack of any definite or detailed policies, regulations, and criteria.

Previous to 1939 the State Board on Secondary School Relations, represented by the Secretary of the State Board, carried on the work of inspecting and approving all private secondary schools in the state. Regulations set out in the Bulletin of the Board of Secondary School Relations served as the basis for approval of the private schools. These regulations were revised from time to time as was deemed necessary, Bulletin No. 9 being the latest revision.

In 1939 the Registrars of the three State Institutions of Higher Learning took over the function which the Secretary of the State Board had previously administered. They found it a matter of great difficulty to determine the definite content of the regulations, and realizing the need of a more satisfactory understanding the Chairman of the Board on Secondary School Relations,
Dr. Harry G. Barnes, called a meeting of the State Board and the four Diocesan Superintendents of Schools of Iowa to discuss the problems arising from the system of accrediting the private schools. This meeting was held in 1941. At a second meeting in March, 1942, further steps were taken to revise the prevailing set-up, and finally, at a meeting on July 8 of the same year a final draft, now known as A Revision of Bulletin No. 9, took shape, and has been the means of coordination between the State Board and the diocesan Catholic high schools up to the present time.

Thus the religion course as we find it today was permitted to become an integral part of the system of the Catholic high school. To insure its permanence in this desirable position of equality with secular subjects in the curriculum, the pastoral letter of the Archbishop of Dubuque contained this clause:

"I likewise mandate that the program of Religious Education be sent to our Bureau of Education with the other reports of accredited schools, whether with the State Board or the North Central Association, as of the first of October each year, and not later than the first of November."
This plan of coordination between public and private interests in the field of education has been of very great benefit in developing a keener sympathy and better cooperation between the higher institutions of learning and the private schools under Catholic auspices in the State of Iowa. Its policy is to look to the Diocesan Superintendent of each of the four dioceses as the official agent of communication between the accredited Catholic high schools under their supervision and the Chairman of the Board on Secondary Relations, and each Superintendent is responsible to the Board for the distribution, collection, and filing of all reports, and for other necessary duties. A more satisfactory arrangement for directing the schools of the dioceses and forming policies for their greater benefit could scarcely have been conceived.

However, it is the general opinion that this plan has not measured up to its expectations and a number of problems have arisen in regard to its operation. The findings of a questionnaire which was submitted by the writer to each of the Catholic secondary schools in the state and which are recorded in the following chapter will serve to indicate some of the weaknesses, as well as strong points, of the "Iowa Plan" as it is administered at this time. With the excellent spirit of cooperation which exists between the two governing agencies and the
admirable provision that has been made for the recognition of a status of equality between the religion courses offered in the Catholic high school and those of all other subjects, we should enjoy a very optimistic view concerning the results achieved. The aim of every Catholic school being to make the religion courses the center and core of all activity, the most vital and functional subject of the curriculum, as well as the most popular and best liked one, the energies and talents of all teachers and administrators in every Catholic school should be expended untiringly to make this a reality.
CHAPTER III

FINDINGS

If the religion courses are administered in the Catholic secondary schools of Iowa exactly as any other subject is, that is, if they are carefully planned and integrated into a four-unit program, good results should certainly follow. No official count of all of these good results can be tabulated, as many of them are too intangible to lend themselves to a Gallup Poll, but the esprit de corps of the Catholic high school will inevitably rise in direct proportion to the effectiveness of the administration of the religion courses.

In order to ascertain the effectiveness of the "Iowa Plan" which is being put into operation in the one hundred and fourteen approved Catholic high schools of the State of Iowa, a questionnaire requesting data relative to the religion courses was sent to each school. An even hundred, representing eighty-eight per cent of these schools, replied promptly, which was an indication to the writer of the desire on the part of all of our Catholic school administrators to give their heartiest cooperation to any effort made toward the improvement of the teaching of religion. Again, it could be interpreted to mean that none is completely
satisfied with its present status. It is our fond hope

to attain perfection in our religious training, and we

want to feel we are approaching it more and more closely.

A conspicuous deficiency in the administration

of the high school religion course is found to be its

lack of uniformity. After the new plan for promoting

an organized religion course in the Catholic secondary

schools was inaugurated in the fall of 1942, there was

evidently no follow-up to see that it had been properly

accomplished and was making satisfactory progress. As

a matter of fact, the program was not completely under­

stood by the various school principals and their facul­

ties, hence there was no uniformity from the very begin­

ning. Each school whole-heartedly put the plan into

operation according to its own interpretation of the

plan, soon encountered difficulties with it, then set

about to solve its problems as best it could. Lacking

a clear explanation of the whole program, many schools

found that the first attempt they made to enforce it

ended in difficulties, so alterations were made to re­

move them. Thus uniformity became more and more remote.

Examples of errors are many. One of common

occurrence was the permitting of pupils who were not

scholastically classified in the upper quartile of their

class to carry four subjects with religion as a fifth.
This immediately brought them into conflict with the State Board regulation which decrees that no pupil not in the upper quartile of his class may carry more than four subjects. The pupil must sacrifice one of his credits if he has completed his course for the year, or drop one of his subjects if he is still in school. This works a hardship on him, and figuratively speaking, leaves a bad taste in his mouth toward the religion course. Another difficulty arose when pupils who had been classified in the upper quartile of their class and carried five subjects for three years, found themselves with sufficient credits for graduation before they had finished their fourth year of high school. In the case of small schools with a dozen or less seniors, such a situation works to the detriment of the school as well as the pupils. In a few cases, the pupils thus affected will enter college at once and thus better themselves, but in most cases this will not occur. Rather, the pupil will leave school to go to work, thus depriving himself of his fourth year of religious training, which should be a very important one for him. From the viewpoint of the school, it is likewise an undesirable condition. If the school makes an effort to hold such a pupil in order to complete his fourth year of religious education as was stated in the Archbishop's Pastoral
Letter, he may take the attitude that an unjust request
is being made of him, and the religion course will be
subjected to criticism on this account.

Variations in the different factors of the
religion course under investigation are shown in tables
which follow. The points which have been tabulated are:
the number of credits offered, the number of recitations
in religion held per week, the number of minutes per
day given to the religion class, the number of priests
as compared to Sisters taking part in teaching religion,
and the text-books used in the various schools.

Likewise, there is included a compilation of
subjects which the various administrators who answered
the questionnaire suggested as points which should be
treated more fully in the high school religion course.
Supposedly they were based on the needs as recognized
in their own schools rather than on generalizations.
However, all bear sufficient similarity to permit group­
ing under a few general heads. This should not be taken
to indicate that there is no difference between the
problems of teen-agers in the city and those who have
been reared in the country, but they are basically the
same. The accident of environment only makes them
appear under different guises. It is sufficient for
our purpose to collect a number of common problems
recognized as such by our high school administrators and religion teachers, in order that they may be given fuller treatment in our high school religion classes.

Suggestions were requested in the questionnaire for combinations between religion and other subjects taught in the high school curriculum, as well as others which were already being combined with religion. It has been previously stated that the Superintendent of the Archdiocese of Dubuque strongly recommends that such combinations be made, with the name of the secular subject receiving the preference on the transcript of credits. The suggested combinations which were received through the questionnaire follow:

1. In grade nine: Citizenship, Vocational Guidance, Current Events, General Science, Ancient History.


Any of the subjects mentioned above would easily lend itself to combination or integration with religion. All history in particular is admirably adapted to such treatment. The making of such combinations should be a part of the work of the Diocesan Superintendent of Schools if the aim of uniformity is to be kept intact.
TABLE 1

PERCENTAGE DISTRIBUTION OF SCHOOLS SHOWING THE AMOUNT OF CREDIT OFFERED IN RELIGION THROUGHOUT A FOUR-YEAR HIGH SCHOOL COURSE

<table>
<thead>
<tr>
<th>Percentage of schools</th>
<th>Credits offered</th>
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<tbody>
<tr>
<td>38</td>
<td>8</td>
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<tr>
<td>2</td>
<td>6</td>
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<tr>
<td>30</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>$2\frac{1}{2}$</td>
</tr>
<tr>
<td>9</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>0*</td>
</tr>
</tbody>
</table>

*These schools make an exception and give credit for religion if a pupil needs them to complete the thirty-two credits required for graduation.

Of the thirty-eight high schools which give eight credits for the four-year course in religion throughout high school, the majority are situated in the Dubuque Diocese, with one or more from the other three dioceses of the state. Enrollment is not a factor to be considered here, since among the thirty-eight schools the enrollment varies from fifty in the smallest school to over two hundred in several of the larger ones.
TABLE 2

PERCENTAGE DISTRIBUTION OF SCHOOLS SHOWING THE NUMBER OF DAYS PER WEEK RELIGION IS TAUGHT

<table>
<thead>
<tr>
<th>Percentage of schools</th>
<th>Class days per week</th>
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</thead>
<tbody>
<tr>
<td>82</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>*</td>
</tr>
</tbody>
</table>

*The nine per cent of schools here represented gave a different amount of time to various classes, i.e., five days per week were given to ninth and tenth grade religion classes, and from three to four days given to eleventh and twelfth grades.

