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The Significance of the Philosophy-Method Relationship in Contemporary Catholic Education

Marvin Walz

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THE SIGNIFICANCE OF THE PHILOSOPHY-METHOD RELATIONSHIP
IN CONTEMPORARY CATHOLIC EDUCATION

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Religious Education

by
Marvin Harold Walz
April 1962
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CHAPTER I

THE INTRODUCTION
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THE INTRODUCTION

The writer, after limited study in the field of Christian education, was impressed by the agreement between religious and secular educators alike that a vital relationship existed between educational philosophy and educational methods. The course Principles of Teaching brought attention to the fact that each religious group had basic beliefs which constituted its theology; each group developed an educational philosophy in order to propagate its basic beliefs; each group employed educational methods to communicate the educational philosophy; and, the methods used affected the final outcome.

I. THE PROBLEM

Statement of the Problem

The purpose of the study was to analyze critically Catholic education in an attempt to discover if a significant relationship exists between the basic theological structure, the educational philosophy, and the educational methods.

Justification of the Study

The writer became increasingly aware that the basic principles of the theological structure of a religious group were not always being communicated to its members. In other words, what the members were taught did not necessarily affect their lives in relation to God and their fellow-men. If
the impact of the religious message was not changing lives, it seemed reasonable to assume that either the message was inferior or the methods used to communicate the message were failing. From this observation the pertinent question arose: What was the essential message of the philosophy, how was it being communicated, what relationship existed between the essential message and the final product of the communicative process?

The relationship between the Catholic basic theological structure and the educational methods used to convey its message had never, to this writer's knowledge, been analyzed. On the other hand, there was a variety of literature concerning Catholic theology and educational philosophy. Also, penetrating and extensive thinking is being done among contemporary Catholic educators regarding methodology.

It seemed justifiable then, to make an analytical investigation of the basic theological structure, the educational philosophy, and the methodology of the Catholic Church in order to determine whether or not a significant relationship exists.

Limitations of the Study

The field of Catholic education was found to be of such dimension that it was necessary to confine this study to contemporary American Catholic education. The study was further limited to the underlying philosophy of Catholic education and the educational methods most commonly used to communicate its message. No attempt was made to deal with the reasons for the magnitude of growth in the Catholic educational system.

By so limiting the study, curriculum, organization, and administration were excluded.
II. THE DEFINITION OF TERMS USED

For the purposes of this study the following terms were defined.

Roman Catholic

The word Catholic pertains to the church universal. It specifically designates the ancient undivided Christian church, or a church claiming historical continuity. After the Great Eastern Schism, the Western Church officially assumed the designation Catholic. Since the Reformation Catholic has been used generally to mean the Roman Catholic Church.

The word Catholic as it appeared throughout the research had reference to the Roman Catholic Church. In order to facilitate reading, the shorter form Catholic was used.

Protestant Evangelical

Where the term Protestant Evangelical was used in the research, it had reference to those Protestant views which hold that the Bible is the written Word of God; that the essence of the Gospel consists of the doctrines of man's sinful condition and need of salvation; to the revelation of God's grace in Christ; to the necessity of spiritual regeneration and participation in the experience of redemption through faith in Christ.

III. THE METHOD OF PROCEDURE

Sources of Data

The sources of data in this research were books and periodicals from the Western Evangelical Seminary library, the Multnomah County library, the
University of Portland library, the Mount Angel Abbey library, and the writer's personal library.

Treatment of the Findings

The procedure was to gather data from the writings of those scholars who were considered authorities in the field of Catholic theology and educational philosophy, and from these writings to report the Catholic basic theological structure, the educational philosophy, and the methods used in the educative process. These findings were then criticized from a Protestant Evangelical position in order to conclude if a significant relationship exists between Catholic theology, educational philosophy, and educational methods.

The findings were organized into the following order: To set forth a historical survey of the evolution of Catholic education in Chapter II; to critically examine Catholic theology to determine its basic doctrinal structure in Chapter III; to set forth Catholic educational philosophy in Chapter IV; to ascertain the educational methods which Catholic educators employ in Chapter V; to evaluate the findings in the light of the problem in Chapter VI.
CHAPTER II

CATHOLIC EDUCATION: ITS BACKGROUND
CHAPTER II

CATHOLIC EDUCATION: ITS BACKGROUND

The magnitude and virility of Catholic education in the United States is a most striking social phenomenon. Supported by the funds of a people who already bear a share of the cost of public education, the institutions of Catholic education can today be found in all parts of the nation. Nor are they interested in offering merely elementary education; on the contrary, the system of Catholic education embraces a complete instructional system from kindergarten through graduate school in the university. In diversity of subject matter taught, these institutions bear close resemblance to all other private and public institutions. None of them fail to provide the religious education which renders them truly Catholic.¹

The fact which most impresses the historian is that this present larger scale system of Catholic education has not come into existence ready-made. Its philosophy, principles, curriculum, methods, were not "struck off at a given time."² Contemporary Catholic education may appear to bear close resemblance in essential features to an education that was developed within the twentieth century. A study of the history of Catholic education reveals that today's possessions are but the culmination of a thousand yesterdays.³

²Ibid., p. 18.
³Ibid., pp. 23-25.
I. THE BIRTH OF CATHOLIC EDUCATION

The inspiration and motive that fired the Catholic educators of the late sixteenth and early seventeenth centuries in the present boundaries of the United States, must be sought in a study of the time in which they lived and the heritage which they possessed.

One must go back to very beginnings of Christianity and follow the teaching activities of the Church down through the ages in order to trace the rise and development of Catholic education. Inasmuch as the story covers a period of nearly twenty centuries, no single treatise could present more than a cursory view of the process by which Catholic educational theory arrived at its present day formulations. Still more sketchy, of course, was the presentation confined to the limits of an historical survey.

The Founder Of Catholic Education

The Catholic Church boasts the beginning of its educational theory when the new Gospel was introduced into the world. Christ introduced a new way of life, hence, a new educational theory. He gave to the world a new philosophy, one that furnished for the first time definite answers to questions that had agitated the minds of men from the dawn of history. Catholic educators regarded as the supreme accomplishment of Christ—revelation of the nature of man, society, and truth—the criteria upon which Catholic educational theory was based. These theories were passed down through the ages by the Church, from the command of Christ through the Apostles and Church Fathers and Church leaders.

A most significant fact needed to be emphasized at this point of the
historical survey—that because the disciples were taught and commissioned by Christ, this ensured the Church's educative thrust against error; and also, the Church itself being sanctioned by Christ became the infallible teacher of His teachings. 4 This major premise for Catholic educational philosophy was made clear by Monsignor Pace, who said: "The task of instructing the world in Christian truth would have been impossible but for this permanent abiding of Christ's teachings with His appointed teachers." 5

Catholic writings indicate that whatever individual interpretations were given to the teachings of Jesus Christ, the fact remained that His aim of life and His aim of education were one and the same, namely, to save man's immortal soul.

The Foundation Of Catholic Education

The ultimate aim of Catholic education was clearly not of this world. It was a life beyond this life to be attained by following Christ. With Catholicism, religion became the central element in life and education. It sought the salvation of man's soul and the moral regeneration of society. 6

There was very little difference between teaching and preaching in the beginning of Christianity. They were so closely allied as to be indis-

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tistinguishable. Nor was there, in the beginning, an effort made to set up a formal institution like the school. Rather, every church became a school in which young and old alike were taught of faith and the way of life. The Christian teachers of the early days were concerned mainly with preserving intact the deposit of truth they had received. So their curriculum became fixed—the truth of the Church. This new educational philosophy which centered around Christ and His teaching gradually supplanted all other educational theories among peoples they evangelized. It prevailed practically unchallenged from the dawn of Christianity to the rise of Protestantism in the sixteenth century.  

The teaching activity of the Church expanded more and more during the first sixteen centuries. In that long period there was little need for a formal presentation of educational principles of the Church apart from its doctrinal exposition. Successive generations of teachers were trained in the reading and interpretation of the Scriptures and in the content of Sacred Tradition. Simultaneously, they were trained in the methods of communicating Truth to the people and of forming in them Christian character. The following were the new elements introduced into culture and education of that period: (1) the religious elements centering in the life and person of Christ; (2) the hope of everyone for eternal life; (3) Christian democracy wherein all are equal before the Father; (4) marriage given the dignity of a sacrament; (5) through faith the individual received from God the seed of the spiritual life; (6) a harmonious system of philosophy and theology which

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7 Deferrari, op. cit., p. 5.
presented a unified view of the universe; (7) history and language took a universal form because all men are potentially members of the mystical body of Christ.\textsuperscript{8}

Secondary aims, such as knowledge, culture, vocation, discipline and efficiency, were recognized in their proper place and significance. Schools of different types were established as occasion demanded, differing in the quality and extent of secular learning imparted. There was no disagreement, however, about the ultimate aim of education and no variation in the religious and ethical conception of life set before the people in those schools. They were always subordinate to man's last end.\textsuperscript{9}

There is one characteristic of Catholic educational philosophy which distinguishes it from all other systems—the continuity manifested in its historical evolution. The educational thrust of the Catholic Church, from its earliest beginning to the present, is basically the same. The ultimate aim it claims has remained unchanged and the definition of education which H. H. Horne gave in his book \textit{The Philosophy of Education}, namely, "an intellectual interpretation of the meaning of education in relation to the whole of reality," has been formulated by Catholic educators through the ages.\textsuperscript{10}

II. THE PATRISTIC AGE (ca. 100-600 A. D.)

To avoid a lengthy treatment of contributions of the Patristic Age to

\textsuperscript{8}Redden and Ryan, \textit{op. cit.}, pp. 101-102. \textsuperscript{9}Ibid.  
\textsuperscript{10}Deferrari, \textit{op. cit.}, p. 3.
Catholic educational development, mention was limited to the more important pedagogical works of the Church Fathers. A specifically noted fact was that in the Patristic Age were laid the foundations for the structure of religious education that was reared by later generations. It was also important to note that Catholic educators in all ages have appealed to the authority of the Fathers with the same confidence as have the theologians and philosophers.  

The relation of Christian education to Pagan learning and culture divided the Fathers of the Early Church into two quite well defined groups. One group, being of the Eastern Church and called the Greek Fathers, held that Greek philosophy contained much that was valuable for the Church. The other group, being of the Western Church and called the Latin Fathers, scorned Greek philosophy. Each group made valuable contributions to the evolution of Catholic education. Thus today, if a writer wishes to set forth the Catholic philosophy he must be familiar with the contributions of the Church Fathers and their synthesis of Greek philosophy and Christianity.

The Greek Fathers

Following a roughly chronological order, the first Father was St. Clement of Alexandria (160-215). He wrote the Stromate in which he explained the purpose of education and encouraged his followers to become acquainted with the treasures of Greek learning. His view was followed by the majority of the Greek Fathers, while the Latins generally were averse to

11 Deferrari, op. cit., pp. 6-7.
such study.  

A contemporary of Clement and his successor in the famous Catechetical School of Alexandria was Oregin (185-254). Particularly important from the educational aspect was the universally accepted opinion that to Oregin, together with Clement, Christianity was indebted for the earliest rational or scientific explanation of its essential nature.  

St. Cyril of Jerusalem (ca. 386) was the author of a pedagogical work entitled *Catecheses*, the lectures of which Catholic educators regarded as among the most precious remains of Christian antiquity. It was of special interest to Catholic educators since it gave a fairly good idea of the methods employed in the fourth century in the teaching of doctrines.  

A contemporary of Cyril was St. Basil the Great (329-379), the founder of monasticism in the East. Catholic scholars unhesitatingly rank him among the greatest figures in Catholic history. He wrote an *Address to Young Men on the Right Use of Greek Literature*, which was considered a sort of charter for secular studies even as late as the Renaissance.  

St. Gregory of Nyssa (ca. 394), a younger brother of St. Basil, formulated his educational principles in his *Oratio Catechetica Magna*. He followed the example of his distinguished brother in defining proper atti-

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15 Neve, *op. cit.*, pp. 96-97.
St. Gregory of Nazianzus (330–390) was even more emphatic in insisting on the value and necessity of secular studies. He regarded education as one of man's greatest privileges. In his *Accusations Against Julian*, he denounced the attempt to deprive Christians of the advantages of higher education, which he claimed to be a God-given right.  

Most important of the Greek Fathers, in some respects, was St. John Chrysostom (347–407). He was an eloquent spokesman for Catholic education in the fourth century. His work *Concerning the Education of Children*, has been characterized as the finest pedagogical treatise of the Patristic era. A part of this treatise deals with the matter of sex instruction. To Catholic authorities this work has never been surpassed. Two other works of this man, his treatise *On The Priesthood* and his *Defense Of Monastic Life*, were helpful in understanding the principles of early Catholic education.  

**The Latin Fathers**

St. Ambrose (340–397) was the first significant personality of the Latin Fathers. His writings played a role in determining the direction of education throughout the Middle Ages. Of particular interest to the student of education was his work *On The Duties Of The Clergy*. This work was patterned on the *De Officis* of Cicero, the only important treatise of the Romans. In content, it constituted a real contribution to the formulation

of moral teachings. The high estimation in which Ambrose's discourses on virginity were held was noted as a further example of his educational influence. The lofty conception of womanly purity which he expounded in his homilies determined in large the ideal for the education of girls in the Middle Ages. 19

St. Jerome (340-420) was likewise held in high repute during the Middle Ages as an authority on the education of women. 20

One of the greatest of the Latin Fathers influential as a leader, was St. Augustine (354-430). He ranks as one of the most outstanding early Christian educators. His vast learning, universally acclaimed in the world of scholarship, has led some to proclaim him the most important and influential among Western Church Fathers. He was the first of the Fathers to realize fully the necessity for a rational foundation for the faith. While none of Augustine's works were lacking in pedagogical value, four, The Confessions, The City of God, The Treatise On Christian Doctrine, and De Catechezandis Rudebus, were of particular interest to Catholic educators. Catholic writers attributed to Augustine, more than to any single individual among the Fathers, the refining influence which teachings of Christianity brought Western Europe; and which was the necessary condition for the cultural advance that characterized the later Middle Ages. 21

The fifth century marked the fall of the Roman Empire, with its widespread political, moral, and social confusion. That education during this

20 Deferrari, op. cit., pp. 9-10. 21 Ibid.
period of chaos should have been at a low ebb was not surprising. What was surprising was that schools were maintained at all. Catholic educational theorists, men who were not satisfied with merely conducting schools but who felt it obligatory to restate the principles of Catholic education, rose up from time to time. Two writers from this period, Boethius (484-524) and Cassiodorus (490-583), have contributed to the basic literature of the Catholic philosophy of education. 22

Boethius, who has been called the last of the Romans and the first of the Scholastics, wrote a treatise entitled *The Consolations of Philosophy*. Catholic authorities laud this study of philosophy as a means of bringing man to the knowledge of God. 23 While Boethius was bringing Christianity and ancient learning together, it was Cassiodorus who gave as an essential feature of monastic life, the scriptorium. The work of transcending the writings of the Church Fathers and Scriptural texts became a means of developing Christian character and saving some of the treasures of divine and human wisdom which the onrushing tide of barbarism was threatening to sweep away. Two of his works are of special interest to Catholic scholars, namely, *The Institutiones Divinarum et Humanarum Literarum*, an encyclopedia of sacred and profane literature; and *De Artibus et Disciplinis Librerarum Literarum*, wherein occurs for the first time the phrase, "the seven liberal arts." 24

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The story of Catholic education in the sixth and succeeding centuries would be quite incomplete without references to the work and influence of two saints of the Catholic Church. These two saints were St. Gregory the Great (540-604), who reigned as Pope from 590-604, and St. Benedict (480-543), Father of Western Monasticism and founder of the Benedictine Order. While they are not usually regarded as educational philosophers, they nevertheless left an impression upon educational theory and practice that has persisted to the benefit thereof until the present day.25

St. Gregory's contribution was the organization and discipline of the Roman Catholic Church and the spreading of the Catholic religion throughout Western Europe. Indirectly, by enforcing much needed ecclesiastical reforms, by founding a number of monasteries, and by his writings, he did much to influence the course of European education. One of his works The Book of Pastoral Rule, became a standard guide for the education of Catholic clergy.26

St. Benedict played an important role in the preservation of Western European civilization. The record of monasticism and monastic education constituted so vital a chapter in the history of the Catholic Church and of Western Europe that no Catholic educator was able to ignore it. It was the record of the work of St. Benedict and his Order.27

The immediate educational aim of monasticism during this period was

25 Deferrari, op. cit., p. 10.
physical and moral discipline. The ultimate aim of monasticism was identical with the purpose for which it was organized, namely, the salvation of the human soul. But the chief educational contribution was the measures taken for the preservation of learning. The schools and monasteries of this time contributed to the development of a secondary school curriculum by establishing the seven liberal arts. This was significant, for with the organization of universities, which came later, the seven liberal arts became the content of the faculty of arts.

By the thirteenth century, the work of higher education was carried by the various faculties of the universities: arts, theology, law, and medicine. Knowledge was held to be the most important proximate aim of education and the very basis of a liberal education. Through various steps the student acquired a knowledge of the seven liberal arts; a knowledge of the three philosophies—metaphysical, practical, and natural; and finally, a knowledge of theology. All were proximate to the achievement of the ultimate aim of all medieval education—the attainment of the supernatural end for which the individual was created. 28

These representatives of the Latin Fathers were considered the most typical exponents of the Patristic Age. These were the Catholic scholars who kept the lamp of learning burning in Western Europe during the so-called Dark Ages. Catholic writers were more generous and spoke of this time and its influence on educational life as the Middle Ages. 29

29 Deferrari, op. cit., p. 11.
III. THE MIDDLE AGES (ca. 700-1400)

It was necessary to examine the period extending from the sixth to the fourteenth centuries in order to discover more of the background of Catholic education in the United States. The educational activity of the Catholic Church spread in all directions during this period. Corresponding with this educational activity was the decline and fall of the Roman Empire and the coming of the barbarians. A period of lawlessness ensued. Order, discipline, obedience to law, were no longer recognized. Outside the Catholic Church, learning and culture were disappearing. Civilization was in imminent danger of collapse. The supreme educational value of the Catholic Church lay, of course, in its moral and religious teaching; but it did not stop there. The reformation of a barbaric society was its achievement. Catholic education placed before the Northmen (Teutons) principles of nobler conduct. It developed and spread around them art in its manifold forms. It demanded recognition for the sanctity of life and person, of wife and family, of master and servant. It gave him a liturgy by which he could give praise to God and visibly express his worship. And, it gave him institutions of learning. Each of these had a marked influence not only on the period itself, but on the future as well. 30

This period was significant to the development of Catholic education in that great leaders sprang up from time to time by whose effort the torch of learning was kept aglow.

30 Burns and Kohlbrenner, op. cit., p. 4.
The Early Middle Ages (ca. 700-1050)

Scholarship and learning were not maintained at a high level during the period of history designated as the Early Medieval Period. History points out that this was due to a number of causes, largely economic and political. Nevertheless, educational progress was on the move. Cherishing the treasures of wisdom and the ideals of education secured from the Fathers, educators of this period prepared the way for the flowering of Catholic scholarship that was to occur in the later Middle Ages and in the Renaissance. 31

Behind Anselm, Abelard, and other great scholars of the eleventh and twelfth centuries there were generations of steady and sound growth of Christian scholarship and institutions in Western Europe. . . . scholars increasingly recognize that the break between the twelfth century and the century just preceding it was not a sharp one. 32

Many names in the history of Catholic education belong to this early period. They were men who rose above the level of their contemporaries and either by means of books they wrote, the schools they set up, or both, added to the capital of Catholic educational tradition, and thus the formulation of a definite philosophy of education. The Venerable Bede, Alcuin, Charlemagne, Alfred the Great, Rabanus Maurcus, John Scotus Eriugena, and Gerbert, were singled out for special mention as having shed more than a fitful light upon the alleged darkness of this period. 33

Charlemagne (742-814) and Alfred the Great (849-900) were noteworthy as medieval rulers who showed a genuine interest in education. They took

31 Burns, op. cit., p. 4. 32 Deferrari, op. cit., pp. 11-12.
33 Ibid., p. 12.
effective measures to extend the benefits of schooling to the clergy and laity alike. They could not be credited with having made direct contribution to educational theory, but they did introduce educational reforms, the effects of which were felt long after their respective reigns had come to an end. The influence of Alcuin (735-804), the scholar whom Charlemagne engaged to organize his palace school and later appointed as his minister of education, was more direct. His reputation rested mainly on his work as a teacher and administrator, although he wrote on many educational as well as theological subjects. His letters, however, contained invaluable information which projected a fairly accurate picture of the literary and social conditions of that period. He rejected the study of the classical literature in his later life and emphasized the ascetic aspect of the monastic life. He limited his pupils and monasteries in general to the study of sacred writings. His great service was to bring learning to the support of the Catholic Church. In conjunction with Charlemagne, he demonstrated that intellectual training was quite as essential to the welfare of society as efforts at purely religious and moral betterment. 34

Rabanus Maurus (776-856) surpassed in brilliancy his great teacher Alcuin. He was the author of several works, including an encyclopedia, De Universe. Like Alcuin, he had some slight knowledge of Greek, but his chief interest was in dialectic instead of grammar. Dialectic he termed the science of sciences, which teaches how to teach and how to learn. 35


John Scotus Eriugena (ca. 810-887) was frequently ranked as the greatest scholar of his time. He was by some considered the precursor of scholasticism. Eriugena was well versed in Greek learning, including the writings of the Greek Fathers. He brought his vast knowledge to bear upon the work of systematizing Catholic thought in such a way that reason would be given adequate recognition in the solution of the philosophical problems involved. In this way he contributed to the study of dialectic and did much to revive interest in philosophy. It must be noted, however, that there was much in his teachings that was irreconcilable with Catholic dogma and that many of his doctrines have been condemned by the Church. 36

Gerbert (ca. 950) was a renowned classical scholar and a student of philosophy. Better than any one individual, he helped Catholic educators to appreciate the fact that learning and intellectual interest generally were not without eloquent spokesmen in the latter half of the tenth century. He aimed, by teaching, writing, and collecting manuscripts, to transmit an enriched inheritance of the Catholic educational tradition to succeeding ages. 37

The Later Middle Ages (ca. 1050-1300)

Catholicism has inherited from the period of the later Middle Ages a treasure of educational wisdom which Catholic educators consider equal in richness to the heritage received from the Fathers. In Catholic opinion, it is surpassed only by Divine Revelation. The age was one of extraordinary

36 Monros, op. cit., p. 128.  
37 Ibid.
intellectual vitality. The seeds of Catholic learning sown in the early centuries and carefully cultivated by numerous zealous students, both clerical and lay, came to full flowering in the establishment of universities throughout the length and breadth of Europe. It was within these universities that formulation of the philosophical system known as Scholasticism was established. \(^{38}\) This system was described as being "about as near to formal perfection as any the world has ever seen."\(^{39}\)

The universities were distinctive products of the Latin Church. The history of European education, from the twelfth to the twentieth century, was unintelligible without an understanding of the part they played in the spread of learning and in the training of the Western mind in the processes of logical thinking. It was in this period that Church leaders became concerned with fusing all teachings of the Church into a consistent set of doctrines which could be philosophically defended.\(^{40}\) This marked the transitional stage between early Christian thinking and the Renaissance.

**Scholasticism.** A movement to rationalize the teaching of the Catholic Church began during the later Middle Ages. This movement and its consequent system of philosophy was described as Scholasticism.

A controversy arose at the beginning of the Scholastic period over the nature of knowledge, splitting the schoolmen into two opposing camps.


They were the nominalists and the realists. The battle between them continued for a century. The realists, under the leadership of Anselm (1034-1109), insisted with Plato that ideas constituted the only real existence; that reality was the result of thought. This resulted in emphasizing the mystic elements of faith. To know the truth, man must believe the doctrines of the Church. The nominalists, under the leadership of Abelard (1070-1143) and Roger Bacon (1214-1294), followed the teachings of Aristotle that ideas, concepts, and universals had no separate existence but were generalizations from individual objects. Reality consisted only in tangible things. Thus, they emphasized, the test of reality lay not in faith or authority, but in reason alone.41

Scholasticism, as defined by the Catholic Church, was the attempt to develop a rational method of dealing with heretics. The only way to successfully meet heresy, said the schoolmen, was by convincing argument, by successful debate. Debates were won by collecting data and so arranging it to reasonably defend a position already taken. The schoolmen undertook to find and organize the materials necessary to prove the reasonableness of the doctrines which the Catholic Church had long formulated. They aimed to provide a rational basis for the Catholic faith rather than an authoritarian or traditional one. The whole thrust of Scholasticism was to show how the Church’s doctrine, while not independent of faith, had a rational basis. Thus Scholasticism stimulated people to think and the period produced many profound thinkers.42

41 Coulter and Rimonaczy, op. cit., p. 61. 42 Ibid., pp. 59-60.
It was during the rise of Scholasticism that many universities sprang up in Western Europe, a fact which produced a great influence on Catholic educational philosophy. The interest of this research, however, was in the men who made the universities what they were, and who by reason of their profound scholarship, their superior competence in the art of teaching, attracted such large bodies of students to these centers of learning. Many of them were educational theorists as well as practical educators. They have left treatises which were of inestimable value in formulating the Catholic philosophy of education. 43

St. Thomas Aquinas. The main figure of the later Middle Ages and one who was and is considered the greatest of Catholic educational theorists, was St. Thomas Aquinas (1226-1274). His monumental achievement of systematizing the theology and philosophy of Catholicism has earned for him an undisputed place among the great Doctors of the Church. His De Magistro was frequently cited as "an excellent example of scholastic philosophy applied to education." 44 However, it would be a mistake to have assumed that from this work alone could be gained an adequate idea of Aquinas' philosophy of education. His major work Summa Theologica, must be considered in order that an understanding of his basic principles might be gained. 45

Although primarily a theologian and only incidentally an educator, the viewpoint and philosophy represented by Aquinas was so inextricably

connected with education that a summary of his work was necessary. His was
the synthesizing work of effecting a compromise between two widely con­
trasting views. The contention was between the Averroists (founded by an
Arabian scholar), to whom truth was a matter of reasoning, and the
Augustinians, to whom truth was a matter of faith only. Aquinas made it his
task to reconcile the two views. He contended that both parties to the dis­
pute were measurably right and each measurably wrong. He held that there
were two different realms of truth, each complementary to the other, each
separate from the other, each to be apprehended in a different way.46

The philosophy sustaining the compromise was not simple. In his syn­
thesis, Aquinas took the ground that mind is a separate mental and spiritual
faculty with power to reach out and grasp ultimate truth. The processes by
which this could be accomplished were thinking and learning. According to
Aquinas, truth is peculiar; it is not created by man but by God; it is
static, changeless and eternal; God himself is truth and all created things
are governed by it. But the most important point which Aquinas stressed was
that truth may be discovered by man through the exercise of reason and
intelligence. Man is imperfect and he must develop from ignorance to know­
ledge through learning. He has been endowed with intellect that he may be
able to achieve knowledge and truth. But all truth cannot be apprehended by
man's unaided intellectual effort. Some truth may be apprehended without
outside aid, but it is only by resorting to faith, revelation, and grace,
that he is able to compass the higher truths of theology and the final end

46Coulter and Rimonaczy, op. cit., pp. 60-61.
Aquinas further held there are two types of reason—the higher and the lower. By inference, he established that there are also two distinct fields of thinking: The first, having to do with nature in all its manifestations; and the second, having to do with the supernatural—theology. The first field of thought changes; the second is changeless. There can be neither connection nor conflict because they are on different planes, each being reasonable in its separate field. The former starts with man and things; it works upward. The latter begins with God and works downward from celestial to mortal. Thus conflict between them is unthinkable.

Aquinas accumulated an intellectual reserve which centuries of study and research have not exhausted. Catholic theologians, philosophers, and educators alike continue to draw from that storehouse of scholastic thought.

Other Schoolmen. There were other prominent schoolmen who made contributions to the capital of Catholic educational philosophy. The writings of these schoolmen included outstanding encyclopedic works such as the work of Vincent of Beauvais, the Speculum Majus; educational treatise by the same author, De Eruditione Filiorum Regalium; a similar work, De Regimine Principum by Aegidio Colonna; contributions to science by St. Albertus Magnus, Roger Bacon, and others; texts and manuals such as Yes and No of Abelard; and the Eruditionis Didascalicae Libri Septem of Hugh of St.

Victor. Catholic educational theory and practice are deeply indebted to these medieval teachers, both individually and as a group. Many of their ideas have been discarded and some have been proved erroneous; many of their practices are now outmoded; many of the problems with which they wrestled are today considered of no moment. But on the whole, Catholic authorities hold these scholastic theories to have enriched the fund of educational wisdom. What was considered most important by contemporary Catholic writers was the fact that these scholars maintained an unbroken tradition of scholarship. This constitutes one of the principal glories of Western Catholic civilization. R. J. Deferrari quoted P. J. McCormick, a Catholic historian, to substantiate this position:

What has survived today in universities or higher education and largely in secondary education is the direct bequest of the scholastic teachers, who not only preserved the literature of antiquity, and stamped education with the mark of Christian principles, but who in their works . . . laid the basis of the education of modern society.

IV. THE HUMANIST PERIOD (ca. 1400-1600)

The Middle Ages gave way, in the fourteenth century, to the beginning of the Renaissance age. The Renaissance was essentially a return to the philosophy of life shown forth in the classic literature of Greece and Rome. There, the leaders believed, was the great treasure of literary wealth that would satisfy their longing for artistic expressions; would furnish them with a wealth of noble thought and aspiration; and would at the same time

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provide a means for self-development to a degree impossible with the curriculum of the Middle Ages.

It was largely a reaction from the religious atmosphere of the Middle Ages with emphasis on human qualities which resulted in the birth of the Humanist movement. The education of man as man, with only secondary importance attached to his vocational needs, was thus emphasized. In the view of the Humanist educators, this could best be achieved through the study of classical Latin and Greek writings. The term *humanities* arose to indicate the contribution that the classic literature could make in the development of human virtue and perfection.\(^\text{53}\)

One cherished idea of the modern world for which Catholics were indebted to the Humanist movement was that of a liberal education. Among the Ancients, Aristotle had made the distinction between the practical and the liberal studies. The distinction was not heeded among Romans, however. Catholics, bent on the mission of evangelization, were forced to restrain tendencies toward subjects the primary value of which was theoretical. The Humanists stressed the full development of the individual. Underlying this position was the following statement taken from the writings of Petrus Paulus Vergerius, Italian Humanist and professor at the University of Padua:

We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains, and develops the highest gifts of body and mind which ennoble men and which are rightly judged to rank next in dignity to virtue only.\(^\text{54}\)

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\(^{53}\) Coulter and Rimonaczy, *op. cit.*, pp. 61-62.

This Humanistic influence was first granted a place in universities of Italy and later spread to the universities of Northern Europe. Petrarch (1304-1374), with whom Humanism began, took upon himself the task of recovering the Latin of the Pagans. He was personally responsible for the recovery of many ancient manuscripts. The recovery of Greek writings was due to the presence of Chrysoloras, a Grecian from Constantinople. He had come to Italy on a diplomatic mission and taught for four years at the University of Florence. Interest in this language was revived through his influence on large numbers of students. Eventually a whole new literature was offered for the pleasure of the cultured man. Through this revival and the preservation of manuscripts during the Middle Ages, the modern world has come into possession of the chief work of the Ancients which are present today.55

Historically, three forms of Humanism existed: broad, narrow, and Catholic Humanism. The broad form existed in Southern Europe. The influence was largely on Greco-Roman culture which aimed for a harmonious development of the individual in all aspects of human life. It was patterned after the Greek ideal of a liberal education. The more narrow form of Humanism thrived in Northern Europe. Its educational thrust was directed toward attainment of social reforms rather than the achievement of individual happiness. The Catholic form of Humanism had for its ultimate aim the fulfillment of the individual's final destiny. Its proximate aim was culture in the fullest meaning of the term. The best illustration of Catholic Humanism and the

fulfillment of its aims may be seen in the educational work of the Jesuits. Their immediate aim was culture. Its purpose was to develop and discipline all the powers of the boy; to form a man before training a specialist. In brief, the Jesuits sought the formation of a Catholic man of culture and scholarship. 56

V. THE PROTESTANT REVOLT (ca. 1500-1600)

The sixteenth century marked the first real break in the continuity of educational tradition, for there was no longer one universally accepted philosophy of education. The thrust of the fifteenth century was literary and aesthetic; it involved the recovery and appreciation of the classical literatures. The interest of the sixteenth century was ethical and theological; it involved criticism and reconstruction, rather than appreciation. 57

The most fundamental feature of this period was the changed character of the Renaissance in the North, for the Renaissance in Germany was not to be distinguished from the Reformation, save in spirit and in its outcome. The interest of the Italian Renaissance was largely in classical and pagan literature. The Teutonic Renaissance was in the study of Christian literature and the writings of the Christian Fathers. As was previously stated, the one was concerned with personal culture, the other in social reform of morals and religion. One was individualistic and self-centered, the other was social and reformatory. The explanation of the difference was found

57 Monroe, op. cit., pp. 351-353.
partially in the fact that the civilization of Latin countries was based directly upon classical institutions. There the traditions and influences of the Pagans were ever present. The civilization of the Teutons, on the other hand, had been a direct outgrowth of their Christianization. There was also the fact that the Teutons possessed a moral and religious bent, while the Latin mind was predominantly secular in its interest. 58

A momentous movement was under way after October 31, 1517, when Martin Luther posted his ninety-five theses on the university church door at Wittenburg. Primarily a religious event, the Protestant Revolt had immense consequences for social, political and educational affairs as well. 59 The immediate effect on education everywhere was injurious. The noted Erasmus wrote: "Where Lutheranism prevails, there the sciences decay." 60 Melanchthon, a prominent practical educator among Protestants declared:

Studies which should develop the intelligence as well as morals are neglected and nothing is left of general knowledge; what is called philosophy is empty, fruitless deception which leads to quarreling. True wisdom which came down from Heaven to control man's emotions is banished. 61

And Luther saw the effects of the movement he was leading, for he was quoted as having said: "Everywhere schools fall into decay. It will come to such a pass that schoolmasters, pastors and preachers must resign and devote themselves to handwork." 62

61 Ibid. 62 Ibid.
One effect of the Reformation that had a great influence upon education in the United States was the transfer of authority from the Church to the State. Luther appealed to the civil authorities early in his break. In the confusion that was everywhere so real, with the hold of the Catholic Church gone in many German states, and the Lutheran denomination not yet strong enough to command respect and obedience, the responsibility for the establishment of schools was thus placed on the civil authorities. Luther advocated that the school day be two hours long, learning a trade at home to be the occupation of the pupil when not in school; that curriculum be humanistic, but that to Latin and Greek be added Hebrew and the vernacular, mathematics, science, and music; and that education should be state supported and controlled.63

The immediate effect in Germany of the dissolution of monasteries and religious houses was a decline in attendance. The loss in numbers was particularly evident in the case of universities. In 1530 Luther stated:

The universities of Erfurt and Leipzig and many others are deserted, as well as boys' schools everywhere, so that it is lamentable to think thereof, and little Wittenburg almost alone must do its best.64

On the other hand, somewhat to balance this decline, must be mentioned the establishment of new universities during the Reformation period in Germany. Catholic universities were also established in the German states in the same period.65

63 Burns, op. cit., p. 10. 64 Kandel, op. cit., p. 71.
65 Monroe, op. cit., p. 419.
VI. THE CATHOLIC REVIVAL (ca. 1500-1600)

The Protestant Reformation had swept over the greater part of Europe within a short period of time. Catholicism was, however, able to regain parts of Europe with its counter reformation or revival. This Catholic reaction aimed at three specific things: First, to bring about certain reforms in life and discipline; second, to arrange the teachings of the Church into a compact authoritative system as over against Protestantism; and third, to reorganize the whole political and institutional machinery of the Church to meet the new situation.