In a few schools, attendance at Holy Mass was counted as a religion period one day per week. In the mind of the writer, this practice is not a salutary one for several reasons. Attendance at Holy Mass should certainly be voluntary, and there should be no premium attached to the pupil's presence at the Holy Sacrifice, as would seem to be the case if he received credit for a day's class work in religion for attending Holy Mass in the morning. Even in instances where the Missa Recitata or the Missa Cantata is the order followed at Holy Mass, it scarcely seems fitting that this act of worship should be counted as a class period in religion on the classroom teacher's record.
TABLE 3

PERCENTAGE DISTRIBUTION OF SCHOOLS SHOWING THE NUMBER OF SCHOOLS IN WHICH THE RELIGION IS TAUGHT BY PRIESTS:
BY SISTERS

<table>
<thead>
<tr>
<th>Teacher</th>
<th>Percentage of schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>44</td>
</tr>
<tr>
<td>Sisters</td>
<td>14</td>
</tr>
<tr>
<td>Shared by both</td>
<td>42</td>
</tr>
</tbody>
</table>

In the schools where religious instruction is shared by both priests and sisters, it is noted that the priests teach the dogma and moral, while the Sisters instruct in Church History, Sociology and Liturgy, including liturgical singing.

The religion teacher today is under fire. Most of our Sisters and Brothers have not had sufficient training in the field of Religion to qualify them to teach it as a credit subject in the high school. In the January, 1939 issue of the Journal of Religious Instruction, Sister M. Ursula reported as a result of an investigation conducted in twenty-two high schools administered by Brothers and Sisters that the average number of units of college religion taken by them was seven. Most State Boards of Education require ten to fifteen hours in the subject taught as a minimum preparation for the teacher.
TABLE 4

PERCENTAGE DISTRIBUTION OF SCHOOLS SHOWING THE TIME DEVOTED TO THE DAILY RELIGION CLASS

<table>
<thead>
<tr>
<th>Percentage of schools</th>
<th>No. of min. recitation</th>
</tr>
</thead>
<tbody>
<tr>
<td>93</td>
<td>40 - 45</td>
</tr>
<tr>
<td>5</td>
<td>60</td>
</tr>
<tr>
<td>2</td>
<td>30</td>
</tr>
</tbody>
</table>

The recitation period of forty to forty-five minutes in length seems to have greater uniformity than any other item thus far considered. Since this is the amount of time normally given to the recitation of a secular subject in the high school, the religion classes are on an equal basis with other subjects in the matter of class time.

One or more of the Encyclicals were used in five of the one hundred high schools, and all except two of the schools favored their wider use. The dissenting schools objected on the grounds that they were too difficult for pupils of high school level. The simplified versions of the Encyclicals published by
Grailville, Loveland, Ohio, were suggested in one reply to the questionnaire as being just the thing for high school students. Others suggested the incorporation and integration of matter in the Encyclicals with topics under discussion in the religion and sociology class instead of studying them specifically or isolatedly. Since these masterpieces were written by the Holy Fathers with a view to the enlightenment of the faithful on matters necessary and important in the lives of Christians, their introduction into the high schools would be a desirable means of putting them into wider circulation. At this age level, interpretation of the matter of such of the Encyclicals as are most appropriate for high school study, as The Christian Education of Youth, Christian Marriage, Quadragesimo Anno, and Rerum Novarum, and a wise amount of indoctrination of the principles of Christian living set forth in them, would be accepted by pupils. Taught by a skillful teacher, the Encyclicals themselves rather than a digest or interpretation of them, would be preferable in the opinion of the writer. With the aid of a good teacher, Juniors and Seniors in high school have little difficulty in reading and enjoying a number of Shakespeare’s plays, and for one to
suggest that Lamb's Tales From Shakespeare could just as well be used for the study of the plays themselves would be analogous to substituting interpretation of the Encyclicals for the masterpieces themselves.

Our present-day methods of teaching religion insists on stressing how to live here and now, not in memorizing dry facts which are to become operative in maturity but not in youth. The Encyclicals tell Christians how to live, and the pupils in our Catholic high schools can be led to see and know and appreciate the application of the principles of Christian living as taught by the Holy Fathers. It is often said that if the world were to accept and live by the teachings of the Encyclicals of the Holy Fathers, all our difficulties of living together would disappear. Were we to teach these great truths to our pupils, we would have brought this Utopia a little closer to our civilization of today.
### TABLE 5

**SHOWING THE DISTRIBUTION OF THE VARIOUS RELIGION TEXTS USED IN THE CATHOLIC HIGH SCHOOLS OF IOWA**

<table>
<thead>
<tr>
<th>Name of text or series</th>
<th>No. of schools using it</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Quest for Happiness Series</td>
<td>40</td>
</tr>
<tr>
<td>Catholic High School Religion Series</td>
<td>27</td>
</tr>
<tr>
<td>Catholic Action Series</td>
<td>59</td>
</tr>
<tr>
<td>Laux, A Course in Religion for High Schools and Academies</td>
<td>42</td>
</tr>
<tr>
<td>Religion: Doctrine and Practice</td>
<td>72</td>
</tr>
<tr>
<td>Catholic Faith, A Catechism</td>
<td>12</td>
</tr>
<tr>
<td>Baltimore Catechisms</td>
<td>9</td>
</tr>
<tr>
<td>Visualized Church History, Mother Loyola</td>
<td>13</td>
</tr>
<tr>
<td>Story of the Church, Johnson</td>
<td>8</td>
</tr>
<tr>
<td>Church History, Laux</td>
<td>20</td>
</tr>
<tr>
<td>Church History, Newton-Horan</td>
<td>5</td>
</tr>
</tbody>
</table>

The following texts were named fewer than six times each in the list of one hundred schools: **Christ**, **The Leader**, **Russell; Faith and Reason**, **Schmidt and Perkins; The Life of Christ**, **Cunningham; Catholic Truth in Survey, Falque; Father Smith Instructs Jackson**, **Bishop Noll; Your Religion, Russell; Moral and Social Questions**, **A. Wyse; The Question Box**, **Conway; External Practices of the Catholic Church**, **Sullivan.**
The writer is not concerned here about the merits of the various text-books or series of texts now available in the field of high school religion. However, the factors which characterize a good text should be noted well before any book is selected as a text for the teaching of religion. A genuinely helpful teacher’s manual should always accompany the book, and the text itself should contain an abundance of the right kind of pupil activities, questions, and exercises. A good book in the hands of a good teacher solves the important problem of motivation to a very great extent. Although there has been great improvement in the type of text-books for high school religion in those lately published, nevertheless better ones will always be possible.

In addition to the forty schools reporting that The Quest For Happiness Series had been adopted by them, twenty-one others made favorable comment concerning the series. The general comment was, "It covers the field more comprehensively than any group of books put out by different authors working independently would do." With such general approval of a single text, it appears that the step of making a uniform adoption of the series in the diocese would be a relatively simple
manner. Yet an inspection of Table 5 shows that another new publication in the field of high school religion has also had a favorable reception, since twenty-seven schools report its adoption. The widespread use of the older publications, as the series of texts by Laux, the Catholic Action Series, and Religion: Doctrine and Practice, by Cassilly, is no doubt due to the fact that no suitable substitution could be found previous to the publication of the two latest texts. The second of these, namely, The Catholic High School Religion Series, seems at the first glance to lack some of the mechanical perfection of The Quest For Happiness Series, but it shows expert authorship. The writer recently spoke with a teacher of ninth grade religion who had been making use of the book during the past year and found that both the teacher and her pupils were very enthusiastic about the religion class wherein the first book of The Catholic High School Religion Series was used as a basic text. Consequently the choice of The Quest For Happiness Series rather than The Catholic High School Religion Series, or an opposite arrangement, might meet with some opposition on the part of some schools.

Reports show that classes are usually combined in the smaller schools, thus making the use of the same
text necessary for two grade levels. A few schools even combine the entire high school in one religion class. Under these circumstances, no school would presume to offer any credit in religion, since such a combination of classes is not permitted either by the State Board or by the North Central Association. Unless taught by a very skillful teacher, the pupils would suffer under such an arrangement. For instance, a freshman and a senior are separated by mental age, experiences, and physical differences to such an extent that it would scarcely be possible for them to meet on common ground in the religion class.

The large assortment of text-books in only one hundred schools is indicative of a lack of uniformity in other factors of the religion course also. In the consideration of the extent to which uniformity is desirable, as for instance, that between a large city school and one in a small town, or a boys' school and one for girls' only, or a small parochial school and a centralized high school not under the jurisdiction of any parish, problems are bound to arise for which a common solution cannot be found. However, the amount of time devoted to high school religion classes and the credit allotted to them are common problems for all,
and a uniform answer should be found for all.

The "Iowa Plan" appeared to be a forward movement toward this unity of operation, but facts which the questionnaire have brought out indicate that the plan is not in operation in all of the schools. It appears that each and every school is conscientiously trying to offer a good religion course, but few are following the exact stipulations of the Pastoral Letter of 1942. Since difficulties arose which had not been foreseen and dispatched by higher authorities before the plan was put into operation, each school made its own isolated effort to meet its own handicaps adequately, which resulted in a variety of arrangements which naturally lack uniformity.