Papal Reform

The reform spirit that had been felt for a number of years prior to the revolt led by Luther eventuated in two chief measures: One was the appointment of the commission on Reform by Pope Paul III in 1557; and the other was the summoning of the Ecumenical Council of Trent in 1545. The latter met at various times over a period of years, its final reports being made and signed in 1563.66

While the Commission on Reform was instrumental in calling attention to some of the prevailing abuses and evils in education, it was the Council of Trent that was really influential in effecting educational reforms. Perhaps the most important educational achievement of the Council of Trent was the decree that every diocese should have its own seminary for the preparation of priests. Preaching in the vernacular was recommended, the Sunday

school for religious education was to be established, the parish school was to be reopened wherever it had been closed, and teaching Orders were encouraged. The general decrees were to be adapted locally by diocesan synods. 67

**Educational Orders**

Seminary education became the established type of preparation for prospective priests. This was followed by the formation of teaching Orders. These institutions were formed as part of the Catholic reaction to the Reformation and became the most significant influences upon Catholic education in the United States. Of the teaching Orders, the two which were most significant in the formulation of Catholic education in the United States were the Ursulines and the Society of Jesus. The Ursulines Order was founded by St. Angela Merici in Italy. She considered the religious education of girls the greatest need of the time. The Order spread from an informal modest beginning throughout Europe, and was the first to establish a girls school in North America. The Society of Jesus was recognized by Pope Paul III in 1540. This Order addressed itself to the bringing of some kind of order to the chaotic condition of the Catholic European schools. 68

The success of the Jesuit schools may be attributed to several factors: First, the teachers were better prepared than the average humanistic teachers; second, the methods of instruction employed, mainly catechism, were superior to the method in vogue at the time; and third, no tuition was charged. The influence of the Order spread immediately, and as

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68 Ibid., pp. 15-16.
the educational work grew, numerous institutions sprang up. 69

VII. CATHOLIC EDUCATION IN THE UNITED STATES (ca. 1600-1962)

The beginning of education in the American Colonies was often referred to as a period of transplantation. The types of schools and the educational theories prevailing in the Mother countries were adapted by the Colonists. Insofar as these Colonists were Catholics, they were but carrying on a tradition as old as the Catholic Church itself. The line of development was therefore continuous, although the connection of American education with European was to be found rather in the philosophy and motivating spirit of education than in the actual schools.

Neither parish, cathedral, monastic, nor other type of medieval school was carried over to the new world. No exact duplication of European educational practices were made by the early colonists. This was due primarily to the disparity of conditions in the two continents. The schools that were involved in the settled cultural life of Europe would have scarcely been suited to the savage, primitive life that awaited the explorers and missionaries to the Indian. But the spirit of Catholic education was kept alive even under such different circumstances, and the philosophy of Catholic education has never lacked able defenders in the course of the centuries. 70 Teachers came forward with new formulations of the principles of education as occasion demanded, but never changing the primary aim of the Church. As a result there is today a vast educational structure, the work of past

69 Burns, op. cit., p. 16. 70 Ibid., pp. 18-19.
decades. Many educators have made contributions to this structure, yet "there is no disharmony in its several parts, for each succeeding addition has been laid in place under the careful supervision of one Master Builder, the Church."  

Contrary Educational Philosophies

The twentieth century is characterized by an interest in education that may be said to be well nigh universal. It has given rise to conditions that render a statement of Catholic educational philosophy imperative, for education today has become the battleground of conflicting philosophies of life.

The influence of the sixteenth century Naturalism on education, which is today the principal opponent of Catholic philosophy, prevails. It is significant in institutions of higher learning, and its teachings are channeled down to the lower schools. Pragmatism, which is basically naturalistic, is especially prevalent in the writings of American educators.

John Dewey and his followers, in the form of experimentalism, have sponsored the movement known as Progressive Education. The movement has swept America by storm.

Hegelian Idealism has been for some time in the ascendancy in German and Italian educational circles. It has strong supporters among educational leaders in the United States.

71 DeFerrari, op. cit., p. 19.

The philosophy of Communism has not only gained complete control of life and education in Russia, but it has found its way into at least some of the schools of practically every land.\textsuperscript{73}

The doctrine of Nationalism, which Catholic educators have termed the dominant philosophy of modern times, was more influential than any of these systems. At the same time, however, it made use of the tenets one or the other expedience dictated. How it affects education may be seen by a study of the public school system and by a review of the legislation passed in connection with education.\textsuperscript{74}

These several philosophies are either wholly or in part antagonistic to the teachings of Catholicism. Their efforts to secure control of education of the young constitutes a direct challenge to Catholic educators. Catholic educators attempted to meet this challenge. They have written volume on volume of educational theory and practice in order that the principles of education be set forth and defended against what they consider erroneous conceptions on which modern philosophies are based.\textsuperscript{75}

\textbf{Contemporary Catholic Educational Writers}

Mention must be made of the encyclical letters on education before closing the historical development of Catholic education in the United States. The encyclical issued by Pope Pius XI is called \textit{The Christian Education Of Youth}. It gives the modern world an authoritative presentation

\textsuperscript{73}Deferrari, \textit{op. cit.}, p. 18. \hfill 74\textit{Ibid.}, pp. 267-277.

of the Catholic position on the more important of the controversial points in educational theory and practice. Thus the encyclical may be said to constitute a modern charter of Catholic education, taking precedence over but not supplanting the works of other writers on the subject. It was the intention of the Pope to direct, not to suppress the activities of Catholic educators. 76 Hence, the Church holds that the theory of education expounded in the encyclical must be supplemented by a study of the works produced by other Catholic writers who have specialized in the field of education. 77

Contributions to the philosophy of Catholic education from the turn of the present century included the works of Burns, Shields, De Hovre, McGucken, Fitzpatrick, Narique, Redden, and Kane. These are some of the spokesmen of Catholic education. Coupled to these writers is the authoritative work *The Catholic Encyclopedia*, as well as many series of doctrinal dissertations written at the Catholic University of America by students in the department of education. 78 All these works have made their contribution in the formulation and analysis of the Catholic educative process in the following pages of this study.

**VIII. SUMMARY**

This chapter was a survey of the foundational roots of Catholic education in relation to its philosophy. It was noted that Catholic educational


77 The reader is referred at this point to the Appendix which contains specific points of the encyclical *The Christian Education Of Youth*.

philosophy was not forged at a given time. Rather, it had twenty centuries of evolution; from the time of its founder, Christ, to the present vast system of education in the United States.

Catholic authority was traced to Christ. Because Christ sanctioned the Church, Catholic educators have stressed the fact that its educative thrust is infallible.

In the first century education was simple preaching. As it encountered various pagan philosophies, however, it needed educational formulations to sustain it. These evolved around the education of the whole man. The educational formulations began with the Church Fathers in their attempt to synthesize Greek philosophy and the teachings of the Church.

Two types of synthesis were formulated: Those of the Greek Fathers who felt that secular learning could make a valuable contribution to educational philosophy; and those of the Latin Fathers who endeavored to realize fully the necessity for a rational foundation of the faith. This work was carried on through various types of schools, culminating in the medieval universities. Knowledge was considered to be the most important aim of education. In order that the individual might attain more fully his supernatural end, Catholic educators felt that scholarship was the answer.

Then the decline of the political world brought disorder and chaos. Scholarship declined during this time. The Church felt that discipline was the answer to the lawlessness that prevailed. It was with the rule of Charlemagne in the Early Middle Ages that the reorganization of education began. It started with the palace schools where Charlemagne appointed Alcuin to be minister of education. Alcuin rejected the pursuit of secular
studies, emphasized ascetic aspects, and brought education in support of the Church. The elements of Greek secular education were revived with Maurus, Eriugena, and Gerbert, however, and came to full realization in the later Middle Ages.

It was in this period that Catholic leaders became concerned with uniting all teachings of the Church into a consistent set of doctrines which could be philosophically defended. But a controversy between the realists and nominalists at the beginning of this period caused a debate as to where the authority lay—in faith or in reason. This in turn produced scholastic thought which reached its acme in the works of Aquinas. It was his task to synthesize faith and reason in relation to ultimate truth. Aquinas held that truth was of God and was changeless, whereas man was imperfect. He further stated that man was endowed with an intellect, making it possible that some truth could be discovered through reason. Only through faith, revelation, and grace, however, could the final end of man be fully understood. This philosophy was perfected by other schoolmen into a unity of educational philosophy.

This unity was disrupted somewhat by the Humanistic influence in reviving the notion of secular education and re-emphasizing the classic Latin and Greek as a means of education. The disruption culminated in the Protestant revolt. It marked the first real break in the continuity of Catholic educational tradition, thus posing a challenge to the Catholic Church's right as the infallible teacher.

The Catholic revival, following the rebellion, afforded a new stimulus to educational reforms. Founding of new teaching orders such as the
Ursulines and the Jesuits was its accomplishment. These reforms became influential in the transplantation of Catholic education in the new society of the United States. Unchanged, however, remained the thrust of the Middle Ages. Intellectual education still attempted to fulfill the educational aim of the Catholic Church—to prepare man for his final destiny.
CHAPTER III

CATHOLIC EDUCATION: ITS BASIC THEOLOGICAL STRUCTURE
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The purpose of the foregoing chapter was to investigate the background of Catholic education in order to show its significance to contemporary Catholic education in the United States. The vast educational structure of the present day was seen to be the result of past decades. It was noted that throughout its formulation the primary aim of the Catholic Church was never altered.

Hence, to understand Catholic education in the present boundaries of the United States, one must know something of the theological structure out of which its educational philosophy was formed. The work of this chapter was to ascertain the basic theological structure of the Catholic Church, with special reference to its view of the doctrines of God, man, and salvation.

I. THE DOCTRINE OF GOD

The doctrine of God to which the Catholic theologians hold, is reached by means of natural intellect rather than on the basis of faith and the Scriptures. This position evolved out of medieval thinking, particularly that of Thomas Aquinas and his contemporaries. Out of this scholastic period, natural reason first established and allowed its own demonstrations to be supplemented by a deductive exposition. As this intellectualism developed, the problems which Catholic thinkers found themselves compelled to face seemed to warrant their trust in reason that the age was adopting.
It seemed to justify their admission that natural theology must logically precede faith and provide its rational foundation. This type of thinking they felt was necessary, since the non-Christian world did not believe in the seat of Christian authority. For this reason it was obvious to them that the ultimate appeal could not be to faith in revelation nor to the authority of the Church.¹

The Existence of God

Thomas Aquinas set the pace for all Catholic theologians in his *Summa Theologica*. He began, by means of reason, to prove the existence of God as unchangeable, primary, necessary, perfect, and intelligent cause of the world of experienced fact. Catholics today still hold to the five famous proofs of Aquinas in defence of the Catholic faith. They believe that by human intellect the existence of God can be established.² The Vatican Council of 1870 defined that it was possible for the existence of God to be established with certainty from the evidence of created things and with the aid of the natural light of human reason.

Reason then, rather than the Scriptures and faith alone, must be the primary court of appeal; it must be regarded as competent to establish, by its own resources, the foundation of faith, and to provide the logical proof of the existence of God.³ Because man is obviously an imperfect being whose

intelligence is limited, the manner in which he understands anything must reflect his limitations, especially when the thing understood is infinitely greater than he. The Catholic solution to this problem is that man must make two distinctions when dealing with the nature of the Divine Being. First, he must distinguish the attributes whose meaning is essentially negative from those which carry positive implications. Among the former belong such aspects of God's nature as eternity and infinity. These are simply the expression of the divine transcendence of the finite. Second, the problem arises only with the positive attributes. These are all applied to God by analogy, with their application to finite things. Therefore, say Catholic theologians, God's nature can be known through analogy. 4

The foregoing distinctions and the results reached by their aid are vital to the basic Catholic theological structure. The whole point of view so far as concerns man's knowledge of God rests on the threefold conviction that: human reason is metaphysically competent up to a certain point; but, incompetent beyond it; and, the determination of that point is one of the matters that lie within its competence. Without the first conviction, the ultimate appeal would have to rest on revelation and authority rather than on reason. On that basis there would be no answer to the questions of those who are not moved to accept the authority of revelation. Nothing lying above reason could logically be allowed without the second conviction. God being fully knowable by man would possess no transcendent nature and there would be no need or place for a divine revelation to supplement human know-

The Catholic basic belief concerning the nature of God was also established in the Vatican Council of 1870. The council defined it as follows:

There is one living and true God, creator and Lord of heaven and earth, omnipotent, eternal, eminent, and incomprehensible; infinite in intellect and will and in all perfection; who being one, singular absolutely simple and unchangeable spiritual substance is to be regarded as distinct really and in essence from the world, most blessed in and from Himself and unspeakably elevated above all things that exist or can be conceived except Himself.

The Nature of God

Once Catholic theologians have proved the existence of God by means of natural reason, they turn to revelation to establish the nature of God. They speak of this as the doctrine of the Holy Trinity. This doctrine, Catholic scholars believe, is one of those absolute mysteries which human reason by itself could never have discovered or even thought possible.

The entire dogmatic portion in the development of the Triune God began with the Apostles Creed and its amplification, the Nicene Creed. These creeds are, in the main, expositions of the doctrine concerning the Holy Trinity. However, it was the Athanasian Creed which actually formulated the doctrine of the Trinity to which Catholics hold. It is in part as follows:

5 Burtt, op. cit., pp. 115-117.
... that we honor one God in Trinity and Trinity in Unity neither confounding the persons nor separating the Substance. For one is the person of the Father, another that of the Son, another that of the Holy Ghost. But of the Father, the Son, and the Holy Ghost the Divinity is one, the Glory equal, the majesty coeternal. Such as the Father is such is the Son, such the Holy Ghost. The Father is uncreated, the Son is uncreated, the Holy Ghost is uncreated. ... the Father is God, the Son is God, the Holy Ghost is God; ... and yet there are not three Gods, but there is one God. ... the Father is not made by anyone nor created, nor born. The Son is of the Father alone, not made nor created but born. The Holy Ghost is of the Father and Son not made nor created nor born but proceeding.8

II. THE DOCTRINE OF MAN

The second step in establishing the Catholic basic theological structure was to determine its views concerning the nature of man and sin. This, like the Catholic doctrine of God, was approached by aid of fundamental ideas derived from Aristotle and emphasized by Thomas Aquinas.9

The Nature of Man

With respect to the Catholic concept of man, the following areas were included: his origin, his nature, his supernatural elevation, and his fall with its consequences.

The Catholic concept of man begins with the creation and all the preparation God had made before He created man. The earth's adaptation was necessary to fit the wants of man. All the other parts of the creation are only a contribution to the support, the comfort, the pleasure, the knowledge and the mental and moral elevation of the human family.10

The account in the first two chapters of Genesis gave Catholic theologians two basic statements about man: "... let us make man to Our image and likeness. ..."\(^\text{11}\) and, "... the Lord God formed man of the slime of the earth and breathed into his face the breath of life and man became a living soul."\(^\text{12}\) Here is the basis of the Catholic concept of the two-fold element in man. The slime represents the body as the sensitive faculties; the likeness of God represents the soul as the rational and moral faculties. Hence the dichotomy of man—body and soul.\(^\text{13}\)

It was a matter of opinion among medieval theologians whether Adam was created in a state of innocence and afterwards raised to a supernatural state, or whether he was originally created in this supernatural state. The former was probably the most common view before the fifteenth century, although it was not held by Thomas Aquinas.\(^\text{14}\) Since then, Thomas' view has prevailed, namely, that Adam was created in the supernatural state of sanctifying grace, free from sin, holy, just, and pleasing to God. With this went also freedom from concupiscence, pain, and death, together with a high degree of knowledge infused by God into Adam at the moment of his creation.\(^\text{15}\) This aspect of the doctrine of man was also defined by the Council of Trent.

Man, endowed with a spiritual nature, was not only a rational being but was also capable of religion or worship. In this capacity for worship, even more than in the possession of reason, he differed altogether from the


\(^\text{13}\) Sheed, \textit{op. cit.}, pp. 130-131. \(^\text{14}\) \textit{Ibid.}, p. 133.

\(^\text{15}\) Coppens, \textit{op. cit.}, pp. 167-169; and Smith, \textit{op. cit.}, pp. 320-325.
rest of creation. Man only, was the part of God's creation which possessed a spiritual nature.¹⁶

The immaterial or spiritual part of man may be considered as a substance endowed with special faculties such as intellect, free will, etcetera, and in its own nature independent of the conditions of space to which matter is subject. Being a substance, it is capable of existing apart from the body, and so exists in purgatory until the last day. During life it is united to the body.¹⁷ The Catholic doctrine defines this to be the soul of man, and it holds that the soul of man is immortal. This position was so defined by the Fifth Council of Latern.¹⁸

There are three theories concerning the origin of the soul, namely, Traducianism, Generationism, and Creationism. The position which Catholics advocate is the Creationistic theory. It holds that the human soul is created and infused into the body at the first moment that there is a body fit to receive it.

The Catholic position on the fallen state of man is as follows: He was created in a supernatural state of sanctifying grace and was placed on trial. He was surrounded by all that was needed to minister to his happiness and to enable him to serve God. It was in this state that man enjoyed a very close communion with God. He was free to follow his desires with one exception. God, in giving him permission to eat of the fruit of every tree imposed upon him one law of obedience, which was in fact a limitation

¹⁶Smith, op. cit., pp. 42-43.
¹⁷Sheed, op. cit., pp. 128-130.
¹⁸Coppens, op. cit., p. 160.
of his intellectual nature. He must restrain himself from eating of the
tree of knowledge of good and evil. The purpose of the prohibition was
evidently to test man's obedience. The yielding of Adam was a formal and
grievous sin of disobedience. This also implied pride and ambition to be
as God.19

Catholic theologians hold that rebellion of all the human passions
against the rational will comes from Adam's sin; and it allures to sin, but
it is not sin. This struggle of the soul may come from a determination,
when man is bent upon some sin, not to listen to the promptings of divine
grace. Or it may be the very opposite, as when the struggle consists in
the state of temptation to sin. This phase of the nature of man is pecul-
iarly known as concupiscence.20

Adam, before his sin, did not suffer from concupiscence; he was
gifted with integrity. Although this has not been explicitly stated in so
many words, the Council of Trent clearly defined it in the fifth canon as
original sin. It says that concupiscence is sometimes called sin because
it rises from sin and inclines man to sin; hence it follows that before
there was sin in Adam, there was no concupiscence in him. The basis of
these conclusions was taken from Genesis 2:25, "... and they were both
naked ... and were not ashamed."21

The Nature of Sin

Certain terms used by Catholic theologians should be clarified in

21Ibid.
considering their concept of sin. First, natural, strictly speaking, means that with which man is born as opposed to what is acquired; but it is used also in another sense as that which belongs to an individual because he belongs to a certain species. Second, preternatural is that which is not required by the nature but does not transcend the order of that nature. It perfects that nature within its own limits without raising it to a higher order. Freedom from concupiscence, for example, is preternatural. Third, supernatural implies that which is superadded to the natural and in theology means what is above the essence and requirements of any created nature. Fourth, concupiscence is the same as the word desire, and signifies the yearning of the soul for some good or fancied good which it does not possess. The word itself does not indicate whether the object of desire is good or bad, nor whether the desire originates in the soul or in the body.

Catholics hold that man lost, by the fall, all supernatural grace and those preternatural gifts with which God had endowed him, although the Divine decree immediately went forth that in virtue of the redemption to be wrought by the Word made flesh, the race should be restored to the supernatural destiny it had lost. The supernatural gift of sanctifying grace was not given back to the race as a whole, however. It was to be given only to individuals on the fulfillment of certain conditions.

Before the fall, man had sanctifying grace and preternatural gifts

23 Ibid., p. 322.  
24 Ibid., pp. 46-47.  
25 Ibid.  
such as, great knowledge, self-control, immortality, and happiness. Adam disobeyed God and lost this sanctifying grace and the preternatural gifts. Man, being a descendant of Adam, inherits only that which he possessed after the fall. The most important fact concerning the fall is that man lost sanctifying grace. This is what Catholic theologians define as original sin. Since Adam sinned, the only human person who has come into the world preserved from original sin is the Blessed Virgin Mary. Her soul was always filled with sanctifying grace. This privilege is called her Immaculate Conception. 27

Furthermore, Catholic doctrine states that by the fall man did not lose the image of God, nor did it render the soul substantially bad or completely depraved, for the second person of the Trinity in the Incarnation took on Him a nature substantially the same as man's, and certainly He assumed nothing that was substantially bad. 28

The nature of original sin, as explained by Catholic writers, is as follows:

Men are now born deprived of sanctifying grace, or without that grace which they ought to have; this privation had its origin in an actual sin, that of Adam; and it is identical with the state to which a Christian is reduced when he commits a mortal sin. 29

Catholic doctrine recognizes several types of sin beyond original sin. First, sin in general is explained as the transgression of God's
law. Second, actual sin is any wilful thought, desire, word, action, or omission, forbidden by the law of God. Third, venial sin is a transgression of God's law in some slight matter or even in a serious matter when the sinner believes it is only slightly wrong or does not give full consent. Fourth, mortal sin is a grave offence against God's law which brings spiritual death to the soul by depriving it of its supernatural life, sanctifying grace. These various degrees of sin are intricately woven into the ministry of the Catholic Church.

III. THE DOCTRINE OF SALVATION

The Catholic doctrines of Christ, Redemption, and the Church, combine to reveal the plan of salvation for fallen man. The basic theological structure of the Catholic Church is culminated in this distinctive area.

The Nature of Christ

Catholic doctrine describes Christ as being the Son of God, born of a Virgin; He lived a perfect life, suffered and died for man's sins, was buried, rose really and physically on the third day and ascended into heaven from where He came. Christ, by His passion, death, and resurrection, merited the salvation of all mankind. In other words, heaven would have been closed forever to all, had it not been for the work of Christ.  

31 Ibid., p. 358.  32 Ibid., p. 369.  33 Ibid., p. 365.
The question asked by Catholic scholars was: Why did the Incarnation take place? Thomas Aquinas answered that the Incarnation was the remedy for sin. This is the position which predominates in the Catholic Church today.

The Incarnation of Christ was the great revelation of God, for "in Him dwelleth all the fulness of the Godhead bodily."\textsuperscript{35} The Incarnation revealed to man the purpose for which he was created, the goal for which he must aim, and the perfection to which he must attain.\textsuperscript{36}

The Incarnation was defined as the union of the Divine and human nature in the one Person of the Son of God. The Catholic Church accepts the Athanasian Creed concerning the nature of Christ. It reads as follows:

Our Lord Jesus Christ, the Son of God, is God and Man. He is God, of the substance of the Father, born before all ages; and Man, of the substance of His Mother, born in time. Perfect God and perfect Man; consisting of a rational Soul and human Flesh. Equal to His Father, according to His humanity. Although He is God and Man, still there are not two, but one Christ, not by the conversion of the Divinity into Flesh, but by the assumption of the humanity into God. Perfectly one, not by confusion of substance but by unity of Person.\textsuperscript{37}

The Nature of Redemption

When the work of Redemption had been accomplished by Christ it was applied to men's souls by the Holy Spirit. This application is what Catholic doctrine terms grace. The term denotes something that is given without being due. It is a supernatural gift, therefore, it cannot be reached by natural powers.\textsuperscript{38} The sacraments and the holy sacrifice of the

\textsuperscript{35}Colossians 2:9, Douay Version.  \textsuperscript{36}Coppens, \textit{op. cit.}, pp. 174-175.  \textsuperscript{37}Ibid., pp. 175-176.  \textsuperscript{38}Ibid., p. 191.
mass are the chief channels through which the fruits of Redemption and the blessings and graces of God are applied to individual souls. It may be said that the Church is the vehicle by the sacraments that man receives grace. 39

Grace is either actual or habitual, according to Catholic doctrine. These views of grace were established by the Council of Trent. Actual grace is defined as a "supernatural help from God, enabling man to perform a good act." 40 No action of man has any supernatural value unless it be elevated above its nature by the influence of the Holy Spirit. Every action must be wholly permeated with grace, which must, in turn, affect both the intellect and the will. Actual grace is needed for the beginnings of faith and for every good work that it may receive a supernatural reward. Actual grace cannot be had before habitual grace is received. 41 Habitual grace is defined as a "name for sanctifying grace which is obtained by Baptism." 42 This is a spiritual quality ennobling the soul, elevating man's nature to a new order of being, making him the adoptive son of God, freeing him from original sin, and making him heir to eternal life. 43

The principal effects of sanctifying grace are: First, the destruction of all grievous sins, both original and actual. The state of sin consists in the privation of sanctifying grace which ought to adorn the

42 Smith, op. cit., p. 66. 43 Ibid.
soul. When sanctifying grace is obtained, grievous sin is thereby destroyed. Second, it makes man Christlike—the same state man was in before the fall, for "as many of you as are baptized have put on Christ." Third, habitual grace makes man holy and supernaturally pleasing to God. Fourth, man becomes an adopted son of God. Fifth, sanctifying grace brings with it many infused values and gifts of the Holy Spirit.  

The Council of Trent defined that man may fall from grace into sin. Sanctifying grace is wholly lost by mortal sin; but there is a general agreement that it cannot be partially lost by venial sin, else multiplied venial sin would be equal to a mortal sin, which is a contradiction. Venial sin, however, tends to lessen the supply of actual grace and thus paves the way for mortal sins.  

The Nature of The Church

The Catholic Church alone is the divinely established means by which sanctifying grace is brought to the world and the full fruits of Christ's redemption are applied to men. 

The doctrines of Christ and Redemption, according to Catholic theologians, affected humanity as a race only. Some means, therefore, was needed to transmit the gifts which flowed from them to the individual of which the race was composed. It was necessary that Christ should be more

44 Galatians 3:27, Douay Version.
than transient if He was to effect its purpose in the permanent restoration of man's fallen nature. For this end, therefore, Christ founded the Church. He completed the task just prior to the ascension when He commissioned the Apostles to make disciples of all nations. Before this He had instituted the sacraments, chosen the twelve Apostles, instructed them by word and deed, and conferred upon them the power of teaching, ruling, and sanctifying. Since Catholics claim that Christ is found only in the Church which He established, therefore where the Church is, there is Christ. Along with this, Catholics hold that in order to obtain grace, man must become a member of the Church who is the sole dispenser of grace. To be a member of the Church the sacrament of baptism is necessary. In order to remain a real member of the Church after baptism a person must continue to profess the one true faith, must not withdraw from the unity of it by schism or heresy, nor be excommunicated by legitimate authority because of serious sins.

The Council of Trent states that the chief attributes of the one true Church are authority, infallibility and indefectibility. First, the authority comes directly from Christ through Peter and other Apostles when He bestowed the power of teaching and baptism upon them. Second, infallibility comes through the special assistance of the Holy Spirit. The Church,

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50 Smith, op. cit., pp. 706-707.

51 Ibid., pp. 1026-1027.
therefore, cannot err when it teaches a doctrine of faith or morals. The Church teaches infallibility when through the Pope alone, or by the Pope with a general council, or through the bishops, it defines a doctrine of faith or morals to be held by all the faithful. Third, by indefectibility is meant the permanent and substantially unchangeable nature of the Church. This is in conformity with the will of Christ who promised to be with His Church until the end of time.

Christ founded the Church in the form of a visible hierarchical society with a monarchical head which is the Pope. The Pope rules with full power, having jurisdiction over the Church. By such a foundation the Church claims authority to dispense grace, through the seven sacraments, to its children—the laity. The secret of the power which the Church has over its children lies in the possession of man from the cradle to the grave and even in purgatory, a place of sanctification of the soul.

The Church signifies Christ's body. It claims not only to perpetuate His presence in the world, but to speak with authority and to minister to all man's needs. The Church also claims to speak with unerring certainty on all the necessary questions of the human soul. This is to say, the Church is (1) the dispenser of grace; (2) the guardian and teacher of truth; (3) the unerring guide in morals; and (4) the director of worship.

All the dogmas of the Catholic Church are stamped with the name of

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52 Smith, op. cit., pp. 71-72.
53 Ibid., pp. 730-731.
54 Ibid., pp. 70-71.
56 Mortimer, op. cit., pp. 87-88.
Christ. The Church holds that they express each and every aspect of His teaching, and that they aim at being nothing else than truths of Christ's revelation presented to man by infallible authority. This, then, is the fundamental object of the educative work of the Catholic Church.

The dogma of Christology delineates the person of the God-man and describes the radiation of the glory of God in Jesus Christ. The dogma of Soteriology sets forth the redemptive activity in His life, passion and death, and at the right hand of the Father. The dogma that concerns the Trinity leads man to the fundamental source of this divine life—to the bosom of the Father, and joins the actual manifestation of Jesus to the eternal processions of the inner life of the Trinity. The dogma of Mariology describes the bodily and natural relation of the humanity of Jesus and His redemptive work to His own blessed Mother. The dogma of grace secures the character of redemption as unmerited and due wholly to God; it sets the new basic mood of the redeemed, namely, love, peace, and joy in the Holy Spirit. The dogma that deals with the sacraments shows how the new life that welled up in Christ is communicated to men of all times and places. The dogma of Last Things sets forth Jesus as the Judge and Fulfiller; and shows how, when His redemptive work is complete, He gives back His lordship to the Father so that God may be all in all.57

IV. SUMMARY

Catholic doctrine holds that the existence of God is discernable by

57 Adam, op. cit., pp. 13-29.
natural reason, but His nature is to be learned only from revelation. This position was formulated by Thomas Aquinas and is the basic position held by Catholics today. It was ratified by the Vatican Council of 1870.

The Catholic doctrine concerning man states that he is a creature composed of body and soul, created by God for the purpose of serving Him on earth and attaining eternal happiness with Him in heaven. He was created in a supernatural state of sanctifying grace, free from sin. In this state he was placed on probation and consequently he disobeyed. As a result, man fell into discord with himself and God, but still being endowed with a conscience and a free will, he is responsible for his conduct, the norms of which are predetermined by the eternal principles of the moral law. This moral law is immutable and is independent of man. Because of the act of disobedience, man lost the sanctifying grace, leaving him in a state called original sin. As a result of original sin, man has an intellect less able to attain truth, a will less able to seek good, and a nature more inclined to evil. Original sin did not effect the nature of human intellect and will but deprived it of special powers with the withdrawal of God's fellowship from man and the loss of the continual operation of the Holy Spirit.

Man, however, received from God the power to learn certain truths in the natural and supernatural order; and God has revealed to all men truths in the supernatural order which, because of man's limited capacity to learn he could not learn otherwise. God bestowed upon man certain supernatural aids, such as grace, to operate beyond man's natural powers.

The Incarnation became the means by which the supernatural gift lost by the fall was restored. The Incarnation completed the work of redemption,
but the redemptive process of mankind needed to be applied to his soul. This application was accomplished through grace.

The Catholic Church, claiming Christ as its head and the Holy Spirit as its guide, takes upon itself the sole authority of dispensing grace. This grace is administered to the soul of man through the sacramental system. Thus, through the sacrament of baptism, certain supernatural gifts are restored to man, but the effects of original sin in respect to man's intellect, will, and nature remain.

The dogmas of the Catholic Church express every aspect of Christ's teaching, so that men may be taught to be Catholic Christians.
CHAPTER IV

CATHOLIC EDUCATION: ITS PHILOSOPHY
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CATHOLIC EDUCATION: ITS PHILOSOPHY

Catholic educators believe that the body of truth derived from the basic theological structure must be interpreted and evaluated by the unchanging norms of its educational philosophy in order to be transmitted by the most effective means. The fundamental truths concerning man, his destiny and origin have been held by Catholic educators through the centuries as having a necessary relationship to their educational philosophy. This relationship reflects intimately in the field of aims and methods of education, they maintain. Therefore, in the content of this chapter the nature and scope of Catholic education was set forth in an attempt to determine its philosophy.

I. THE NATURE OF CATHOLIC EDUCATION

The word education has no satisfactory single term to express its nature. In contemporary times, however, Catholic educators have used the terms teaching and discipline. In this sense they feel the term teaching is understood as the art of transmitting to the young the intellectual content of civilization; and the term discipline is used as the introduction of the young to the moral life of the community. 1

The Definition of Catholic Education

The following study of the definition of Catholic education concerned itself with informal education in an indirect sense, for the term has a broad and a restricted meaning. In its broad meaning education embraces all those experiences of the individual through which knowledge is acquired, the intellect enlightened, and the will strengthened. In its restricted meaning the term is limited to the consciously planned and systematically applied formal education carried on through the various agencies of education, chiefly the school.

A descriptive definition of formal Catholic education held in essence by Catholic educators as being correct is as follows:

Education is a deliberate and systematic influence exerted by the mature person upon the immature through instruction, discipline and the harmonious development of all the powers of the human being, physical, social, intellectual, aesthetic and spiritual, according to their essential hierarchy, by and for their individual and social uses, and directed toward the union of the educand with his Creator as the final end.²

In this definition, influence is the dominant principle; instruction and development of powers are the means; and to obtain the end for which man was created is the objective.³

A brief interpretation of the terms in the above definition will make clear its completeness, validity, and applicability to contemporary problems of education.

By the term deliberate and systematic influence is meant "the exercise of an authoritative and moral control over the activities of others."⁴

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²Redden and Ryan, op. cit., p. 23. ³Ibid. ⁴Ibid., p. 24.
It should be pointed out that Catholic education is always concerned with bringing to perfection some person, whether it be a child or an immature adult. This task, according to Catholic educators, is best accomplished through care and guidance by the mature person in whom authority is vested.\(^5\)

The term mature person upon the immature is that which "regards the teacher responsible for transmitting to the pupil a definite cultural and spiritual heritage."\(^6\) Consequently, there follows the obligation of controlling and directing the pupil's work according to a purposeful plan.\(^7\)

Although instruction is only a means of education, Catholic educators hold the term to mean a very necessary means and its importance should never be underestimated. This type of teaching emphasized the necessity of a mature person over the immature. Instruction has for its aim the "presentation of truth in such a manner that the child will accept it as true in itself or as coming from proper authority."\(^8\) Instruction is primarily directed toward having this heritage accepted and assimilated by voluntary acts of the educand's will.\(^9\)

The harmonious development means that the five elements of man's nature, physical, social, intellectual, aesthetic, and spiritual, "should be developed according to their essential hierarchy or right order and purpose, and consonant with the educand's nature."\(^10\) Harmonious means not only that one element in the person's nature is not to be conflicted with another, but that each element is to support the other to secure a proper balance and

\(^5\) Redden and Ryan, op. cit., p. 24. \(^6\) Ibid., pp. 24-25. \(^7\) Ibid. \(^8\) Ibid., p. 26. \(^9\) Ibid. \(^10\) Ibid.
that no element is to be neglected because of expediency or changing social emphasis. The reason and the need for this harmonious development is to be found in the unity within man's nature.\footnote{Redden and Ryan, op. cit., pp. 26-27.}

Powers may be defined as the capacities by means of which "the individual engages in activity of a particular kind."\footnote{Ibid., p. 27.} These powers are of two kind, one is termed cognitive and the other appetitive. The cognitive powers receive impressions from without; the appetitive respond to stimulation from within. The cognitive faculties are those whereby the individual acquires knowledge from two sources: (1) the sensuous and organic source; (2) the spiritual and inorganic sources, including acts of the intellect—for example, judgment and reasoning. The appetitive powers respond to a particular good that is sought for and desired and that is apprehended by the intellect as good. There are two divisions of appetitive powers: (1) the sensuous passions which must be properly directed and controlled in terms of established principles; and (2) the rational will which as a result of original sin has been weakened and consequently must be strengthened through enlightenment, discipline, and grace.\footnote{Ibid., pp. 27-28.} Another aspect of the term has the meaning that "every method of education founded wholly or in part, on the denial or forgetfulness of Original Sin and of Grace, and relying on the sole power of human nature, is unsound."\footnote{Pope Pius XI, \textit{Christian Education Of Youth} (New York: The America Press, 1957), p. 19.} The will power of the individual must be specifically trained, in other words.
By the term individual and social uses Catholic educators mean since man is a social and moral being "it follows that education is a moral activity which must consider the moral nature of man, the purpose for his creation, the natural laws of moral conduct, and the question of human liberty and conscience. Man viewed in the light of his moral nature is revealed not only as an individual, but as a social being." The encyclical on the Christian Education of Youth substantiates this view in the following statement:

It must be borne in mind also that the obligation of the family to bring up children, includes not only religious and moral education but physical and civic education as well, principally in so far as it touches upon religion and morality.