Either the high school religion teachers or the principals were requested to mention some of the vital problems of high school teen-agers which they thought were not adequately treated in the regular religion courses. After summarizing the various answers, they were grouped as follows:

1. Social Life: Dating, drinking, purity, boy-girl relationships, choice of companionship, modesty in dress and actions.

2. Marriage questions: A more fundamental course in sex education, respect for women, a course in Mariology, preparation for married life, family life, courtship, and a more explicit explanation of the marriage laws of the Church.
3. **Home life**: Obedience to lawful authority, value of good home training and a happy home life, development of good character and the establishing of sound life principles, the fitting of rural children successfully into their environment.

4. **Spiritual life**: Opportunity for a yearly retreat for every high school pupil, the value of the Mass and the frequent reception of the sacraments, the necessity of self-denial and sacrifice and the real reason behind them, a clear-cut idea of the duty of perfection, and the questions of vocation and guidance.

These questions, which were submitted by experienced teachers whose advantageous position as principals and religion teachers enabled them to see at first hand the needs of their pupils, include almost everything which is to be found in the high school religion course. Is it possible that no subject is adequately treated, or does the breakdown occur when the pupil is faced with putting what he has learned into practice? If the latter is true, it can be corrected to a very great extent by proper motivation on the part of the teacher. The Reverend Johann Lindworsky, an authority on the training of the will, has this to say on the subject of motivation:

"Our will can be moved by all that appears to it as of value. . . . Whenever an object appears to me that promises an advantage or a growth toward it, a desire for this object arises in me, and the resolution is made to acquire it unless some obstacle comes in the
way... Whatever is a value may act as a motive. ... If, therefore, I wish to induce another's will or my own will to make a resolution, I must present such a value to it... The question therefore arises: What must be the nature of a motive that will influence the will? ... Are there any higher values than God, eternity, perfection? Consequently these values are advanced again and again to pupils and audiences... but how often do they have any effect? ... The educator and the preacher do not seem to realize that they must distinguish between objectively real and subjectively experienced values."

* * *

"The first hard work of a teacher who wants to influence his pupils is to investigate the range of subjective values in the mind of the pupil."¹

A teacher of religion should then be capable of exploring the subjective values of each and every pupil in her class, then use these values effectively to furnish motives which will be of sufficient strength to effect the desired turnover of theory into practice. According to Dr. Urban H. Fleege, Editor of The Catholic Educational Review, the average religion teacher stresses the importance of the Catholic child knowing his religion, but does not succeed in directing his attitudes to the desire of practicing it. Although the child knows what he should do, that is not a sufficient motive for...

influencing his conduct. The failure to use the technique of developing attitudes is without doubt one of the greatest reasons why such a list of Catholic principles as the one in this study has been pointed out as being in need of more emphasis in the religion course. Dr. Fleege holds that the greatest need at the present time in educational research lies in the field of attitudes. He states:

"Recent studies in attitudes at the Catholic University of America indicate that in a number of important attitudes students in Catholic schools differ little if any from students in public schools, despite the fact that they have been exposed to courses in religion in which the inculcation of these was listed among the objectives of the religion course."

The conclusion is evident. Our religion teachers are not effectively attitude-conscious. Many need instructions in this technique of teaching, while others may never be able to grasp it. Tests and measurements of attitude are as necessary a part of the religion teacher's equipment as they are of the history or English teacher's. Attitude tests to accompany the new series of religion texts for our high schools would be gladly welcomed by all teachers who are planning to

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make use of these texts in their classrooms.

Brother James Alpheus of the Christian Brothers' College of Memphis, Tennessee, sent a questionnaire to five hundred graduates of the past fifty years for the purpose of determining their opinions, colored by their subsequent experience, of the adequacy of the religious training which they had received in high school. He found that all the subjects which were mentioned in the questionnaires returned to him could be summarized under four heads:

1. Marriage and its allied topics.
2. The Holy Sacrifice of the Mass.
3. The history of the Church.
4. Apologetics comprehensive enough to permit intelligent discussion of Catholic doctrines.

Brother Alpheus' study of 1941 shows a similarity of topics to those mentioned in the present investigation of 1946. The subjects of home life and social life have a more prominent place in the later study, although they may have been included to some extent in topic 4 above. The gradual undermining of the Catholic principles which govern home and social

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life of the present day lends impetus to a desire to banish doubts harbored by our youth of today and again put our boys and girls in touch with the spiritual inheritance of their holy religion, which is the one thing in the whole world which never changes.

When the critics say, "Sisters are not qualified to teach religion above the elementary level because they have not had theology," it is misleading. Father Cooper of the Catholic University holds that it is not necessary for a Brother or Sister to pursue a complete course in theology before he or she is prepared to teach religion in the high school. He takes moral and dogmatic theology and shows that they are of little value as such in the life of the ordinary Christian. To quote him:

"The moral ideal itself, as outlined in the manual of moral theology, is in the main a negative, minimum ideal, with the emphasis on sin or things to be avoided, contrasting sharply with the positive, maximum ideal of religion, with the emphasis on virtue or things to be done. The manuals barely mention charity and the works of mercy. Religion gives them a premier rank, co-equal with that of justice in the Commandments. Note, for instance, Our Lord's rating of their supreme importance, as implied in His account of the Last Judgment. The manuals have little to say on the wider social, civic, international, and interracial implications and applications of charity, and even of justice in our modern life. Religion gives such implications and applications intensive attention as, for instance, in the social Encyclicals. "The dogmatic manuals omit or scamp a great deal of Catholic teaching that is
fundamental as motivation. For instance, one will search in vain through the manuals, or most of them at least, for anything like an adequate treatment of the fundamental dogma of the Fatherhood of God. On the other hand, the manuals will deal in minute detail with many problems which are important from certain standpoints but which have only a remote bearing on the practical promotion of spiritual life.\(^4\)

Thus we see that Father Cooper has grounds for refusing to agree with those who insist that a course in theology is necessary to give the religion teacher the proper background for teaching the subject. He holds that it will not aid the teacher to make the religion course more functional or practical, since the emphasis in formal theology is placed on theory rather than on practice. Father Cooper continues his discussion of the adequate preparation of religion teachers in the secondary schools by offering a solution based upon the purpose of the teaching of religion. He selects eight subjects of three units each, namely; dogma, morals, Sacraments, the Bible, liturgy, apologetics, ascetics, and Church History, the sum total of which he believes will furnish an adequate background for the high school religion teacher.\(^5\) It is not to

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\(^5\) Ibid.
be expected that there will be a general agreement with Father Cooper's choice of subjects, but he has made a start in the right direction. Once the training program for religion teachers is put into operation, its momentum will carry it on until there will be no further need of apologies for the inadequate preparation of our Sisters and Brothers for the teaching of religion on the secondary and college level. Since the primary reason for the existence of our Catholic schools is to teach religion, all concerned should be willing to take all the necessary means for doing it very well indeed. It goes without saying that ecclesiastical authorities have the duty of arranging the number and kinds of courses to be taken for the adequate preparation of our future religion teachers.

Another movement which seems to be gaining recognition in some quarters more than in others, and which directly affects the teaching of both high school and college religion classes by Brothers and Sisters, is the resurrecting from Canon Law the old Canon 1373 and quoting it with no qualifications. It reads thus:

"Youth, who attend the high schools, (medias vehi superiores scholas) should receive a fuller teaching in religion, and
the local Ordinaries should see that this is done by priests noted for zeal and learning."\[6\]

If the above Canon were to be interpreted literally, then no Brother or Sister could presume to teach religion in a high school or college. Rather than accept such an interpretation we ask, "What is the mind of the Church?" When she approves Religious Congregations engaged in teaching in our high schools and colleges, does she intend that the members refrain from the teaching of religion to their pupils? On the contrary, she places the greatest emphasis on its being taught. In many cases, it is of necessity done by others than priests, since priests are often occupied with pastoral duties and can give little or not time to teaching.

The Reverend William H. Russell of the Department of Religious Education of the Catholic University of America discusses this mooted question with the emphasis in favor of the Brothers and Sisters. Granting that there may be many Brothers and Sisters who do not do an effective job in this line, likewise many priests will come under the same condemnation also. One can unearth pros and cons on both sides by digging deeply

\[6\text{Codex Juris Canonici, Canon 1373.}\]
enough, but this would be beside the point. Father Russell reviews some of the general legislation of the Church as well as recent pronouncements which reflect the mind of the Church on the subject of who may teach religion. The decree, "Provido sane" issued on the Feast of the Holy Family, January 12, 1935, with the approval of the Holy Father, prescribes "certain measures and methods," for the Christian must possess his religion as a "subject investigated and understood." In union with the mind of the Holy Father, the decree expresses the wish that certain schools be opened "in which selected persons of both sexes will be trained in a suitable course of studies, and after an examination of their knowledge, will be regularly pronounced capable of appointment to the office of teaching Christian Doctrine."  