Catholic educators maintain that man was created to praise, reverence, and serve God in this world. Thereby he would attain as his reward eternal happiness with God in Heaven. Everything in education must be subordinated to and directed toward the final end of man.

In brief, the Catholic definition of education in its broad meaning embraces all those experiences of the educand from both the informal and formal agencies through which knowledge is acquired, character formed, the intellectual powers enlightened, and the will strengthened. In the restricted meaning of education, the responsibility for the educand's development rests largely with those formal agencies whose function it is to foster and safeguard the needs and interests of both the individual and

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15 Redden and Ryan, op. cit., pp. 28-29.  
16 Pius XI, op. cit., p. 11.  
17 Redden and Ryan, op. cit., p. 29.  
18 Ibid.
The foregoing definition and its explanation asserted the following basic truths of Catholic educational philosophy. In these basic truths lie the meaning of Catholic education.

(1) intelligent teacher authority is a prime necessity in the educative process; (2) the child must be given specific instruction in the social heritage and in the truths of religion; (3) the child must be brought under Christian discipline and learn how to discipline himself; (4) each of the child's powers must be developed and fostered according to its natural importance, or, as the definition states, "according to its essential hierarchy"; (5) the child must be guided to become self-supporting and self-directing in the sense that he may stand before God, "a laborer that needeth not be ashamed"; (6) the child should be given every opportunity to cooperate with others for the common good; (7) the child is not an end in himself, nor is he a means to some other persons end; and (8) all the powers of the child, and the exercise and outcome of those powers must be directed to God, "his first beginning and his last end."20

The Basic Principles of Catholic Education

The definition of Catholic education points to the fact that in the educative process the relation of the ultimate aim to the whole work of education must be constant. It should be recognised, however, that in different periods variations in the theory and practice of education have occurred. Such variations were representative of certain times, places, and prevailing philosophies of life which excluded fundamental principles that impose specific controls on theory and practice. Catholic educational philosophy is vitally concerned with these principles and controls. In every aspect of education Catholic educators have considered it important to distinguish between those elements that are fundamental and constant,

19 Redden and Ryan, op. cit., p. 29. 20 Ibid., pp. 29-30. 21 Ibid.
and those that change either in the course of their development or through social emphasis. The constant elements are fundamental truths or principles about man's nature, origin, destiny, and his relationship to God. The variable elements include theories, practices, and methods. These latter elements nevertheless, have their source in and direction from fundamental truths.

Catholic educators regard certain basic principles as giving congruency to the educational philosophy. They are enumerated as follows:

1. The Universe was created by Almighty God and is governed by His providence.  
2. Man is a creature composed of body and soul, created by God for the purpose of serving Him on earth and attaining eternal happiness with Him in heaven.  
3. Man, being endowed with a conscience and a free will, is responsible for his conduct, the norms of which are predetermined by the eternal principles of the moral law. This moral law is immutable, and is independent of man.  
4. Man received from God the power to learn certain truths in the natural and supernatural order; and God has revealed to all men truths in the supernatural order which, because of man's limited capacity to learn could not be learned otherwise.  
5. God bestowed upon man certain supernatural aids to conduct, such as grace, that operate beyond man's natural powers.  
6. As a consequence of original sin, man has an intellect less able to attain truth, a will less able to seek good and a nature more inclined to evil. Original sin did not affect the nature of

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human intellect and will but deprived it of especial and powerful aids. (7) Through baptism, certain supernatural gifts are restored to man; but the effects of original sin in respect to man's intellect, will, and nature remain. (8) Man by his very nature is a social being, having obligations to society and in turn being affected by society. (9) Education which is at one and the same time essentially an individual and a social process must embrace the systematic formation, development, and guidance of all the legitimate powers of man, in conformity with his true nature and according to their essential hierarchy. 23

The ultimate aim of education, that of directing the educand toward the purpose for which he was created, is achieved from these principles. The principles supply the formulating elements of the educational philosophy which in turn direct the educator in (1) the setting up of objectives; (2) the selection and arrangement of curriculum materials for each of the levels of the educative process; (3) the selection of appropriate methods in the face of conflicting theories.

This true philosophy also establishes a "clearinghouse" 24 whereby other philosophies of education can be evaluated and constructive contributions recognized and incorporated into actual practice. The validity of the basic principles of Catholic education are based upon the following three essential characteristics: (1) it makes religion the foundation of life and education; (2) it is universal and objective in its application

23 Redden and Ryan, op. cit., p. 6; and Chapter III, Catholic Education: Its Basic Theological Structure.

24 Redden and Ryan, op. cit., p. 31.
regardless of time, place or social conditions; (3) it is traditionally sound in its principles as proved by the experience of the past and its comprehensive possibilities for the constructive guidance of the future. 25

The Aims of Catholic Education

What then is the Catholic interpretation of the aim of education? Authorities in the field recognize two main types of educational aims. The primary aim is so to form the educand that he will be both fitted and determined to strive constantly toward moral perfection, unto the attainment of his eternal salvation. 26 This primary end of education is clear from two sources: (1) Divine revelation, which informs man that all human striving must be directed toward the attainment of eternal happiness with God; (2) human reason, which informs man that he has an immortal soul which cannot be destined for this passing world nor satisfied with any material happiness alone but seeks complete happiness in possession of the highest good. The primary and ultimate aim of all education is identical with the purpose for which man was created, to know God and to enjoy eternal happiness with Him in heaven. The lower or immediate aims, proximate and secondary in character, are recognized as those aims which contribute to the achievement of man's final destiny. Such secondary aims must at all times be subordinate and adapted to the ultimate aim, as the natural is to the supernatural,

25 Redden and Ryan, op. cit., p. 31.

the temporal to the eternal. 27

This ultimate end may be attained, at least partially, by the promotion of the following secondary contributions: (1) a sound moral and religious training in Christian principles; (2) an intellect disciplined and enlightened by truth, and guided by the teachings of religion; (3) a disciplined will which, through achievement of self-control and a firm adherence to moral principles, strives to attain the maximum level of human excellence; (4) an appreciation of the duties, obligations and rights of man and society as ordained by the Creator; (5) a recognition of the order and harmony of the universe applicable to man, nature, and society; (6) a love of truth, virtue, and justice; (7) the acquisition of a fitness to earn a living and make that living liveable and truly Christian. 28

Catholic educators point out that the secondary or lower aims are the means employed to realize the primary aim. It implies conscious effort to form the educand by instruction, guidance, and discipline. He should be well fitted and determined to carry out life's work with interest and zeal in conformity to unchanging moral principles. In this conformity, moreover, the educand will be disposed to strive not only towards his own well-being, but also toward the welfare of others. Each person has a right to the education and training requisite for a successful pursuit of his temporal vocation, and for taking his place as a worthy member of society. Vocation, the Catholic says, is not limited exclusively to temporal order; it has


28 Ibid., pp. 6-8; and O'Brien, op. cit., p. 175.
moral and spiritual implications as well. Vocation is one of the means in the achievement of the primary end of education. 

The Synthesis of Catholic Education

In Catholic education the eternal and the temporal elements form a synthesis which cannot be separated. The achievement of the latter contributes to the former. Catholic educators maintain, furthermore, it is a fundamental error of modern education to hold that preparation for present life entails the whole of education. Moreover, either to deny a higher aim in education or to be indifferent to it, is to promote a form of education that is definitely one-sided and exclusive. The educand may acquire from such exclusive education a culture that not only lacks integration in the social and religious life of a nation, but also fails to contribute to his own moral and spiritual well-being. Such culture is incomplete and inevitably leads to an extreme form of individualism unless integrated with morality and religion.

Catholic education should give the educand a body of truth, of both human and divine origin, which will serve to bring his conduct into conformity with the Catholic philosophy of life and with the recognized standard of civilization. Only as these elements are combined can it truly be said that Catholic education aims at the development of the whole man,


30 Marique, op. cit., pp. 142-145; and Redden and Ryan, op. cit., p. 98.

31 Redden and Ryan, op. cit., pp. 99-100.
at the integration of the personality, at the transformation of man's native egoism to altruism, at the modification of his social nature so that he may regard all men as his brothers in Christ and cooperate with them for the greater glory of God. 32

II. THE SCOPE OF CATHOLIC EDUCATION

It has been emphasized that man is a social being having obligations to society and, in turn, is affected by society. It follows then, that education is not only an individual process but a social process as well. The individual is born into the family and through the family becomes a member of society. Society is an aggregate of many individuals, institutions, and functions, diversified in themselves yet capable of a high degree of unification and integration. Man must live in society, conform to the customs of his group, and make the necessary adjustments to conventional standards, laws, and social forces. Experiences the individual must undergo as an interacting and cooperating member of society are intimately related to the achievement of his final end. 33

Certain types of education are essential in order to equip the individual to meet these experiences and to be successful therein. Fundamentally, each of these types require the acquisition of specific knowledge, the formation of socially desirable habits and skills, the development of wholesome attitudes and appreciations, and the assimilation of the essential elements of the social heritage. For this assimilation to be effective,

the social forces which influence the individual's morality, personality, and character must be brought under proper controls. Catholic educators contend that this can be accomplished only when all agencies and institutions constituting society are governed completely and administered strictly according to the unchanging principles of the moral law.34

Those principles demand, first of all, that two major elements, the nature of the individual, and the nature of society, must always be taken into account in providing types of education. These two major elements require that the types of education provided must be within the following threefold classification: (1) education as a moral-religious process; (2) education as a physical process; and (3) education as an intellectual process. This classification may be further divided into five areas of education for specific application, namely: religious, moral, intellectual, aesthetic, and physical. The scope of Catholic education covers these areas.

Religious Education

Religious education is the primary function—the acme of Catholic education. It not only transmits to man divine truths of which the Catholic Church is the guardian, but also teaches conformity to the way of life exemplified by Jesus Christ and codified in the tenets of the moral law. Man can fulfill the purpose of his creation only by conduct in conformity to these truths and this way of life. Religion, of necessity must permeate all life and education. Its teachings constitute the very core and found-

34Redden and Ryan, op. cit., p. 191.
ation upon which all education must be founded.\textsuperscript{35}

Certain fundamental truths give Catholic religious education its supreme importance: (1) Man is a creature composed of body and soul, made to the image and likeness of God; (2) Man was created out of God's infinite love and into man God breathed the living soul; (3) The soul is the one abiding, substantial, indivisible, spiritual principle in man. The human soul can never cease to exist; it must, one day return to its Creator, by Him to be judged, and from Him to receive either the reward of eternal happiness or sentence of eternal sorrow.

In Catholicism, therefore, education must be directed mainly and ultimately toward the development and sanctification of the spiritual life of the individual. That particular type of education which embraces the only infallible means of man's spiritual ends is found in the study and practice of Catholic religion. It is utterly fallacious, argue Catholic educators, to limit education exclusively, after the fashion of many secular systems, to education of the body or solely to the education of the intellect.\textsuperscript{36}

Catholic education is not primarily concerned with physical well-being, nor with the accumulation of wealth, knowledge, power, culture, prestige, or social efficiency. While all these have their place, and in the foregoing study received their proper recognition, they are but inci-


\textsuperscript{36}Redden and Ryan, \textit{op. cit.}, pp. 191-193.
bental to the major purpose of Catholic education.\textsuperscript{37} This is substantiated by Pope Pius XI in his encyclical on Christian Education of Youth where he states:

\textit{... since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education ... there can be no ideally perfect education which is not Christian education.}\textsuperscript{38}

The goal of Catholic education is the formation of a true Christian. This means that every effort must be made to assist the educand to secure that knowledge, and acquire those habits which will enable him to lead a thoroughly Christian life. To do this religion must enter directly into every aspect of life. It must include religious teaching, embracing both instruction in dogma and training in moral conduct. On this subject Pope Pius XI says:

\textit{... it is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject be permeated with Christian piety. If this is wanting, if this sound atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.}\textsuperscript{39}

\textbf{The nature and purpose.} Catholic religious education has a twofold purpose: (1) to present dogmatically the teaching of basic philosophy of the Catholic Church, for these truths are the only norms that can guide human conduct; (2) that religious education must center in and revolve around the personality of Christ, so that it becomes a way of life wherein

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\item \textsuperscript{37}\textit{Maireque, op. cit.}, pp. 302-303.
\item \textsuperscript{38}\textit{Pius XI, op. cit.}, p. 3.
\item \textsuperscript{39}\textit{Ibid.}, p. 26.
\end{itemize}
the educand of his own free will adopts Christ as the way of life.\textsuperscript{40}

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social. Not with a view of reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and teachings of Christ.\textsuperscript{41}

The relation to moral education. The appeal of Catholic religious education is primarily to the will. Such education by its very nature and purpose can never be limited merely to the acquisition of content or to emotional response. It must develop in the educand that strength of will and character which guarantees firm acceptance of and adherence to the moral law. Religion, therefore, must be made the core-curriculum around which revolve all other branches of learning. Furthermore, if man is endowed by his Creator with an intellect capable of apprehending the fact that he is bound by the moral law, then there can be no moral training without religion. Religion and moral education are inseparable.\textsuperscript{42} Father Kane, in his book \textit{Some Principles of Education} has emphasized this point by saying:

... morality depends upon religion, gets its meaning and its sanction from the relations between God and man. Right or wrong between man and man is unthinkable without an independent and absolute basis extrinsic to man. There is no natural law save as a part of the eternal law; hence to separate morality from religion is to destroy morality; we cannot worship God without keeping the moral law, and we cannot keep the moral law without worshipping God. The two are interdependent.\textsuperscript{43}

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\textsuperscript{40} Redden and Ryan, \textit{op. cit.}, p. 197. \hspace{1em} \textsuperscript{41} Pius XI, \textit{op. cit.}, p. 30.

\textsuperscript{42} Redden and Ryan, \textit{op. cit.}, pp. 198-200.

\end{flushright}
The basic principles. There are specific unchanging principles on which Catholic religious education is based and to which it has always held. These principles spring from definite truths about man and God, and the relationship of man to God. They are as follows: (1) man is a moral being; (2) the voice of conscience is the reflection of the moral law; (3) beyond revelation in the natural order, God has given a further revelation of divine truth through His Son Jesus Christ; (4) man is destined for another and more perfect life, for which this present life is a preparation.44

The objectives and content. Catholic authorities in education have stated that religion is the most important subject of the curriculum. They maintain also, that it should be intimately correlated, articulated, and integrated with every secular subject. The objectives of the teaching of religion are many but the most important, from the Catholic standpoint, may be summarized as follows: (1) to impress upon the educand the true purpose of his existence, origin, and destiny; (2) to promote an understanding and appreciation of the doctrines, teachings, and practices of the Catholic faith; (3) to make religion the central and motivating element in the educand's life so that he may attain the end for which he was created; (4) to promote a love and reverence for the ritual, prayer, and ceremonies included under the liturgy of the Church; and (5) to develop well-instructed, responsible, devout, and edifying individuals for God and country.45

44 Redden and Ryan, op. cit., pp. 182-183.
An integrated religious knowledge must be imparted soundly and effectively in order that these objectives may be achieved. This must include knowledge of God, the Incarnation, the Redemption, original sin, heaven, grace, prayer, the commandments, and the code of Christian morality. Also, knowledge of the sacraments and their effect must be taught so that there will be enkindled in the educand a desire to participate in them the remainder of his life.

Catholic educators hold that the educand can be disposed to follow the directions of the Church through a careful study of its liturgics. It will encourage the educand to make progress toward the perfection of his life, as well. 46

Moral Education

Catholic education has for its basic objective the systematic influence of the mature person over the immature, through guided activity and training in every phase of life. This idea has repeatedly been emphasized by Catholic educators. Such directive influence must include the acquisition by the immature of moral integrity as an element in human excellence. This acquisition cannot be effected without the religious training essential in motivating the individual to fashion his conduct in accordance with the basic philosophy and the tenets of the moral law. Therefore, moral education which finds its roots in religious education is the capstone in the development of the individual. 47

The meaning of moral. The Catholic concept of the moral law was necessary in order to understand some of the implications of moral education. It was defined as "those rules of action, mandatory in form, which reason itself reveals as having their origin in the archetypical ideas existing in the Divine Essence, and which have been established and promulgated by God."^48

The following are the essential characteristics of the moral law as stated by Redden and Ryan:

(1) Universal, in that it encompasses all persons, actions and conditions; (2) Immutable, in that it admits of no change or variation; (3) Absolute, because it provides for no dispensation; (4) Evident, because it is binding in conscience and is knowable by any normal person who has reached the age of reason and who, therefore, can know what is right and wrong; (5) Obligatory, because its authority is derived from the divine law existing in the Divine Essence, and is made known to man through conscience; (7) Permanent, because it remains operative in the face of all denials or violations.^49

Morality, per se, is agreement and conformity to what man freely does and what reason tells him to do; between man's free actions and the dictates of the moral law. Further, the true standard governing such conduct is the Divine will of God as taught and exemplified by Jesus and embodied in the ever present, unchanging, natural law made known to man through conscience.^51

The need for moral education. Moral education aims to inculcate in the educand those principles of conduct which are in conformity with the

^49 Redden and Ryan, op. cit., p. 246.
^50 Warique, op. cit., p. 273.
^51 Redden and Ryan, op. cit., pp. 246-247.
moral law. The scope of morality embraces conduct with respect to man himself, his Creator, his fellow man, and his environment. The standard of conduct is governed by the unchanging natural law made known to man through his conscience. The ideal of the natural law is virtue. Virtue is manifested by self-control, perseverance, self-sacrifice, and self-denial, as exemplified in the life of Christ. Moral education is integrally related to religion and can never be entirely fruitful when separated from its religious basis.52

Basically, moral education is character education and is achieved by the process of character formation.53

The meaning of character. Character, according to Catholic authorities, includes the integrated functions of man's material body and his rational spiritual soul through the operation of his intellect and will. Moral principles may be achieved by proper development and discipline of these powers. The moral principles to which the will ought to adhere in choosing one course of action rather than another are the universal expression of the moral law, obligatory on all men.54 Pius XI wrote with the clarity of the authoritative teacher on this point:

Hence, the true Christian product of Christian education is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason, illumined by the supernatural light of the example and teachings of Christ; in other words, to use the current term, the true and finished man of character. For, it is not principles that make true character, but only constancy

52 Pace, op. cit., p. 304; and Marique, op. cit., pp. 273-274.
53 Pace, loc. cit.
54 Redden and Ryan, op. cit., pp. 248-249.
in following the eternal principles of justice, as is admitted even by the pagan when he praises as one and the same "the man who is just and firm of purpose."\(^{55}\)

From what has previously been noted concerning character, and with the encyclical letter *The Christian Education of Youth* as an authoritative basis, a definition of character in terms of a Catholic philosophy of education is as follows:

Character is the deliberative control and regulation of one's conduct through the recognition and acquisition of unchanging moral principles which are strictly exemplified in conduct, and consistently applied in every aspect of life's experience.\(^{56}\)

According to this definition character means a will strengthened, disciplined, and developed under the enlightened guidance of unchanging moral principles of conduct. The majority of Catholic educators emphasize two primary factors in character, namely, a disciplined will and a firm adherence to moral principles of conduct. Each factor complements the other. Furthermore, a firmly fashioned will is one so strengthened by discipline that it directs and regulates every impulse seeking expression. The obvious result of a will so trained is the acquisition of habits of self-control and self-direction according to fixed principles.\(^{57}\) A disciplined will is of primary importance in character formation because fundamentally the will is the controlling agent in conduct.\(^{58}\) Character is formed, therefore, when the educand acquires worthwhile knowledge; develops right


\(^{58}\) Redden and Ryan, *loc. cit.*
habits, attains desirable skill, attitude, and appreciation; trains properly
the powers of memory, reasoning and judgment; gives expression to right
feelings and emotions; and above and through all these activities, develops
character in himself by a thoroughly disciplined will. Every expression of
the power of the intellect and the will contributes in one way or another to
the making of character.

Any plan for true character development, if it is to be successful,
must be founded on the duty that man owes to God and the necessity of strict
conformity to God's will. Hence, such a plan must be based first of all on
a correct knowledge of man's origin, nature, and ultimate end. This has its
foundation in the basic theological structure discussed in chapter three.

The need for character education. The need for character education
requires little proof. The collapse of moral life, discussed by numerous
Catholic writers, reveals an awareness of this fact, and has caused Father
Hull to write the following:

One of the things which our educationalists are always lamenting
is this. So many children are brought up in our schools with the
greatest care; instructed and trained and disciplined for years; and
yet when they leave school and begin to face the realities of adult
life, we find them turning out a sad disappointment. Pupils who at
school were exemplary in discipline, pious in sentiment, and regular
and devout in religious exercises, are frequently turning out a
failure; some dropping off in their practice, neglecting Mass and the
Sacraments, and even their Easter duties; others even losing their
faith and becoming either indifferent or agnostic or unbelievers.

Further consequences of this lack of adherence to moral principles

59 Redden and Ryan, op. cit., p. 251.
60 Ibid., p. 255.
61 E. R. Hull, Collapses in Adult Life (Bombay Examiner Press, 1920),
pp. 3-4; and Redden and Ryan, op. cit., p. 252.
and conduct may be seen in the increase of delinquency and crime. These consequences are manifest also in the rapidly waning influence of the home, wherein parental indifference and neglect or the inability to discipline the child and instill in him elementary habits of obedience to and respect for authority, too often exist. This points to the urgent need for character training by the adoption of methods that are definite, valid, and conducive to lasting results. 62

As a step in the correction of these social ills, it is necessary for the educator to form a clear concept of the types of character and the level of human excellence desirable for the educand to acquire. The following quote is in essence the aim of Catholic character education.

... we want our children to become excellent Christians, excellent gentlemen, and excellent all-round men. And since the basis on which all these qualities must rest in order to come to their proper effect is "character"; and again, since character means life dominated by principles, it follows that the great business of our training is, first, to lay before the child the best and noblest possible ideal ... secondly to get that ideal stamped into his mind in the concrete form of sound principles; and thirdly, to establish so firmly in him the habit of acting according to those principles that they will last for the rest of his life. 63

There is agreement among Catholic writers that increasing emphasis must be given to character formation and training. In many situations programs of character education have been formulated and introduced into the curriculum for this reason.

Despite many apparently justifiable arguments to the contrary, at no time in the history of the world has character development been


63 Ibid., p. 51.
considered more essential in the life of the individual or the nation than now. This great present demand for improved training, for ethical living and the general acceptance of the developments of character as the main objective of the educational process, are the results of at least three factors: (1) a new emphasis upon personal freedom, together with release from the very rigid standards imposed by formerly accepted but now partially rejected, authority; (2) the necessity for training for living in more highly complex and intricate life situations; and, as a result of these two factors, (3) a general and increasing dissatisfaction with the inadequacy of school training and school objectives.64

The program of character formation. Catholic educators emphasize the fact that in any type of program of character formation, if it is to be adequate and effective, the educand's weakened will must be strengthened and disciplined so that he may acquire worthy ideals and develop right habits.

Character education was formulated by Thomas Aquinas under the term, "Character Architecture."65 Aquinas explained this term as a process of building an organized structure within oneself by means of moral principles which in and of themselves give meaning and purpose to every human activity.66 According to this concept, character formation must transcend mere social efficiency and personal well-being. The work of character development has a moral and religious foundation because its ultimate purpose is to bring the individual into intimate relationship with God. The work of character building is to nurture every capacity of the educand by the uti-
lization of all those favorable influences which discipline a weakened will.

Likewise, Catholic educators advocate that a systematic training be directed toward the eradication of all undesirable influences which entice the will to abandon those moral principles that regulate desirable conduct. Redden and Ryan, in their book *A Catholic Philosophy of Education* quote a prominent Catholic psychologist to substantiate this theory.

In its educational significance, character formation involves the training and guidance of the individual so that he will strive to achieve worthy ideals, to develop self-control through a disciplined will, to acquire suitable habits and proper attitudes, to attain emotional stability, and through the co-ordination of these to achieve moral integrity. Character formation must provide for the direction of the powers, capacities, and capabilities of man to prepare him to lead an honorable, upright and useful life in order that he may achieve the end for which he was created. Above all, character formation must develop in man an ever increasing capacity for moral excellence.67

From the foregoing excerpt Catholic educators have developed the following basic elements: (1) the training of the will; (2) the development of worthy ideals; (3) the acquisition of correct habits; (4) the control of emotions; and (5) the acquisition of moral integrity. These elements give guidance to the educational agencies of character education.

The home, the Church, and the school are all agencies of character education. It is their task to strive to develop desirable character traits in the educand and to inculcate and perpetuate in him directive moral principles of conduct by means of systematic influence, guidance, example, and instruction.68

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Intellectual Education

In its simplest meaning, intellectual education is the enlightenment and training of the faculty of thought. This faculty is termed the intellect and is usually described as:

... the spiritual, cognitive power of the soul. Being spiritual, it is intrinsically independent of matter. ... This does not deny the intellect's intrinsic dependence upon matter, as something of a condition for the intellect's eliciting the act of knowledge. 69

The term cognitive is significant in that it implies that mental operation by which one becomes aware of objects of thought or perceptions. Knowledge, truth, and certitude are acquired by the operation of this faculty. 70

The meaning and function of intellect. The whole thought process is based upon the scholastic theory. 71 Redden and Ryan have summarized the scholastic teaching relative to the operation of the intellect as follows:

An object stimulates a sense organ; this stimulation produces a sensory likeness or phantasm in the imagination. The sensory likeness forms the raw material for intellectual activity, and the intellect abstracts the essence from the phantasm. From this the passive intellect forms the universal idea. 72

The main function of intellect is thought. It takes place through the medium of three processes: (1) the formation of the concept or idea; (2) judgment, the discovery of the identity or diversity of two concepts or ideas; and (3) reasoning, the affirmation or denial of two concepts through a comparison between them and a third concept. 73

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69 Redden and Ryan, op. cit., p. 149. 70 Ibid.
71 Ibid., p. viii. 72 Ibid., p. 227.
The nature of intellectual education. Intellectual education embraces that specific part of man's total education by systematic development and training. The powers of the intellect are enlightened, disciplined, and disposed thereby to function in accordance with the purpose for which the intellect was created. Intellectual education can never be limited to the mere imparting of knowledge. In the Catholic view, this means that the various operations involved in thought, namely, the formation of ideas, judgment, and reasoning, must be developed by a process of training and discipline which accords with the intellect's true nature and purpose—the search for truth.\(^7^4\)

Another aspect of intellectual education is that it is both an individual and a social process. It is individual in that it must provide for the self-activity of the educand's mind concerned with a definite purpose. This purpose is the acquisition of knowledge. It is a social process because the educand must depend upon the cooperation of society to provide the more complete means and materials for intellectual education which are found in the social heritage. This cooperation is necessary in order that the educand may acquire and assimilate through learning those basic elements of culture and civilization which provide him with a rational foundation for meeting his social obligations. This content of intellectual education, supplied in great part by society, must be adapted constantly in the course of the educative process. It must appeal to the various levels of the educand's mental development and to the variation of individual

\(^7^4\)Marique, op. cit., pp. 212-213.
ability.\textsuperscript{75}

**The nature of learning.** Catholics hold that learning is not a mere process of passive assimilation. Rather, it is a process of purposeful activity and effort on the part of the learner. "It is self-development, self-realization by means of self-activity."\textsuperscript{76} Learning includes the integration of experience through intellect and will. It is the unfolding of a person's capabilities and the gradual actualization of his potentialities. While the sense organs are the first movers in the act of learning, the operation of the intellect, as such, results in knowledge. Catholic educators note, however, that not until knowledge has contributed actually to the person's mental development, may it be said to have resulted in intellectual education.\textsuperscript{77}

Knowledge, which is the outcome of the learning process, has its origin in concrete experiences. The steps of the learning process are described by Catholic educators as follows.

The first source of all knowledge is sensation and perception. By this means the external senses receive and discern particular objects whereby the educand becomes aware of these objects. This means that the fundamental and essential condition of knowledge is the presentation to the external sense of material objects.\textsuperscript{78}

\begin{itemize}
\item \textsuperscript{75}\textsuperscript{75} Redden and Ryan, \textit{op. cit.}, pp. 228-230.
\item \textsuperscript{76}\textsuperscript{76} H. H. Noyer, \textit{Philosophy of Teaching of St. Thomas Aquinas} (Milwaukee: The Bruce Publishing Co., 1929), pp. 51-53.
\item \textsuperscript{77}\textsuperscript{77} Ibid., pp. 53-54.
\item \textsuperscript{78}\textsuperscript{78} Ibid., pp. 51-53.
\end{itemize}
The second step in the learning process is the formation and construction, by the imagination, of sensory representations of the individual objects perceived. These representations are retained in the memory and may be recalled and recognized as past experiences when the sense objects are absent. 79

The third step in the learning process is to make these sensory experiences intelligible, since knowledge cannot be explained by sensory experiences alone. The active intellect abstracts from the sensory images the conditions which individualize them in time and space, the essential nature of essence, while the potential intellect forms the abstract or general concept in the sense data. 80

The assimilation of knowledge. All learning, whether it takes place formally or informally, should have these three fundamental objectives: (1) the acquisition of knowledge; (2) the development of habits and skills in the performances of specific patterns of behavior; (3) the ability to think resourcefully, intelligently, and independently. Although man's intellect has several functions, it is one power and operates as a unit. 81

The essential elements in the acquisition of knowledge are threefold: (1) the sense perception, through which knowledge of the external world is acquired; (2) inner perception or consciousness, which provides an awareness of mental powers and states, such as sensations, images, meaning, volitions and thoughts; (3) reason, through which certain abstractions are

apprehended, as the good, the true, the beautiful and through which understanding of things that are beyond the capacity of the senses is acquired. 82

The second aspect in the assimilation of knowledge concerns that process whereby the intellect preserves data which has been acquired. This process of preservation definitely involves the work of the memory and the imagination. The association of ideas takes place when present knowledge is remembered, reconstructed, and associated with knowledge previously acquired. 83

The third aspect in the assimilation of knowledge consists in the actual transformation, or modification of knowledge by the intellect. This is accomplished by the powers of the intellect through concepts, judgments, and reasoning processes. 84

Catholic educators point out that intellectual education can attain its complete development only when the teacher is fully cognizant of the operations and multiple functions of the intellectual powers. Special instruction, guidance, and discipline are required for the proper exercise and training of each operation. Such exercise and training should include the use of the most effective and economical methods of learning. Likewise, emphasis should be given to each of the processes involved in the acquisition of knowledge, its preservation, and elaboration. Such emphasis will include the training of memory; the direction of the imagination; the strengthening and expansion of the capacity for association; and the cultivation and training of the intellect so that it may judge wisely, reason

soundly, and acquire prudence and wisdom as the intellectual virtues. 85

Aesthetic Education

Three fundamental elements in man's total education have been considered in the preceding sections of this chapter, namely, religious, moral, and intellectual. Yet another fundamental element in Catholic education is the aesthetic. Lest the Catholic philosophy of education be found guilty of exclusivism by neglecting or ignoring a very important part of the educative process, it calls attention to aesthetic education.

The aesthetic aspect of man's total education is no less important than is the physical, the intellectual, the moral, or the religious. The Catholic philosophy of education holds that any neglect of the aesthetic aspect of man's nature or any other aspect of man's total make-up, means failure to develop harmoniously all the powers and capacities of the individual.

To set forth the philosophical basis on which aesthetic education rests, it was necessary to define its nature and show how the philosophical principles ought to be applied in practice.

The nature. The term aesthetic describes that branch of knowledge which refers to the philosophy of the beautiful, both in nature and in art. The two factors which affect Catholic educational philosophy are those that influence the formation of appreciations and those that influence artistic production. Of these, only the first factor is important in this research

because of its influence on the emotional element in the education of the whole man. 86

Within those factors which influence the formation of appreciation may be found the nature of aesthetic feeling and the analysis of the form and content of objects classified as beautiful. Since aesthetic is commonly described as the science of the beautiful, a clear understanding of the true nature of beauty was necessary. A Catholic educational psychologist has defined beauty thus:

Beauty is a blending of the unity, truth, and goodness in a thing, characterized by completeness, proportion, and clarity of presentation in an intellectual sensuous form, so as to produce a disinterested emotional pleasure in a rational perceiver. 87

Catholic educators deduce that there are certain general elements as well as particular elements found in objects termed beautiful. The general elements of beauty are unity, truth, and goodness. The particular elements of beauty are completeness, proportion, and clarity. It is upon these philosophical elements aesthetic education is based.

The function. Aesthetic education is the systematic influence, discipline, guidance, and development of the educand in such a manner that he will understand, contemplate, appreciate, and thoroughly enjoy the beautiful. Just as the function of intellectual education is to enlighten the mind of the individual to truth and by that means assist him to acquire knowledge, and just as the function of moral education is to aid the educand to conform his conduct to the moral law and thus assist him in the

practice of virtue, so the function of aesthetic education is to acquaint the individual with the correct notion of beauty. Aesthetic education introduces the individual to the more refined elements of civilization commonly included under the term culture. Moreover, aesthetic education guides the individual to perceive and appreciate the beauty, unity, truth, and the goodness of these treasures. The enjoyment of such beauty will tend to refine and enrich his life. Pope Pius XI wrote concerning beauty. He explained that the essential purpose of art is to "assist the perfecting of the moral personality, which is man. For this reason it must itself be moral."

It is, therefore, one of the chief functions of the educative process to introduce the educand to the vast cultural heritage included under the term aesthetic. The purpose is to give him opportunity to acquire a wholesome appreciation of the beautiful and to stimulate creative, artistic expression. Aesthetic education takes place when the effective states, namely, the feelings, emotions, and sentiments are brought under the complete control of the intellect and will.

Feelings are of two types, namely, pleasure and pain. They refer to

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90 Redden and Ryan, op. cit., quote Pope Pius XI Encyclical Letter on Clean Motion Pictures, p. 300.
91 Gietmann, op. cit., p. 176.
92 Marique, op. cit., p. 257.
the mental or physical states which result from the manner in which objects affect the individual. Feeling, then, may be described as the pleasantness or unpleasantness which accompanies or results from the operation of cognitive and appetitive powers. Catholic educators in general hold that feeling is a necessary condition of consciousness and is a separate form of mental response. Feeling is nonlocalized in the body because it is not subject to any particular sense organ, and is not stimulated by any particular stimuli. Feelings are intimately associated with emotions.\(^{93}\)

The term \textit{emotion} was explained as the psychological state of the organism in which one or more feelings combined with cognitive and appetitive factors usually predominate. For the purpose of clarity, a threefold classification of emotions was made, namely, the personal emotions, the social emotions, and the intellectual and aesthetic emotions.\(^{94}\)

Personal emotions spring from the instinct of self-preservation which centers in personal welfare of the individual. The social emotions stem from the gregarious tendency in man by which a normal individual is led to seek the companionship of his fellow beings. The intellectual and aesthetic emotions are closely related to the intellectual and aesthetic needs of the individual. They include the highest and most impersonal emotions. The intellectual basis is truth and the aesthetic basis is love.\(^ {95}\)

Numerous Catholic educators have written on this phase of Catholic education. They emphasize that one of the most important functions of the

\(^{93}\)Maire, \textit{op. cit.}, pp. 257-258.  
\(^{94}\)Ibid., pp. 259-260.  
\(^{95}\)Ibid., pp. 260-264.
educative process is to establish and develop the proper control, direction, refinement, and enrichment of the emotions. This means the use of systematic procedures to insure the cultivation of desirable emotional states, the integration of the personality, the elimination of responses, and the training in right attitudes toward the objects that arouse the emotions. These procedures must at all times be patterned after those unimpeachable standards which constitute moral goodness.96

The sentiments are the most complex of the affective states. They are the sum total of the most complex feeling and emotions which have been subjected to the operations of thought and volition. Sentiments are more permanent than feelings and emotions. They become deeply rooted in the individual's very nature by their intimate association with ultimate values. They are most difficult to change. These values comprise the intellectual sentiments of the truth; the moral sentiments of love of the good; the aesthetic sentiments of love of the beautiful; the religious sentiments of love of God; the civic sentiments of love of one's country. These sentiments, through the process of formal and informal education, become part of the individual's very character and personality. They are manifested in every activity.