This definitely establishes the fact that suitable teachers of both sexes are to be desired in the field of religious teaching. Further affirmation is found in Canon 1334 which states "that the help of members of Religious Communities must not be lacking," and in Canon 490, which declares that whatever is prescribed in reference to religious, even though expressed

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in the masculine gender, must be considered as referring equally to women. Hence it may be concluded that the teaching Brothers and Sisters are designated by the Church as legitimate teachers of religion.  

The distinction as to who may teach religion should be made in the field of preparation rather than in that of persons. Special training is very necessary for the teaching of this all-important subject of the curriculum. Many things besides content must be included in the training of neo-religion teachers. The techniques required in the classroom should be given special attention. Lack of this appears to be one of the chief causes of failure on the part of priests who attempt to teach religion when they have had no teacher training. Certainly the religion teachers, who have been trained to teach rather than to preach, are able to do a good job in the religion class as well as in any other class.

According to Table No. 3, a satisfactory arrangement has been worked out in Iowa whereby both priests and Sisters have a share in the teaching of religion in most of the high schools. From the standpoint of cooperation and interest, this appears to be

8Codex Juris Canonici, Canone 1334 and 490.
a very desirable arrangement. When the interest and
effort of all of the faculty are centered on the reli-
gion course, it likewise becomes important in the eyes
of the pupils as well, and the interest necessary for
a vital religion class is the outcome. Even where it
is impossible for the priest connected with the parish
school to instruct a class in religion every day of the
week, it can be arranged that a priest and Sister col-
laborate in teaching a religion course. If both are
good teachers, the work of one will complement that of
the other, even though one may be teaching dogma and
the other liturgy. Presupposing the existence of such
desirable conditions under the Iowa system, it may indeed
be worthy of imitation by other dioceses which are seek-
ing for methods to improve the religious instruction in
their schools. The ability to teach religion so as to
make the lesson interesting, timely, and cultural is
seldom found in one teacher alone, hence the more capable
teachers that are assigned to teach one or more classes
in religion on the daily schedule of classes, the better.
Certainly it is a gross shirking of duty on the part
of administrators to treat religion as a step-child and
assign it to teachers who are less capable, even though
they may be willing and pious.
In general, it was found that among the one hundred schools in which 8184 of the high school pupils of the State of Iowa are enrolled for the study of religion as well as secular subjects, the lack of uniformity in all the essentials of the high school religion course is evident. All schools have the same board view of goals to be attained, but there has never been a search made for the best methods to use, which would have to precede the attempt at uniformity of teaching factors throughout the state. This uniformity is greatly needed in order to bring about the solution of problems arising from the inefficient organization of the religion course as it exists at the present time.
CHAPTER IV

COMPARISONS WITH OTHER DIOCESES

The writer wished to make comparisons with certain other dioceses concerning the administration of their high school religion courses in order to ascertain if there were any which closely resembled the plan used in Iowa. By means of personal letters and interviews, information was received from the Dioceses of Cleveland, Wichita, New York, and the Archdioceses of Chicago and Omaha.

In the Archdiocese of Omaha, over which the Reverend Paul Schneider presides as Superintendent of Schools, no specific text is required in the high school religion courses, nor has there been any attempt at uniformity of aims and objectives further than that of requiring all high school pupils to take a uniform examination made and sent out by the diocesan superintendent at the close of the school year. Results in the form of graphs are returned to the superintendent's office for comparison and filing. A uniform program of religious instruction for the Catholic high schools of the diocese had been compiled by the former diocesan superintendent, the Reverend Joseph Ostdiek, and has been in use since 1935. It has never been revised nor
any changes or additions made to date, although during the course of an interview with the present superintendent, Reverend Paul Schneider, he expressed an intention of compiling a new course of study. Father Schneider also intends to ask for a diocesan adoption of the new series of texts, Our Quest For Happiness, in another year.

Religion courses in the Archdiocese of Omaha are not on a basis of equality with secular subjects in so far as regards credits, since each year's work yields but one-half unit of credit. Thus only two units in religion are required for graduation. By a special arrangement with the state authorities, one of the two units in religion may be included under the name of Bible Study, and count as one of the fifteen units required for graduation from high schools accredited to the University of Nebraska. The religion period in the high school is a thirty minute period five days per week, or a total of one hundred and fifty minutes per week. Annual reports of each school are sent directly to the state authorities, and the diocesan superintendent does not act as a coordinator between the schools and the state authorities in this respect. This differs from the system in Iowa, where all official reports are first sent to the diocesan superintendent, who examines
them before sending them to the state authorities. Thus the diocesan system of Omaha as regards the religion courses does not have the minutiae of details in organization that the Iowa system possesses.¹

The Reverend Clarence E. Elwell, Director of High Schools and Academies of the Diocese of Cleveland, describes an arrangement in his diocese similar to the one in Iowa, with the allotment of credit even more definitely specified, if such could be possible. Father Elwell explains:

"We give four units of credit for the four years of religion, requiring for graduation one unit for each year of attendance. By permission of the State Department half of this unit each year may be credited as Social Studies and used within the sixteen units required for graduation. Usually, however, the students earn sixteen units above these four.

"The time allotted for religion is the same as for any other major subject, five full periods per week for the four years."²

There appears to be great similarity between the Cleveland and Dubuque dioceses in regard to their methods for administering their religion courses, yet

¹Personal Interview, The Reverend Paul Schneider, Diocesan Superintendent of Schools of the Archdiocese of Omaha, June 18, 1946.

²Personal Letter, The Reverend Clarence E. Elwell, Director of High Schools and Academies, Diocese of Cleveland, June 20, 1946.
differences are evident also. For instance, Cleveland accepts only two units of religion toward graduation while Dubuque requires four. Most of the pupils in the Cleveland Diocese, according to Father Elwell, take sixteen units plus four in religion. Had Father stated that the upper quartile of pupils take sixteen units plus four in religion during their four years in high school, the case between the two dioceses would be identical in one respect. Although Father is certainly aware of the ruling of the North Central Association of High Schools and Colleges which forbids more than the upper quartile of pupils to carry five subjects or more per year, he definitely makes use of the term "most of the pupils." This could only mean that the pupils who are not included in the upper quartile but still carry religion as a fifth subject receive no credit for it.

One of the same problems which has been encountered in the Dubuque Diocese has been stated by Father Elwell concerning the Cleveland system. It is that of depriving the pupil of the necessary requirements for college entrance by requiring him to make four of his sixteen units, two in the Cleveland diocese, religion credits. If the pupil wishes to specialize as soon as he enters college, in commercial for instance, he may not be able to satisfy prerequisites for it if
he has four of his sixteen units in religion. Had he made the upper quartile in high school, this difficulty would have been eliminated for him as he could then have his sixteen necessary units plus four in religion. But often pupils just on the borderline between the third and fourth quartile meet this difficulty about credits, and administrators have not yet offered a satisfactory solution.

The Cleveland Diocese, except those high schools taught by the Jesuits and Benedictines, has adopted the text in religion which a group of teachers from the Cleveland area developed from outlines which they began to use in 1938, namely, The Quest For Happiness series, of which Father Elwell himself is the editor. He leaves the religion teachers completely free to use a variety of methods, but the subject matter for each year is specified. The teacher may also arrange the sequence of subject matter, but the majority, according to Father Elwell, follow the order of the book.3 This is a point in favor of uniformity, the advantages of which are many.

The Reverend Charles A. Smith, Superintendent of Education of the Wichita Diocese plans to adopt the series, Our Quest for Happiness, in the fall of 1946

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3Ibid.
throughout the high schools of his diocese. Religion teachers will be expected to follow the syllabus prepared for this series, although previous to this, no special syllabus has existed in the diocese. Up to this time a tentative course of study in religion has been used. It comprised the following courses: First year—The Life of Christ; second year—The Study of the Liturgy; third year—Church History; fourth year—Study of Moral Problems. No special texts were assigned to be used for these courses.

No credit is given for religion towards the total number of credits necessary for graduation from high school. Where certain schools have included the study of Church History in that of World History, credit is given for history, not for religion. However, every high school student is required to follow the regular four-year religion course. It is taught five days per week throughout the entire school year, thus all graduates must have four years of religion without credit as such.

The State Department of Kansas does not recognize religion courses as of credit value towards graduation, therefore there is no coordination between the state accrediting agencies and the Catholic high
schools. This is an entirely different situation from the one prevailing in the nearby State of Iowa.

Father Smith adds to this information the statement that in all secular subjects the Catholic high schools of the State of Nebraska are required to use the State approved text-books.4

The reason for such a wide divergence in administration of the religion courses in the Catholic secondary schools of Iowa and Kansas, although beyond the scope of this thesis, probably lies in the fact that a basis of understanding between the State's accrediting agencies and the official representatives of the Catholic schools has never been reached, and they have never attempted to find a common ground of understanding and sympathy toward each other. A leader on both sides is necessary for such a step to be inaugurated, but it would undoubtedly redound to the benefit of both parties in the end.

Information relative to the administration of the religion courses in the Catholic secondary schools of the Diocese of New York discloses that the State Board of Regents in New York requires sixteen units for

graduation, and permits one unit of these to be in religion. However, most students have sufficient units for graduation without relying on the religion credit.

It appears that uniformity of operation of the religion courses in the high schools of New York is not one of their aims. No mention was made of uniform texts in use, but the statement that no uniform examinations in religion were administered through the office of the Diocesan Superintendent leads to the conclusion that no uniform course is required in high school religion.

In view of the information given by the Reverend Raymond P. Rigney, Assistant Superintendent of Schools of the Diocese of New York, the writer concludes that the New York system and the Iowa arrangement have very little in common in the organization of their high school religion courses and their coordination with the state authorities or accrediting agencies.

In another large Archdiocese, that of Chicago, there is reported to be no uniform course of study in the Catholic secondary schools. It is to be inferred

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that the religion courses are included in this state-
ment, and each school uses its own course of study.
The accrediting agencies of the State of Illinois
accept the credits of the Catholic high schools with
a limit placed on not more than two religion units out
of the sixteen units required for graduation. The
Catholic schools offer credit for two years of religion,
but not for four years. This credit is usually accorded
to the last two years of high school work in religion.

There has been no uniform adoption of religion
texts, since there is no uniform course of study, and
no special syllabus is provided by diocesan officials.6
As The Very Reverend Monsignor D. F. Cunningham, Superin-
tendent, was out of the city at the time the inquiry was
made, no statement was available concerning any future
plans for adoption of a particular text-book series in
the Archdiocese, nor of any attempt to coordinate the
activities of the Catholic high schools with the state
accrediting board through the office of the Archdiocesan
Superintendent of Schools.

In making general comparisons between the
various systems used in those dioceses whose officials

6Personal Letter, G. McKugo, Secretary of the
Catholic School Board of the Archdiocese of Chicago,
July 5, 1946.
have been contacted either personally or by letter, and the plan which is in operation in Iowa, the latter presents a more favorable aspect as concerns the advantageous position of the religion courses in the Catholic high schools. None of the others seem to have reached the degree of cooperation and sympathetic understanding attained by the Diocesan Superintendents and members of the State Board of Examiners of Iowa concerning their school interests and problems. None of the dioceses reporting in this study has the privilege of offering four credits in religion as part of the sixteen to be accepted by the state accrediting agencies for satisfying the requirements for graduation from an approved school. As was heretofore stated, the recommendation which Monsignor Wolfe of the Archdiocese of Dubuque has made whereby he suggests that some of the religion courses may be combined with secular courses, as World History and Church History, is accepted and approved by the State Board of Education. The plan of organization of the Catholic high schools of Iowa as described in this study, reveals that there is a greater uniformity of organization here than in the other dioceses which have been considered. The writer is aware of the fact that a minute examination of any of the school systems of the other dioceses would reveal many excellent features which remain undiscovered
under the type of inquiry which has suited the purpose of this study.

In the light of the comparisons made between each of these Dioceses and those of Iowa, one is inclined to value more and more highly the work which has resulted in the organization of the excellent system of coordination and sympathetic understanding which is enjoyed between the four Dioceses of Iowa and the State Board of Educational Examiners. Such results have been brought about only through the highest type of educational leadership. Our Catholic schools have been made more Catholic, and our religion courses have been given the prestige which belongs to them by every right, the first and most important place in the curriculum. But a big problem still looms in the Iowa Dioceses; that of interpreting and unifying the policies of the individual schools according to the recommendations of the Pastoral Letter of 1942, the need for which has been definitely brought out by this study. The project has been launched, but it has not been brought to the perfection which had been hoped for. Only when the Diocesan Superintendents add to their manifold duties that of constantly seeing that the proper interpretation and emphasis is placed on the mandate concerning the teaching of religion in the
Catholic secondary schools will the organization of its courses take on a semblance of the perfection so earnestly desired.
CHAPTER V

SUMMARY AND SUGGESTIONS

Since the purpose of this study was to compare the present status of the religion course in the approved Catholic schools of Iowa with the standards which had been set up for the administration of them in 1942, and likewise to offer suggestions in the form of an Introduction to a proposed course of study which would embody the needs of the religion course in the secondary schools of Iowa at the present time, the writer now purports to summarize the details which this investigation has brought to light, and submit an Introduction to a proposed Course of Study in Religion for the Catholic high schools of the State. As was enunciated previously in this thesis, the factors of instruction must work together in perfect harmony if the finished product is to reflect perfection. Just as a finished product will reflect imperfection of tools or workmen, likewise poor and imperfect instruments of religious instruction will rob the finished product of a measure of the perfection which it might have enjoyed had all the factors of teaching been par excellence. Personal endeavor is very necessary to enable a youth to attain some degree of Christlikeness, but forces outside
himself will help or hinder his progress in no small degree.

The object of religious instruction being to give help in every possible way to our Catholic children and youth in their effort to grow into true and perfect Christians, it follows that the more perfect the instruments used, the more perfect will be the results, other things being equal. These instruments have been designated as the teacher, the course of study, the text-books, methods, and any other factors which are used to further the progress of the learner. A great variation was shown among the different schools of Iowa wherein these factors were explored. The number of days on which religion classes were held varied in the different schools, and likewise the number of minutes allotted to the daily religion class lacked uniformity. The writer is inclined to believe that even in a number of those schools whose reports show that their religion classes met five times per week, the religion period is the one that is most frequently interrupted for various other activities, such as special assemblies, necessary announcements, class meetings, and other hindrances to regular routine. Teachers who have had a number of years of experience in teaching in the
various parochial high schools of Iowa will be able to affirm this statement. There are numerous occasions which call for extra practice, such as church processions, and special music for both church and school activities. What time can be taken for such things with less inconvenience than the religion period?

Theoretically we all know that religion is the most important subject in the Catholic high school curriculum, the very reason for the existence of the school, but those schools whose reports show that the religion class met less than five times per week do not verify the theory. Chemistry and English would not be relegated to a secondary place in these same curriculums. Where is the blame for the failure "to put first things first" to be placed if not on the shoulders of the administrators who make out the schedule of classes for the school? When the religion is given the least advantageous position in the daily schedule of classes, or given less than five periods per week for recitation, it is not on an equal footing with the secular subjects in the curriculum. The logical conclusion reached by the pupils who study it is that as a high school subject it is of only secondary importance. This does not coincide with the philosophy of a Catholic school.
In those schools where the parish priest, in addition to his other duties, teaches a religion class, it happens not infrequently that he has a visitor just at the time of his class, or he is called out on a sick call, or some other unforeseen circumstance prevents him from giving his attention to the waiting religion class. Without being given time for preparation, another teacher may be sent to hear the class, or else the class may be dismissed and told to use the extra time in some profitable manner. Again the poor religion class suffers in the estimation of the pupils.

This study further revealed that the practice of using one or more of the five weekly religion periods for liturgical singing obtains in many of our schools. Although this arrangement has the advantage of making our Catholic girls and boys better acquainted with the beauty of the music of the Church when classes are conducted with this end in view, yet there is a tendency to make this period one for special choir practice in which those not gifted with singing voices form an uninterested group of onlookers. This condition does not promote the feeling of appreciation and love for the music of the Church which Catholic children should be taught.
The first step toward improving the situation which now exists in regard to the complete absence of uniformity of text-books in the courses in religion in the secondary schools of Iowa would be to reduce the number of texts to a minimum in order to delimit the scope of subject matter of each of the four year's work. This would bring about a greater uniformity in content of the religion courses of the various schools. The fact that so great a number of texts have been introduced gives evidence that no attempt has been made to secure a uniformity of religion text-books in any of the four dioceses of the State of Iowa.

A course in Religious Education compiled by Monsignor Wolfe in 1936 aims at uniformity of content, although no particular text is prescribed for the high school classes. In his explanation of the reasons why he made this outline for the high schools under his jurisdiction, he states in part:

"The second reason is found in the character of the text-books in religion which are intended for high schools. While they are excellent in themselves, they do not entirely suit the purpose for which they were intended. This was impressed upon the writer by the open and fair criticism of the members of the Committee on High School Religion, which recently helped to revise the basic texts for use in the schools of the Archdiocese of Dubuque. In their findings, no series of texts satisfied the needs of high school students as they were
generally written from the principle of logical exposition of doctrine and practice, rather than from the standpoint of interests, needs and problems of high school students. The plans of the authors and the needs and interests of the students did not meet on common ground where problems could be raised and answers given.  

The criticism applied to the text-books published at the present time would not be the same as that which Monsignor Wolfe points out concerning those published previously. The two latest series of high school religion texts which have been published, namely: The Catholic High School Religion Series, published by Reverend Anthony Flynn, Mother Simeon, S.H.C.J., and Sister Vincent Loretto, S.C., and the series entitled, Our Quest For Happiness, the chief author of which is Reverend Clarence E. Elwell, have drawn favorable comment from every quarter. They are outstanding in sound psychological organization, and designed to create strong interest on the part of the pupil. A large number of Diocesan Superintendents of Schools have already started a movement for the adoption of one or the other of these series of texts in their dioceses. A letter from Father Elwell, Director of High Schools and Academies in the

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Diocese of Cleveland states:

"The high schools of the Diocese of Cleveland, except those of the Jesuits and Benedictines, use Our Quest For Happiness, the Religion course which our teachers have developed from skimpy outlines in 1938 to the full four-volume series of texts recently published. The subject matter for each year is specified, the sequence and arrangement is left free to the teacher, but most follow the order of the book: doctrine, sacraments, commandments, or what is the same, faith, hope, and charity." 2

In a personal interview with the Reverend Paul Schneider, Superintendent of Schools of the Archdiocese of Omaha, the writer requested his opinion of the adoption of uniform text-books in religion. He expressed himself as very much in favor of it, with The Quest For Happiness Series as the books to be used. He is confident that these books contain just what is demanded of a good text-book in religion on the high school level. 3

In another personal interview with a group of religion teachers who are members of the teaching faculty of a private high school for girls in the State of Iowa, and who have been using the first book of each of the

2 Personal Letter from The Reverend Clarence E. Elwell, Director of High Schools and Academies of the Diocese of Cleveland, June 20, 1946.