A Catholic writer has emphasized that a very important function of the educative process, from the standpoint of aesthetic education, is to direct the formation of rational sentiments with regard to interest and values. These values must be based at all times upon right knowledge and

96 Redden and Ryan, op. cit., pp. 303-304.
correct interpretation of the true, the good, and the beautiful. They
should be incorporated into ideals which have as their objective, worthy
living. 97

Physical and Health Education

The body is an integral part of man. It has just claim to a proper
share in the educational training essential to the harmonious development
of all the educand's powers. According to the definition of education
quoted earlier in this chapter, each aspect of Catholic education, whether
it be religious, moral, intellectual, or aesthetic, must be developed
according to its essential hierarchy. By essential hierarchy is meant the
proper, logical order in which man's powers should receive development and
training.

Catholic educators feel that it is essentially wrong to neglect or
endanger one's bodily health, or in any way prevent another from giving due
and proper attention to the care of his body and health. Thus, man needs
the knowledge and training basic to the development and perpetuation of
sound physical and mental health. Catholic educators point out that a phi-
losophy of education which ignores, neglects, or denies the importance of
the physical side of man's nature is guilty of exclusivism. They contend
that this is an outstanding defect of modern false philosophies of edu-
cation. 98

97 Mariques, op. cit., pp. 261-263.

98 Redden and Ryan, op. cit., p. 311.
It was the purpose to bring to the reader's attention the fact that physical and health education is an intricate part of the Catholic educational philosophy. Only the philosophy and its principles which underlie physical education were therefore mentioned.

III. SUMMARY

The nature and scope of Catholic education were investigated in the attempt to set forth Catholic educational philosophy. Although no adequate term exists to cover the nature of Catholic education, contemporary educators have used the terms teaching and discipline.

The first step in building the educational structure was to define education. It was found to have a broad and a restricted meaning. In the broad sense it denoted all those experiences through which knowledge is acquired; in the restricted sense it was limited to formal instruction. A definition of formal Catholic education, held in essence by many Catholic educators, stated that it is the influence of the mature person brought to bear on the immature for the purpose of bringing to perfection that person. It involves a purposeful plan to present truth so that the educand willingly accepts instruction as true in itself or as coming from proper authority. It should be a harmonious development of every aspect of man's nature with specific emphasis to the training of the will. It should take into account the fact that man is an individual as well as a social being. Above all, everything in Catholic education must be subordinated and directed to preparing man for his final end.

Catholic educational philosophy was vitally concerned with funda-
mental principles that impose specific controls on theory and practice. Catholic educators have found it important to distinguish between fundamental principles concerning man and variable elements.

Nine basic principles, essentially from the basic Catholic idea of man, were said to give congruency to the educational philosophy. Through these principles the ultimate aim of education is achieved—that of directing the educand toward his final end. These principles were said to supply the formulating elements of the educational philosophy. From them the educator receives his direction. Other philosophies can be evaluated in the light of these basic principles to see whether they be true or can make constructive contribution.

Catholic educational philosophy was said to be true because religion is its foundation; it embraces all time, place, and social conditions; and the past bears out that it can be a trusted guide to the future.

Catholic educational philosophy has primary and immediate aims. The primary aim is identical with the purpose for which man was created; immediate aims, subordinate in nature, contribute to fulfillment of the ultimate aim.

Catholic educational philosophy draws its data from all sources, rational, natural, and supernatural, the function of which is to develop the whole man by bringing his conduct into conformity with the Divine purpose and with his fellow man. Knowledge of this forms a synthesis that will infallibly guide theory and practice in the educative process.

It was pointed out that man is a social as well as an individual being; that he must adjust to become an interacting and cooperating member
of society; and that the experiences he must undergo to conform to his group are intimately related to the achievement of his final end. The influencing social forces must be brought under control in order that education for this task be effective. This can be accomplished only when society is governed and administered by unchanging moral principles.

Religion must permeate all of life and education. Its teachings constitute the very core and foundation from which all education stems. It was noted, however, that intellectual education ranked a close rival for the focal point of Catholic education. Catholic educators agree that religious education is the means by which ultimate principles concerning man and his destiny are taught. It makes its appeal primarily to the will for the moral integrity it aims to achieve.

The thrust of moral education is to bridge the gap between man's free actions and the dictates of the moral law. Morality is agreement and conformity in what man freely does, what reason tells him to do, and what the divine will, by way of his conscience, tells him to do. There can be no true moral education without religious education.

Basically, moral education is character formation. It is accomplished primarily through discipline of the will and eradication of undesirable influences which entice the will to abandon moral principles. Catholic educators agree that increasing emphasis must be given to character formation in order to counteract the ever increasing social ills. They strongly advocate the introduction into curriculum of a program of character formation conducive to lasting results.

Just as the function of intellectual education is to enlighten the
mind to truth and by that means assist man to acquire knowledge and assimilate it, so the function of aesthetic education is to acquaint the individual with the correct notion of the good and the beautiful so that it might enrich his life. By this means the educand is introduced to the values found in cultural heritage which, through direction of the sentiments, become deeply rooted in his nature.

Physical development and training has its just claim in Catholic philosophy of education. Catholic educators point out that it has its place in aiding man to achieve his highest good and last end. It was emphasized that the Catholic philosophy of education embraces a composite spiritual overview of man and his world, and that it possesses within itself the criteria needed to interpret and evaluate every aspect of man's education according to his true nature, not only from the viewpoint of man's last end, but his mundane life.
CHAPTER V

CATHOLIC EDUCATION: ITS METHODOLOGICAL RELATIONSHIPS
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All educators, whether religious or secular, agree that in order to perpetuate a philosophy, a vehicle must convey the philosophy to the educand. If the educator anticipates results of some type, the implementation of methods are a necessity. Why waste time and effort though, in unprofitable controversy over the philosophy underlying this or that method? Quietly forget the philosophy and try the method. If it works then use it, without being troubled too much about the philosophy on which it rests. This attitude is perplexing many contemporary religious educators. Under any circumstances, however, a relationship between method and philosophy exists, although the types of methods employed may or may not complement the philosophy.

In the foregoing chapters of this study it was shown that in order to perpetuate basic Catholic doctrines, the educational philosophy must complement the basic theological structure. It should logically follow that educational methods need to complement the educational philosophy if true education is to take place.

The aim of this chapter was (1) to distinguish between principle and method; (2) to define the function of educational methods from a Catholic and a Protestant Evangelical point of view; (3) to enumerate Catholic educational methods; and (4) to indicate trends in contemporary Catholic methodology.
I. PRINCIPLE AND METHOD DISTINGUISHED

Confusion regarding method arises primarily from failure to distinguish sharply between the basic theological structure, the philosophy of education, and the methods themselves.

The term method has been variously defined and interpreted by religious and secular educators. The reason for the diversity in interpretation of its meaning is that those who have set out to define and delimit the term have neglected to consider the difference between principles of education and methods of education. The necessity to distinguish between principle and method has been forcibly expressed in these words:

... the cause of present educational bewilderment is to be found in a failure, even refusal to distinguish properly between principles and methods. Is there an essential difference between principles and methods? The difference is as wide and of the same kind as the difference between end and means. The function of principles is to establish the destination or goal, and then determine, among conflicting choices, the proper road that of choosing the vehicles we shall use to travel along the chosen road toward our previously determined destination.

Common sense, finally, will dictate that in a balanced conception of education, first things come first; methods should subserve, not dominate principles.

The Concept Of Principle

Basically, principle is defined as "a fundamental truth." Principles,


however, are not guides of action. It would be more clear to say that principles furnish and suggest guides to action. To express this in another way, guides and ways can be deduced and inferred from principles, namely, fundamental truths or the basic theological foundation of educational aims. Constructive principles of education are the basic truths upon which a system of education can be logically and securely built and developed.\(^4\)

Father Kane, a Jesuit educator, defined principle in this way:

"Principles are broad unchanging truths, applicable in a practical way as guides in the business of education."\(^5\) Since a principle is a fundamental truth, a Christian and an Atheist, or a Catholic and a Pragmatist cannot agree on the primary principles of education and therefore should differ in the end as to what method would be administered.\(^6\)

### The Concept of Method

Method, to religious or secular educators, may be explained as an orderly systematic procedure employed to carry out some purpose or to attain some desired end.\(^7\) Confusion lies in the use of the term general method. Some educators reserve the term general method or what they call pattern of instruction to designate some specialized procedure, for example, the problem method, the project method, and others.\(^8\) Method is sometimes loosely defined


\(^6\) Redden and Ryan, *op. cit.*, pp. 279-281.

\(^7\) C. B. Eavey, *op. cit.*, p. 72.

\(^8\) Cully, *loc. cit.*
as a use of experience and materials of learning in such a way as to bring about the best possible development of the educand. 9

It should not be assumed from the foregoing concepts that method is merely a cut and dried procedure, divorced alike from the materials of instruction and from the educand. Methods cannot function in a vacuum. Since method is a procedure used on human beings to produce desired educational outcomes, among such results must be included the acquisition of attitudes and ideals as well as knowledge and skills. Thus the term method has a narrow and a broad meaning. In its narrow meaning method is limited to devices and techniques. In its broad sense, method has a far more extensive connotation and embraces a much wider scope. 10 W. H. Kilpatrick has ably stated this in the following passage:

... the wider problem of method has to do with all the responses children make as they work, and its concern is to help children build the total of these responses into the best possible whole. The narrow problem concerns itself with how the children shall best learn this or that specific thing, generally named in advance. The wider problem concerns itself with all the responses being made. Since the older education limited itself to the narrow problem, the newer education stresses the wider problem and is much more concerned to build attitudes and appreciations. In so doing, it builds the heart of the child and out of the heart are the issues of life. 11

II. THE FUNCTION OF METHODOLOGY

A definition of methodology and its function was set forth in this


10 Evey, op. cit., pp. 75-76.

section. Both the Catholic and the Protestant Evangelical viewpoints were ascertained. They were cited as a prerequisite to establishing a critical, yet equitable, position from which the writer, a Protestant Evangelical, could evaluate Catholic methodology.

The Catholic Definition

Redden and Ryan, in their work *A Catholic Philosophy of Education* have defined educational methods, embracing both the narrow and broad meaning, as follows:

> By method is meant the systematic way in which a teacher puts educative agents to work on human beings in order to produce certain desirable changes or results.¹²

This definition implies that methods fall into two major categories, namely, administrative and instructional. Under the first category are included administrative devices, techniques, and procedures, such as ability or homogeneous grouping, rapid advancement plans, and certain specialized modes of dealing with the exceptional educand. Under the second category are grouped all devices, techniques, and procedures used to facilitate and promote the learning process as such. This category is particularly concerned with the acquisition of right habits, attitudes and ideals. While it is evident that these two categories are closely allied, it is with the second category that this study is especially concerned. The Catholic educators hold that the items included under both above categories cannot be disassociated from the total environment which always is operative as an integral part of method.¹³ This was emphasized by Pius XI in these words:

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In order to obtain perfect education, it is of the utmost importance to see that those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond to the end proposed.\textsuperscript{14}

Catholic educators felt it was important to understand the full implications of their definition of method and went to some length in defining the terminology.

In the definition \textit{systematic way} implies that a method is not a haphazard but an orderly mode of procedure based on fundamental truths concerning the nature of the educand. The teacher must be acquainted with three important items, the purpose of method, approaches to method, and the psychological principles basic to methods.\textsuperscript{15}

Methods have two major purposes. First, they seek to provide systematic ways to encourage learning experience on the part of the educand, such as experiences concerned with knowledge, skills, and attitudes. These learning experiences should be instructional activities, controlled group activities, and certain educand free activities.\textsuperscript{16} The second purpose of methods is to supply diversified opportunity for practice of democratic life in the school and home, in the community and all intercultural relations.\textsuperscript{17}

There are four approaches to method: (1) the emotional, by which the educand's emotions are aroused; (2) the environmental, whereby concrete situations provide specific contacts with objects and individuals; (3) the intellectual, by which the child comes to know what is true by the recogn-

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\textsuperscript{15}Redden and Ryan, \textit{op. cit.}, p. 234.  \\
\textsuperscript{16}\textit{Ibid.}  \\
\textsuperscript{17}\textit{Ibid.}
\end{flushright}
inition of facts; (4) the moral, which emphasizes that conduct must conform with principles that are in agreement with the individual's rational nature and the moral law.\(^{18}\)

In the definition of method, there is the implication that the teacher must understand systematic procedures based on psychological and sociological principles. These principles are centered around the nature of learning, goals of education, interests and ability of the educand, and social guidance. These apply in the acquisition of knowledge, habits, skills, attitudes, and in the formation of judgments and rational conclusions.\(^{19}\)

The word teacher connotes, in the Catholic sense, one "who has a measure of authority over others for the purpose of instructing them in knowledge, skills, attitudes, and ideals, consonant with their true nature and ultimate end."\(^{20}\)Catholic educators indicated that a discussion of freedom in general, freedom and authority, and academic freedom, would clarify the role of the teacher.

Freedom, in general, denotes the capacity to choose morally. The individual must discern between what is right and wrong. Freedom basically means the ability to do what one ought to do; to do what is right, just, and lawful, and to avoid what is evil. Freedom also means man's power within himself to act in conformity to his rational nature. Thus freedom always depends on obedience to law and can exist only within the law.\(^{21}\)

Catholic educators maintain that in contemporary times freedom is

\(^{18}\) Redden and Ryan, \textit{op. cit.}, p. 285.  
\(^{19}\) Ibid., p. 284.  
\(^{20}\) Ibid., p. 286.  
\(^{21}\) Ibid.
sometimes directed against the imposition of any authority upon the human intellect. Although such be the case, it is an inescapable fact that a definite and necessary relationship exists between rightly constituted authority and freedom. Authority is truth confined in the doctrines of the Catholic Church. The teacher is the individual who administers the authority to the educand. Authority does not imply tyrannical or dominating teacher control. It implies, rather, that dynamic influence and wholesome guidance of the mature mind over the immature.22

Authority has freedom in the academic structure of Catholic education. This is referred to as academic freedom. It has a twofold application, namely, freedom for the teacher, and freedom for the educand. This academic authority interprets what the teacher must teach and what the educand must learn. In other words, it gives guidance and controls in five defined areas: (1) the obligation to teach truth; (2) the American way of life; (3) the immaturity of students; (4) institutional purpose of policy; and (5) the boundaries of one's field of specialization.23

The term educative agents means the curriculum materials which the teacher uses to initiate and promote the learning process. The term also embraces the total environment of the educand and includes all the various stimuli that impinge upon him. Anything in the teacher-learner situation may be an educative agent.24

Catholic teaching concerning the human being is that God created man

with a free will but because man used the freedom contrary to the divine will he incurred the lostness of his present state. Man's intellect because of this is less able to attain truth, his will is less able to seek good, and his nature is more inclined to evil.  

Hence every form of pedagogic naturalism which in any way excludes or overlooks supernatural Christian formation in the teaching of youth is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of Original Sin and of grace and relying on the sole powers of human nature, is unsound.  

The human being has a physiological framework and can respond to stimuli. He is capable of activity behavior. The Catholic position goes beyond man not only being capable to respond to stimuli, but also by his free will causing himself to respond to a desired pattern, mode, purpose, or ideal. This stresses the fact that man is not a mechanism. He is endowed by his Creator with a gift or endowment which is his mortal soul. Of the foregoing, intellect is one manifestation or power, reason another, and free will still another. This free will raises the human being to a dignity above the rest of creation and gives him moral nature. This moral nature is manifested in his conscience. The conscience can be refined by training. As the human being increases in age, there is gradually but definitely formed in him a self-ideal. Every element of the total environment plays a part in shaping the self-ideal. Thus the teacher's own worthy example and his intelligent use of educational methods are potent means for attaining the end—to develop worthy self-ideals.  

25 Redden and Ryan, op. cit., p. 295.  
26 Pius XI, op. cit., p. 20.  
27 Redden and Ryan, loc. cit.
Method, as defined by Redden and Ryan, makes clear the fact that it is a systematic way, procedure, or means, which the teacher employs to affect desirable results. These changes are classified as follows: (1) changes evidenced by increased factual knowledge on the part of the educand; (2) changes evidenced by the acquisition of right habits, attitudes, interests, and ideals; (3) changes evidenced by greater integration of the educand's personality; and (4) changes evidenced by the educand's increased interest in his own character formation, and in knowledge and practice of morality and religion.  

Catholic educators say that no one best method will serve better than any other to bring about the desirable changes or aims of education. They hold that several factors enter into the choice and usages of any method, among which are: (1) the degree of physical, mental, and social maturity of the educand; (2) the nature of subject matter or activities; and (3) teacher and pupil purposes. One cannot speak of best method.

The teacher is the most dynamic force in methods. Desirable results are very often ascribed to a particular method when, in reality, it has come about mainly through the teacher personality. A method is often inert and fruitless until the human element in the situation, the teacher, has given it motion and direction.

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28 Redden and Ryan, op. cit., pp. 298-300.