3 Personal Interview with The Reverend Paul Schneider, Superintendent of Schools of the Archdiocese of Omaha, June 19, 1946.
two series of new religion texts, the writer found them enthusiastic in praise of both texts, and alert to the many good points to be found in each. In short compositions which pupils of their classes were asked to write for the purpose of giving their opinions of the text-books they were using in their religion classes, such answers as the following were characteristic:

"The religion period is the best and most interesting class period of the whole day. I am beginning to learn what it really means to be a Catholic and to love my religion."4

A statement of this kind from the pupils of her religion class is what the religion teacher hopes and prays for. If a good text-book plus a good teacher will put such vitality into a high school religion course, then let the best text-book be placed in the hands of the best teacher in each and every one of our high schools! This would be one of the advantages of uniformity of texts in religion in the high schools of Iowa—better teaching, more vital interest!

4Personal Interview with Sisters of Charity, B.V.M., of the St. Joseph Academy, Des Moines, Iowa, June 18, 1946.
parochial schools of Iowa was attempted in this study further than the request for an opinion as to what each administrator considered a sufficient preparation or background for the religion teacher in the high school. The answerers agreed that a minimum of fifteen college hours should be required, which shows that educators are aware of the fact that the religion teacher needs to be as well prepared to teach her subject as any teacher of secular subjects is prepared to teach hers. A better understanding of the needs of the high school religion course on the part of all concerned might result in a movement to raise the present standards in many respects, teacher preparation included. This could be brought about by the diocesan agency represented in the person of the Superintendent of Schools of the Diocese, since in him is centered the power and influence necessary to give momentum to such a movement, which must reach every school in the diocese if it is to be most effective. Nothing of such a nature has been attempted in any of the Iowa dioceses up to the present time, in spite of the fact that great care is taken to insist that teachers who teach the various secular subjects in the high school must meet all the stipulated requirements of the State Board on Secondary School Relations.
The writer does not labor under the impression that scholastic training is the only kind of preparation which is important or necessary for the potential teacher of religion. If the various factors which go to make up the integer, "teacher", were to be weighted in terms of their influence upon the souls of pupils, scholastic perfection would certainly not attain first place. At the impressionable age of adolescence our boys and girls look to their teachers in search of an ideal to follow. Invariably it is to the teacher with the most engaging personality, added to the charm which holiness of life gives to one who truly lives with Christ, that our teenagers will give their devotion and confidence. This type of character will accomplish most in the religion class. How many vocations to the priesthood and the religious life have been fostered by such teachers, and how many budding vocations have been allowed to wither because of the scarcity of such teachers!

The question of personality in choosing those best fitted to become most successful religion teachers in the high school can scarcely be given too much attention by those who have the authority and duty of appointing them. There is the type of striking personality which at first glance would appear to be the ideal
teacher in the field of religion. She is dynamic, confident of herself, and gets things done. But of such a type we are forced to say, "You speak so loudly of what you are that we cannot hear what you say." Her influence originates and terminates in herself, and pupils who have left the zone of her influence will not be impelled to live a more Christlike life and esteem their faith more highly because they were taught by her. When searching for those who will become our best religion teachers because they will make a lasting impression for good upon their pupils, let administrators choose those who, in addition to a good personality, are imbued with a spirit of prayer, and whose lives most strongly reflect the Personality of Christ. This is so much more important in the field of religion than any scholastic preparation can ever become.

One of the objectives of the religion course which has not been given sufficient attention in the past, although it precedes learning, is that of attitudes. The teacher carefully measures achievement by tests and quizzes, but often remains oblivious to the fact that the attitudes of her pupils still remain the same. She teaches what Christian charity is, but does the attitude of her class toward the colored race bear the impress of this charity? The average person does not act
habitually according to cold logic, but his feelings and attitudes are the factors which most often influence his actions. This is as evident in religious training as well as in other spheres of learning. Consequently, desirable attitudes should be given more attention in our religion courses. Three different attitude tests are extant today, those of Thurstone, of Remmers, and of Likert, yet none of them exactly meet the requirements of the Catholic high school religion course. After some study of the tests above mentioned, the religion teacher herself can construct attitude tests and use them to accompany her teaching. She will find them of equal value with the achievement tests which she esteems so highly. By measuring attitudes as well as achievement, the teacher gets a clearer idea of how functional her instruction in religion is in the everyday lives of her pupils.

Although the method of the questionnaire which was used in this study tends to limit to some extent the reliability of the information received, nevertheless the following points have been clearly evidenced by the general trend of data offered by the administrators of one hundred of the Catholic schools of the State of Iowa:

1. There is no system of uniformity in the Catholic high schools of the State of Iowa concerning the administration of the religion courses.
2. There is no evidence of agreement among the administrators as to what is of greater or less importance in the content of the religion courses in the Catholic high schools of the four dioceses of Iowa.

3. There is no evidence of any movement now in progress for the purpose of attaining uniformity or even a better understanding of the details of administering the religion courses in the high schools.

4. The "Iowa Plan", which requires the religious instruction in the high schools of the dioceses to be given five forty-five periods per week for thirty-six weeks each year, is not being put in operation generally.

5. The mandate requiring all graduates of Catholic high schools in the state to earn four credits in religion as a prerequisite for graduation has not met with uniform interpretation in all of the schools.

Frankly, the "Iowa Plan" has not been as successful as would be desired. Whether it will accomplish more in the future depends upon the effort made by the Diocesan Superintendents of Schools for the securing of better observance of the original stipulations of the Pastoral Letter of 1942. Certainly a coordinating factor will be essential if uniform observance of a set of regulations such as the Pastoral Letter enumerated is to be secured in as large a group as that represented by the Catholic high schools of Iowa.

And if the time should come when all the factors of the religion courses have been molded into a perfectly functioning whole, both the writer and those
who read must be mindful that the grace of God is needed
to bless the work and make it fruitful. Human instru-
ments soon reach their zenith below the clouds, but
the grace of God can supernaturalize these human efforts
and carry them up to the throne of God. The religion
courses will bear fruit for heaven only in so far as the
grace of God works in them, regardless of the perfection
of methods of instruction, the excellent qualification
of teachers, the attractive format of text-books, and
the faultless administration of all the factors concerned
in the teaching of religion. But granted that all those
who are charged with the administration or the teaching
of religion to the youth in our Catholic schools have a
little bit of the zeal of St. Paul, the wisdom of St.
Thomas, and the love of God's troubadour, St. Francis,
the grace of God will crown their efforts with success.

In the light of what has been discovered by
this study as being in need of further emphasis in the
religion classes of the high schools of Iowa, namely,
problems of home life, social life, spiritual life, and
marriage, the writer has added an Introduction to a
Religion Course for Iowa High Schools which aims to
place special stress on these subjects with a view to
making their study more practical. This is not done in
an attempt to disparage all that has been done in the religion courses of the Iowa schools up to the present, but rather as an effort to outline a number of principles which must not be overlooked in the effective training of the adolescent, then apply them to the subject matter of religion, being especially mindful of our particular problems cited above.
CHAPTER VI

AN INTRODUCTION TO A HIGH SCHOOL RELIGION COURSE FOR
THE CATHOLIC SECONDARY SCHOOLS OF IOWA

The aim of a course in religion is to offer a complete treatment of the Creed, the Code, and the Cult of the Church, adapted to the grade level of the pupils who are to follow its study. In the language of adolescence these three terms can be translated into "learn," "love," and "live." This does not imply three distinct divisions in a religion course, for while the pupils are getting the knowledge they need, they can simultaneously strengthen their wills to act according to right principles which they learn, and then with proper motivation they will come to love Christ, and loving Him, will also love to live a Christo-centric life. So the three phases are bound together, with knowledge as the base of the triangle which supports the two equal sides of living and loving. If the triangle is to be kept equilateral, the base must be increased in equal ratio with the two sides. One of the great difficulties we encounter in our religion teaching is our tendency to place too much emphasis on the knowledge side, or the enlarging of the base of our triangle without a corresponding enlargement of the
other two sides, namely, loving and living.

The newest text-books in high school religion show an excellent balance of the treatment of these three phases of religious instruction, and in the hands of a good teacher their appeal to the mind and heart of the adolescent boy and girl will prove irresistible. Hence the former problem of too much learning and not enough doing should disappear to a great extent. A wealth of activities are suggested in both Our Quest For Happiness and The Catholic High School Religion Series, so that regardless of whether the religion teacher is using either of them as a text or as a reference, she has a wealth of activities at her command. The scope of these books has been so well portrayed in charts and outlines accompanying the texts that a teacher with even a minimum amount of experience or training can develop her own units by simply following the sequence of the chart or outline referring to the topic she is teaching. But the zealous teacher knows too well that this is but a small part of her task. It takes far more than a book or a course of study to develop within the hearts of adolescents a gripping, vital love for their Saviour and Lord. Aided by grace, the teacher must make her pupils realize that Christ is living with them every moment of their lives as their best and dearest Friend.
The religion teacher's work cannot be bounded by any text or course of study.

Our task is to show our boys and girls the beauty of a Christian character, and to make its appeal so irresistible to them that they will be satisfied with nothing else for themselves. This will result in the living of a Christo-centric life, and putting into everyday practice the principles which underlie true Catholic living. Thus their ideals will come to life in themselves, and they will love life for all it holds for them in the way of things that are good, and noble, and Christlike.

Our pupils' lives are spent in a world which is unfamiliar in most part to the religion teacher. It consists of movies, magazines, dances, girl and boy friends, athletics, hobbies, automobile rides, picnics and parties, and it is from these sources that the adolescents' mental and moral problems arise. In order to direct the overflowing energies of our youth into the channels that will help them to build true Christian characters in the midst of such a world, the religion teacher must show a broad, sympathetic understanding of these problems of her charges. Granted that she is able to do so, she can win their hearts, and can lead them to see that all their problems can be solved by the application of Christian principles. The translating of
principles into action is the key to making the religion course functional, and this must be the objective of all religion courses. Each year and course will have its own specific aims and subject matter according to the needs of the pupils in the class, but the general aim of leading pupils to live and love their religion overshadows all other aims.

The religion teacher must find time for individual guidance as well as classroom teaching. Personal problems, home background, and differences of social level, make it impossible for the teacher or advisor to approach all problems through group training. There is always the lost sheep that the religion teacher should go out to seek and very, very tactfully guide back to the fold. The program which lies ahead of the successful teacher of adolescent boys and girls entails hard work, constant preparation, continual fighting against odds, and at times discouragement, but always the compensating joy of knowing that she is engaged in molding other lives more and more to the likeness of Christ.

SCOPE OF THE FIRST YEAR

The course in high school religion should be an integrated one, with the work of each year preparing the pupil for the next one. Each year should be a period
of spiritual as well as physical growth. At the end of four years of religious training in the high school, our boys and girls should go forth with the knowledge and love of God in their hearts, and loyalty to the Church evident in their words and actions.

During the first semester of the freshmen year, the pupils should begin to study the life of Christ, preceded by an introductory unit on the story of Creation taken directly from the Bible. Throughout the four years the Holy Scriptures should be used almost as a basic text as one of the aims of the religion course should be to lead the pupils to know and love the Word of God. While the study of the Creed and the Holy Sacrifice of the Mass are the two principal subjects to be treated during this first year, a special unit on prayer, the kinds, the purpose of prayer, the indulgences attached, and the memorization of the common prayers of the Catholic layman should be insisted upon. Even a cursory investigation of the class will reveal the need of this, regardless of the fact that many of the pupils have attended the parochial grade school for eight years previously.

As the Life of Christ is gradually unfolded with the study of the Creed, His Blessed Mother should be introduced. Devotion to Her should be fostered.
consistently, and love for her allowed to grow until the pupils' devotion to her becomes a natural part of their spiritual life. If they really learn to love her and feel a closeness to her in their daily lives, they have accomplished much toward their salvation.

Although the Holy Sacrifice of the Mass can be enlarged upon year by year, for the subject could never be exhausted, it should be introduced in the first year so that its grandeur and efficacy may grow on the pupil as he takes part in the daily Sacrifice. The criterion for measuring the success of the teacher in presenting the subject of the Mass is found in the pupils' desire to assist at the Holy Sacrifice each day. Until this is realized, the teacher may rest assured that something has been left undone. Many legitimate excuses may be found for the Catholic layman to excuse himself from assisting at the morning Sacrifice, but the hearts of such Catholics have never been filled with the joy and peace that comes to the soul that has made the Holy Sacrifice of the Mass a part of his daily life. Each child should have his daily missal, and through it the liturgy of the Church should be studied and lived. A large calendar of the liturgical year hung in the
religion classroom can be made a source of motivation for living the liturgical year with the Church.

A love for the Holy Sacrifice of the Mass evidenced by daily attendance, a spirit of prayer, and a clear understanding of each of the twelve articles of the Creed, as well as its historical basis, serves as a definite goal to be attained the first year. Both attitude and achievement tests serve as instruments to measure progress toward this goal.

Many activities are suited to accompany religious instruction throughout the four years. If a few social-religious events, as Sodality meetings and parties, are properly arranged, an opportunity afforded to put in practice the principles that govern the social life of Catholic boys and girls.

SCOPE OF THE SECOND YEAR

In general, this year is concerned with the study of the Sacraments. The historical background and scriptural authority for each of them should be developed directly from Holy Scripture, and every pupil taught to find references to them without difficulty. When the Sacrament of Matrimony is taught, special time should be given to it in particular, as the need for this was brought out in the study just completed. Special references should be used, as well as many other means by
which to clarify problems brought up. This subject should again be taken up in the senior year of high school, this time in greater detail.

The Life of Christ receives further study, and is integrated with the Beatitudes, which should be found in Holy Scripture and their significance learned. The life of Mary as connected with that of Jesus should never be omitted, and where the class is composed entirely of girls, special emphasis should be placed on the imitation of her virtues. She serves as a model for teaching the social graces which every young lady should possess. The home life of the Holy Family should be brought before the pupils many times with a view to inspiring them to imitate the Child Jesus in their home life. A love and obedience to parents, the desire to make home as happy and peaceful as that of the Holy Family's was, and the love and loyalty between parents and children should be taught from many different approaches. Finally, the teacher should devise some means to give her pupils the opportunity to put this teaching into daily practice so that it may become habitual.

SCOPE OF THE THIRD YEAR

The goal for the third year is the knowledge and understanding in practice of the Commandments of God
and of the Church. Every pupil must be familiar with the historical background of the Commandments, which should be developed through Holy Scripture or Bible History. Throughout the four years, the teacher should have the very definite aim of making her pupils familiar with the Bible itself, while recognizing the need of many references at the grade level of the pupils under instruction.

The history of the Precepts of the Church affords an opportunity for a further study of the history of the Church, although Church History as such is of such importance as to merit a semester's study itself, or else be integrated with a year's course in World History, as the case may be. Methods of emphasizing the "living" phase of the Precepts and Commandments will be found by every wide-awake, earnest teacher of religion. Someone has said that the best teaching is done incidentally, and if this statement holds for any subject, it is certainly true of religion.

Another opportunity presents itself at this time for further instruction on the Christian home and the mutual duties of parents and children. Likewise, problems arising from boy-girl relationships, and other difficulties which present themselves as the social life of adolescence progresses can be fitted into the religion
course at the time the Commandments and Precepts are taught.

The parables of Christ, studies from Holy Scripture, make the latter part of this third year a delight for the pupils of the teacher who can help them to see Christ and hear Him as He relates some spiritual truth in figurative language that is at once both simple and beautiful. Many beautiful pictures, some of which are copies of masterpieces of the great painters can be used as an approach to the teaching of the parables, and bulletin boards, if properly managed, prove invaluable sources of motivation in this phase and all others in the teaching of religion.

SCOPE OF THE FOURTH YEAR

As our Catholic boys and girls approach the term of their secondary school training, which for the majority of them means the end of all formal education, the religion teacher should ask herself, "How can I make the most of this last opportunity of mine to impress these young people with the importance of their eternal destiny. How can I be sure that they have the proper perspective of life? Can I give them a philosophy that is so thoroughly Catholic that it will always lead them to see the truth, to defend it, and hardest of all, to live it?"
In view of the topics which school adminis­
tors of Iowa have cited as worthy of greater stress in the
high school religion course, this year should summarize,
review, and approach them from as many different angles
as possible until each and every pupil will be able to
grasp their significance and understand and practice
them according to their various abilities. Since the
criterion for judging the usefulness of a unit of study
should be the existence of a felt need for it, this
finishing course of high school religion should be left
somewhat flexible in the hands of a good teacher. The
teacher assigned to teach the senior religion class
should be the very best one. Although first impressions
may in some cases be lasting, yet final impressions are
far more lasting, and the religion teacher who can inspire
a group of seniors to meet the world as intelligent,
militant Catholics, will be cherished and blessed by them
throughout their lives.

If the Encyclicals are not studied in the Soci­
ology class, then by all means some of them, as the ones
on Marriage and Christian Education of Youth, should be
made special units of study at this time. Discussions,
symposiums, and interesting talks by well informed laymen
help the pupils to grasp the significance of these master­
pieces.
Finally, the boy and girl should receive the training he or she will need as an apologist of the Faith. They are to take part in the apostolate of Jesus Christ, and will often have need to explain matters of faith to others in a convincing and intelligent manner. After personal holiness, the second goal of the religion course is to prepare our youth to give good reasons for each and every part of the faith that is in him.

Thus the treatment of the religion course becomes a unified whole, spaced through a period of four years. By the use of tests of achievement and attitude, the teacher will be able to discover where repetition is desirable or needed. All incidentals of teaching, as the use of bulletin boards, projects, visual aids, and various pupil activities must be very liberally used in order to create and sustain interest in the course. Much individual guidance can be used by the tactful teacher in supplementing her classroom work. In many cases, the most effectual results are to be secured by giving individual attention and guidance to puzzled or bewildered adolescents.

The school Sodality furnishes an excellent outlet for pupil activity, and should never be neglected.
As many delegates as possible should be sent to the Summer Schools of Catholic Action to meet other Sodalists, exchange ideas, get new inspirations, and bring back new life to their home Sodality. The annual retreat is another motive force for good if properly built up beforehand, made interesting and inspiring by a Retreat Master who understands and appeals to youth, and good resolutions practiced throughout the year afterward.

Finally, as the Catholic teacher of religion surveys the results of her efforts, aided by the all-powerful grace of God, she should be able to see in the souls before her "other Christs" who will live their religion in their daily lives, and living it as perfectly as possible, will have great influence for good in the lives of their fellowmen.

What of the reward of the devoted teacher of religion? All the gold in this world cannot buy the satisfaction which she feels with a job well done. God will give the increase.
A DIAGRAMMATIC PLAN FOR A FOUR-YEAR HIGH SCHOOL COURSE IN RELIGION

Activities

Sodality of Our Lady
Missa Recitata
Missa Cantata
The Life of Christ
The Sacraments
The Beatitudes
Posters
Sodality Bulletins
Frequent Communion
Activities

First Year
Life of Christ
The Mass
The Creed
Activities

Second Year
Life of Christ
Activities

Third Year
Commandments
Precepts
Activities

Fourth Year
Parables
Students' Retreat
May Crowning
Activities

Symposiums
Activities
BOOKS


ARTICLES


THESIS


BULLETINS


LETTERS


Elwell, Rev. C. E., Director of High Schools and Academies of the Diocese of Cleveland, June 20, 1946.


McKugo, G., Secretary to the Catholic School Board of the Archdiocese of Chicago, July 5, 1946.

INTERVIEWS

Schneider, Rev. Paul, Superintendent of Schools of the Archdiocese of Omaha, June 18, 1946.

Sullivan, Rev. Henry, S.J., Principal of Creighton Preparatory High School, Omaha, June 20, 1946.

Sisters of Charity of the Blessed Virgin Mary, Teachers of Religion at St. Joseph Academy, Des Moines, Iowa, June 19, 1946.
A QUESTIONNAIRE FOR THE STUDY OF THE RELIGION COURSE IN THE
SECONDARY SCHOOLS OF IOWA

NAME OF HIGH SCHOOL _________________________________________

ADDRESS ___________________________________________________

Street Number _______ City or Town ____________________________

High School Enrollment, October 1, 1945 _________________________

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<th>Grade 9</th>
<th>Grade 10</th>
<th>Grade 11</th>
<th>Grade 12</th>
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<tbody>
<tr>
<td>Enrollment by Grades,</td>
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<tr>
<td>October 1, 1945</td>
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<tr>
<td>No. of days per week</td>
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<tr>
<td>Religion class meets</td>
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<tr>
<td>Length of period of</td>
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<td>Religion class (e.g.,</td>
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<tr>
<td>40 Minutes)</td>
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<tr>
<td>No. of credits given per year in Religion</td>
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<td>Other subjects you combine with Religion (e.g., General History and Church History)</td>
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<tr>
<td>Other combinations with Religion which you would favor</td>
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<tr>
<td>Designate which Religion classes are taught by priests, which by Sisters</td>
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</tbody>
</table>
1. Please state the basic text used in Religion class, and the author.
   Grade 9
   Grade 10
   Grade 11
   Grade 12

2. What references are frequently used (books, magazines, pamphlets)?
   Grade 9
   Grade 10
   Grade 11
   Grade 12

3. Please mention text books in Religion which you think especially good.
   Grade 9
   Grade 10
   Grade 11
   Grade 12

4. What do you consider an adequate preparation for the Sister who is to teach Religion in the high school?

5. Please mention one or more problems of Catholic youth of high school age which you think should be more adequately treated in their Religion courses.
6. Do you think the study of some of the Encyclicals should be included in the high school Religion course? If so, please list which ones, and in which grades they should be studied.

Grade 9

Grade 10

Grade 11

Grade 12

7. Do you have special courses in any of the following? If so, please state briefly how you care for each of these courses in the category of Religion in your high school course of study.

Scripture

Dogma

Morals

Liturgy

Roman History
Sister Mary Grace, C.H.M.
Creighton University
Omaha, Nebraska

Dear Sister Mary Grace:

In answer to your inquiries concerning the Religion course in the Catholic high schools in the Diocese of Wichita, we send you the following information:

1. Uniformity. All Catholic high schools of our diocese follow the Diocesan Religion Program for Secondary Schools. We have no special syllabus, but have been using up to the present a tentative course of study for religion. First year: The Life of Christ; second year: The Study of the Liturgy; third year: Church History; fourth year: Study of Moral Problems. No special texts were assigned for the various years. Beginning with September, 1946, the religion series, Our Quest For Happiness, will be used in all the high schools and in all four years. Teachers will be expected to follow the syllabus prepared for this series.

2. Credits offered. No credits are given for Religion towards the total number of credits necessary for graduation from high school. Such schools have included Church History within the World History program, but credit was thus given for history and not for Religion.

3. Requirements with reference to the Religion courses. Every high school student
is required, during all four years, to follow the regular Religion course. Religion is taught five days per week. The Religion period is of forty minutes duration. Accordingly, all Catholic high schools have four years of Religion as requirements for graduation, but no credit standing is given the Religion course.

4. Coordination. There is no coordination with reference to Religion between the State accrediting agencies and Catholic schools. The State Department of Education does not recognize Religion work as of credit value toward graduation. In other respects our schools are required to use the State approved text-books for the profane subjects.

With the hope that the above information will prove of aid in working out your thesis, and with a prayer for success in your endeavors, we remain,

Very sincerely yours in Christ,

Rev. Charles A. Smith
Superintendent of Education
June 20, 1946

Sister Mary Grace, C.H.M.
Creighton University
Omaha, Nebraska

Dear Sister:

The high schools of the Diocese of Cleveland, except those of the Jesuits and Benedictines, use Our Quest For Happiness, the religion course which our teachers have developed from skimpy outlines in 1938 to the full four-volume series of texts recently published. The subject matter for each year is specified, the sequence and arrangement is left free to the teacher, but most follow the order of the book: doctrine, sacraments, commandments, or what is the same, faith, hope, charity.

In methods the teachers are left completely free and encouraged to use a wide variety of methods in the course of the year dependent on the topic, ability of students, ability and personality of teacher, library sources available, etc.

We give four units of credit for the four years of religion, requiring for graduation one unit for each year of attendance. By permission of the State Department half of this unit each year may be credited as Social Studies and used within the sixteen units required for graduation. Usually, however, the student earns sixteen units above these four.

The time allotted for religion is the same as for any other major subject, five full periods per week for the four years.

You can see from this that our plan for high school religion is very similar to yours, except that we sometimes accept two units of the religion toward
Sister Mary Grace

June 20, 1946

graduation while you use four.

I doubt if we could allow four units within the sixteen and get pupils ready for college, nursing, commercial, etc. Most of our pupils take sixteen units plus four in religion.

Yours sincerely,

(Rev.) C. E. Elwell
Director of High Schools and Academies
Sister Mary Grace, C.H.M.
Creighton University
Omaha, Nebraska

Dear Sister:

In reply to your letter of June 26 I wish to say that Msgr. Cunningham is out of the city and will not return until the first of August, but I am able to give you the information you request and will send it to you so that you will not be delayed in your work.

We have no uniform course of study in Religion or any other subject in the high schools of the Archdiocese. Each high school follows its own curriculum.

Credit is given for the third and fourth years of religion, but none for the first and second.

The State Board of Education accepts the credits which we send in on transcripts issued to graduates, but there is no special arrangement with them for accepting Religion credits as a part of the sixteen required for graduation.

No text has been adopted to date as a uniform text in Religion for our high schools. Each school uses the text it prefers.

I hope this information will help you in your study.

Very truly yours,

THE CATHOLIC SCHOOL BOARD

G. McKugo
Secretary
Sister Mary Grace  
Creighton University  
Omaha, Nebraska  

Dear Sister Grace:

Relative to your inquiry concerning the credits allowed for the teaching of religion in our high schools may I point out that the State Board of Regents in New York requires sixteen units for graduation. Students attending Catholic Schools may gain through their study of religion one unit towards this total. However, it often happens that our students have sufficient credits for graduation without relying on credits gained in their religion course. We do not administer any uniform examinations for high school students but each school supplies its own tests in religion.

I trust this is the information you require.

Sincerely in Christ,

Rev. Raymond P. Rigney  
Assistant Superintendent