30 Ibid., p. 4.
The Protestant Evangelical Definition

C. B. Eavey has defined method from a Protestant Evangelical point of view. He states that it is an "orderly procedure used consciously as a means to achieve an end." This definition can best be understood in the explanation of terms in the light of the Protestant Evangelical position. The definition includes the broad and narrow aspects of the educational process enumerated by Kilpatrick, that of going beyond mere techniques and dealing with principles in order to be effective in the educational process. 31

Educational methods used in an orderly procedure are described as the means by which the educand is guided into a meaningful experience. The educand is able to meet his need through this experience that has become meaningful. The more meaningful the experience, the more effective will be the learning. The organization of learning experiences for greatest meaningfulness and consequently for greatest effectiveness is the task of the educator. Education can be effective only when it is done in an orderly procedure and in the light of all the principles of education, including a body of principles founded upon a factual description of the learning process. 32

These principles were set forth as follows: (1) educational methods arrange the conditions which provide the educand with content for desirable experiences, meaningful to him in terms of his past experiences and his present interests and purposes; (2) educational methods mobilize the energies of the educand for meaningful and effective reaction to the content provided; (3) educational methods guide but do not dominate the learning situ-

31 Eavey, op. cit., pp. 71-72. 32 Ibid.
ation; (4) educational methods make learning developmental by constantly unifying meaningful learning experiences through the evolving purpose of the educand, and by so organizing his activities and experiences as to bring them together continuously into larger and increasingly meaningful patterns of understanding; (5) educational methods make learning more meaningful by having the educand share cooperatively with other educands, including the teacher, in the management of learning activities; (6) educational methods increase the success and the meaningfulness of learning by helping the educand to become constantly more self-directive in evaluating the results of his efforts and to use ever better means for judging his progress toward the realization of his purpose; (7) educational methods culminate in evaluation by the educator of his own activity and learning in connection with organizing and directing the learning of the pupil to help him become what he could be in terms of his nature and his destiny. 33

Thus, the Protestant Evangelical maintains, true educational methods must have basic principles upon which to operate. The essence of educational methods are the organization of learning in accordance with the laws or principles of learning. These laws are controls used to guide the experiences of the educand. Methods are educational guides and must be used by the educator intelligently if any desired end is to be reached. "All method is a rational progress, a progress toward an end." 34 It allows an educand to use unhindered whatever the personal qualities he possesses as distinctive from other individuals. There are as many different ways of doing

33 Eavey, op. cit., p. 72. 34 Ibid.
something as there are individuals who do it.\textsuperscript{35}

True education is a matter of creating conditions that make it possible for another to learn. The teacher is the key to the successful educational process. The teacher must provide materials and create an environment that is conducive to learning. The teacher learns as he teaches but he learns only for himself. The pupil must do his own learning. In building a house, for example, it is not enough that good materials are available, there is also a necessary technique and workmanship. Likewise, in education the best of curricula may fail to produce the desired results if the methods of education are at fault.\textsuperscript{36}

Method is not a free agent. It is under compulsion to find the way to the objectives. The educator with an objective is teaching for results. The objective will vitally affect method in that it is the determinant of the worth of a process. The objective, for the Protestant Evangelical, is not knowledge but it does play an important role, so much so as to change conduct and ideals. It is apparent, then, that definite aims must be met by definite methods, for example, if the educator is concerned with Bible knowledge, or with the application of the knowledge, or with committing the individual to a Christian decision.\textsuperscript{37}

The term used consciously is based on the principle of the learning

\textsuperscript{35} Eavey, \textit{op. cit.}, p. 72.

\textsuperscript{36} P. P. Person, \textit{An Introduction To Christian Education} (Grand Rapids: Baker Book House, 1958), p. 82.

process and must be knit into sound principles concerning the educand. The purpose of his life must be grounded in the Bible, the written Word of God—the message of redemption. This message must go beyond traditional theological concepts of a church if it is to perpetuate new life-giving streams of thought and action. The Bible can be the only source for Protestant Evangelical education; the educative methods must be guided by the Spirit of God. Lois Lebar has ably defended this position in her book Education That Is Christian by saying:

Although the Lord God gave His written revelation primarily to unfold before us His great drama of Redemption, inherent in this library are insights to every aspect of life. Since the Creator-Redeemer is Lord of Life, implicit throughout Scriptures are His ways of working as well as His thoughts. Action is always carried out by means of some method. If we aren't doing His work in the spirit of His methods, we're doing it in the flesh by our own methods. The Lord's work in the Lord's way will have the Lord's supply.38

The effective educative process must cooperate with God's plan as set forth in the example of the master teacher—Christ. He sought to lead men into a relationship with God so that the results or desired end came as the outward expression of a life transformed by the new relationship.39

Method, in Protestant Evangelical education, is merely a media to achieve an end. It is always possible to use wrong means toward a right end. The what should condition the how. The what of the Protestant Evangelical faith is the Gospel. It is to make known to the educand God's


saving love as revealed in Christ and lived in relationship to Him, commit-
mittng his life to Him, and finding the gift of the Holy Spirit through the
life of His Church to empower him in his every relationship. The how for
this accomplishment is still to be explored. 40

Major controlling factors must be considered in setting forth the
Protestant Evangelical position of methodology. These factors are the edu-
cand and the curriculum. There must be a means or media of connecting up
the basic theological structure and the individual. This is the purpose of
method and when it is in harmony with the laws of growth it may be called
educational. 41

Method must involve understanding of the educand to be efficient.
His development results from experience. Experience is built out of his
reaction to environment. The educand learns through reacting to life, and
by these reactions attitudes, skills, and appreciations are formed. The
educator must so understand the pupil that he may be able to direct these
growth processes toward the Christian objectives. 42

The primary challenge to method lies in individual differences. The
differences in capacity, interests, and needs of the educand call for adap-
tation of method. Learning is the purpose of teaching and is an individual
experience. 43

Method, however, cannot ignore what is being taught—the curriculum.
Content is definitely a determining factor in methodology. The materials

40 Cully, op. cit., pp. 118-119.
41 Price, op. cit., p. 170.
42 Ibid., p. 170-171.
43 Ibid., p. 171.
used for acquiring ideals, beliefs, skills, and attitudes, are largely printed matter—the representation of facts. The way the educator administers these facts facilitates learning, but method is the means by which the educand learns the curricula. Four principles serve as guides in this educative process: (1) the curricula should be taught in the spirit of its content; (2) the curricula should be taught by a method that will develop its underlying purpose; (3) the curricula should be adapted to the educand's experience; (4) the curricula should be so as to be applicable to the educand's life experiences. 44

The Concurrent Position

A concurrent position existed between Catholic and Protestant Evangelical definition as to the function of methodology. It was agreed that method is not merely a cut and dried procedure divorced from the materials of instruction and the educand. Methods do not function in a vacuum, but rather, method is a procedure used to produce desired educational aims. There was agreement that methodology is a media of communicating, and that method is the vehicle to desired goals; nevertheless, method is only a means to an end and not an end in itself.

There were two factors in method determination, namely, the curricula and the educator. The teacher, it was agreed upon, is the key in the function of methodology, and the curricula is the guide to the function.

The function of methodology has many diversified mechanical techniques, but basically two categories of method evolve. They are the trans-
missive and the group dynamics process.

The transmissive method may be described as a stereotype of education for certain prescribed dogmas are transmitted to the educand. This method is based on the theory, to know right is to do right. Types of this method are catechetical, lecture, and any other type which has a predetermined conclusion.45

The group dynamics method involves an interdependent field of power. There can be no teaching or learning until the ideas and feelings of each member have been awakened and clarified, communicated by him, understood and appropriated willingly by every other member of the group and interwoven into the group climate, group viewpoint, and group goal.46

### III. CATHOLIC EDUCATIONAL METHODS

The approach in Catholic education has been that of transmitting to the educand the content of the dogmas of the Catholic Church. Through discipline Catholic education attempts to carry out the function of intellectual indoctrination.47

Research has substantiated the fact that two approaches have been used traditionally in Catholic education. It was found that the scholastic method was used almost exclusively in seminary training and that the cate-

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45 Redden and Ryan, op. cit., pp. 300-302.


chetical method was used quite predominantly in the parish and parochial school systems. The educational methods used in the parochial school system concerning the teaching of secular subjects were not readily seen, not easily understood, nor clearly expressed.

The Scholastic Method

Catholic educators consider theology a science, and like every other science its task is that of gathering, verifying, classifying, and interpreting the data in relation to divine revelation. This was classified as the scholastic method and its thrust was dogmatic and strictly a technical intellectual discipline. This method grew out of the academic curriculum of the medieval schools and the dialectic teaching of the school masters. This same method predominates in Catholic seminaries today.

The techniques of the scholastic method are fourfold: (1) the first step is to open up completely the content of dogma and to analyze it by means of dialectic; (2) to establish a logical connection between the various dogmas and to unite them in a well-knit system; (3) to derive new truths

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49 Deferrari, op. cit., pp. 129-130.
called theological conclusions; and (4) to find reasons, analogies, and arguments in order to show that mysteries of faith, though beyond the reach of reason, can be acceptable to the intellect.\textsuperscript{50}

The scholastic method has resulted in dogmatic manuals. These manuals are the guides for seminary studies, but the seminarian who studies them gets his motivation not in the classroom but in the spiritual exercise by group methods and individual counselling. Catholic educators admit, however, that it is the patterns of the manuals, not the patterns of the exercises and the discipline which they involve that have been imposed upon the seminaries. They point out that these religious manuals have dictated, to an extent, the content which is being used in the catechisms of the Catholic Church.\textsuperscript{51}

The Catechetical Method

The roots of the catechetical method lie in the catechumenate practices of the first five centuries, and in the monastic schools of the Patristic Age. The method was further developed in the Middle Ages by the Church schoolmasters who taught the catechism. The development of the catechetical method resulted in catechism and confessional booklets. This educative process consisted of sets of propositions for rote memorization. It was derived from great prayers, the decalogue, the sacraments, and culminated in the good news of salvation in Christ through the Church.\textsuperscript{52}

\begin{footnotesize}
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\item \textsuperscript{50} De Ferrari, \textit{op. cit.}, pp. 129-130.
\item \textsuperscript{51} Ibid., pp. 130-135.
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visible signs that this method is used predominantly in the teaching of Catholic dogma. The catechetical activity in the United States has been carried on by numerous Catholic educational theorists and influential teachers such as Thomas Shields, F. J. Cornell, R. E. Bandas, Sister M. Rosalia, and many others. These educators were interested in the development of parish and parochial schools with professional development in secular branches of studies in virtue of state requirements. Linked very closely to the catechetical session in the elementary and secondary schools is the fact that the whole curriculum is permeated with Catholic dogma. Catholic educators feel it is necessary that all teaching and the whole organization of the school system, its teachers, syllabus, and textbooks in every branch of the curriculum be regulated by the Catholic spirit.

The catechetical method involves the transmission of knowledge in a systematic way by asking questions, receiving answers, and offering explanations of the rudiments in the Catholic dogma. This holds true especially in religious and moral instruction. The content of catechetical instruction has been molded upon the technical theological manuals. The rote memorization of theological statements is involved in the catechetical method. They often have only a remote bearing on the individual's life and frequently omit the important elements that concern the educand.

53 Taylor, op. cit., pp. 400-402.
55 Deferrari, op. cit., p. 127.
56 Taylor, op. cit., p. 397.
57 Deferrari, op. cit., p. 138.
The catechetical method employs both the individual and group approach. These two aspects of the method are found in the parish church. The group approach is predominate in the parochial school system. It has appeared there because of the rapidity of growth and the lack of sisters and priests to do individual teaching.

The Implications of Traditional Methodology

The dominant characteristics of traditional methods are knowledge, discipline, and habit. Knowledge, which is the acquisition of factual content, is assimilated in the life of the educand by means of discipline of the cognitive powers through the habitual exercise of Catholic Church ritual in order to mold the educand to his ultimate end. These three factors have been utilized to propagate Catholic philosophy of education.

However, some implications of traditional methods which show that they have not been conducive to the scope of Catholic philosophy of education have been set forth by Redden and Ryan.

58 Deferrari, op. cit., p. 129. 59 Taylor, op. cit., p. 408.
60 Hofinger, op. cit., p. 3; Redden and Ryan, op. cit., pp. 150-152; and C.F. Chapter IV, Intellectual Education.
(1) The classroom is a restricted form of social life and children's experiences are limited therein to academic lessons.
(2) The quickest and most thorough method of learning lessons is to allot a certain portion of the school day to instruction in separate subjects such as reading, phonics, language, arithmetic, history, and etcetera.
(3) Children's interests which do not conform to the set curriculum should be disregarded.
(4) The real objective of classroom instruction consists to a major degree in the acquisition of the content matter to each subject.
(5) Teaching the conventional subjects is the wisest method of achieving social progress.64

IV. TRENDS IN CATHOLIC METHODOLOGY

The future of Catholic educational methodology has new horizons for within recent years major changes in educational methods have taken place. These changes have come about mainly through the findings of modern research studies and reflective thought of present-day Catholic educational psychologists.65 The causative factors underlying the changing trends in methodology are: (1) new interpretation of the learning process; (2) new views of child nature and learning; (3) more specific knowledge of individual differences; (4) broader notions of the teacher's function; (5) fresh emphasis on social setting in which learning takes place; and (6) clarified statements of objectives in specific fields.66

The Shift In Methodology

Efforts to improve Catholic educational methodology in the United States can be grouped under two major trends. The first trend emphasizes

64 Redden and Ryan, op. cit., p. 301 (quotes J. W. Wrightstone).
the remodeling of traditional methods by relating religious instruction more closely to daily life so that these methods may serve individual needs more adequately in a democratic society. This new decisive shift within traditional methodology has led to newer instructional practices. The second trend, which appeared within comparatively recent times and had its origin mainly in the reflective thought of John Dewey and his school of Progressive education, is characterized by fervent attempts to discard traditional methods and to substitute what are known as experience units. These two major trends may be stated in brief form as trends within traditional forms and as trends toward social reconstruction.

The trend toward social reconstruction emphasizes that in order for the educand to learn democracy he must live it within group interaction. Method in this trend becomes both means and end, thus violating true educational methodology. The assumptions which underly social reconstruction are: (1) the individual's worth is found in society; (2) the existence of the moral law outside of man is denied; and (3) society alone sets the ultimate norms for human conduct. This interpretation of method has perplexed Catholic educators. It has consequently resulted in the adoption of a negative attitude toward social reconstruction. In recent years, however, they have adapted some of its tenets in their educational practices. These have been enumerated by Redden and Ryan as follows:

1. The organization of the curriculum for integration of pupil personality is paramount to traditional and formal organization

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67 Redden and Ryan, op. cit., p. 302. 68 Ibid. 69 Ibid., pp. 302-303.
of subject matter.
2. A dynamic, organismal-environmental concept of learning is preferable to a mechanistic, stimulus response concept.
3. Mastery of principles and practices of intelligent living is more important than memory of specific facts.
4. Each pupil personality is inherently social in origin and character.
5. The true unit of educative experience is a realistic study of a problem and a cooperative, creative solution.

Catholic educators feel that if application of a right philosophy to these tenets of social reconstruction is carried out, the results of the methodology would be successful. These tenets are presently being practiced in the elementary and secondary Catholic parochial system.

The most important technique which had its formation in the social reconstruction idea is the group dynamics process. It is now employed in Catholic educational practice. Catholic educators feel that by proper guidance and discipline, group processes can contribute toward a desirable balance between individualization and socialization. This process can prevent overemphasis of individual freedom, self-assertion, and self-expression. It should encourage desirable self-discipline, self-sacrifice, and group cooperation.

In the group dynamics process almost all teaching methods and techniques may be used at times by the resourceful teacher. The teacher, for example, may use short lecture, a socialized recitation, or a reading assignment. The important aspect of this shift in methodology is that the teacher

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70 Redden and Ryan, op. cit., pp. 314-315.
71 Hofinger, op. cit., pp. 1-3; and Redden and Ryan, loc. cit.
becomes the agent in Catholic educational processes. The selection of specific methods to meet the needs, abilities, purposes of the group, and the goal that is sought is left to the teacher's discretion.\(^{73}\)

**The Current Trends**

The trend toward a dynamic situation left to the discretion of the teacher has brought two major shifts in Catholic educational practices. The first shift is in revision of curriculum; the second is in the organization of the Sister Formation Conference. With the control in traditional educational methods lifted and lay teachers employed to meet the expanding school system, the Catholic Church needed some avenue of security in the true perpetuation of its basic theological structure; hence the Sister Conference and the reconstructed curriculum patterns.\(^{74}\)

*Sister Formation Conference.* A trend in Catholic education which promises to be highly significant is the coordination of the resources and facilities of religious communities for a more effective teacher training program.\(^{75}\)

Until recently the Catholic Church was able to staff its parochial school system. The sudden expansion of the parochial school system in the last fifteen years, however, upset the balance. Lay teachers were hired to teach the secular subjects. The religious training, however, remained the

\(^{73}\)Hofinger, *op. cit.*, pp. 44-47; and Redden and Ryan, *op. cit.*, p. 317.

\(^{74}\)Hurley, *op. cit.*, p. 17.

duty of the sisters. The work of the Sister Formation Conference was to produce a program which would integrate religious and professional training to meet the requirements of a religious vocation in Professional Competency.

It is regarded as a measure of control on the school system to insure the perpetuation of the Catholic dogma.76

Curriculum reconstruction. Lay Catholic teachers became more prominent in the Catholic school system with the inability of religious profession to keep pace with the rapidly expanding school population. Linked closely to this was the shift to teacher-freedom in the use of educational methods. In order that Catholic educators might keep control of what was being taught, curriculum reconstruction became a major concern. They felt that upon curriculum

... everything else, administration, supervision, methods of teaching, testing, depends... to it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard. ... It is the pivot on which the entire system turns.77

The Catholic dogma must permeate every aspect of the school curriculum in order to assure the educand of a Catholic education.

Other trends. Catholic educators are not only concerned with elementary, secondary, and higher education, but also with adult education. The approach in this area was also away from the traditional and more to the group approach. This, Catholic educators indicate, is in the interest of the community, the Catholic Church, and the individual. The new approach

should enable the adult to share in community service and intergroup relations. 78

The co-instructional school is a comparatively new phase in Catholic education. This school may be described as one attended by both boys and girls, with a faculty of priests or brothers, sisters, laymen, and laywomen, all under a single administration. Boys and girls are separated in most academic classes but together in other school activities. This association has the immediate advantage of affording the students the opportunity for a wholesome familiarity with each other and of developing the attitudes necessary for Christian living in present-day society. It is also hoped it will be a deterrent to mixed marriages. The heterogenous faculty means a variety of confidants and advisors are available to the students. 79

V. SUMMARY

The purpose of this chapter was to establish a criteria from which Catholic methodology could be determined and evaluated in the light of the aims of its educational philosophy.

The first step was to clarify the confusion between principle and method. It was found that principles were the guides to method formulation. Method was said to have a narrow and a broad concept. The narrow concept was limited to the mechanics while the broad concept was interested in attitudes and ideals.


The second step was to establish a neutral viewpoint from which to look at the function of methodology. A neutral basis was reached by defining the function of method from a Catholic and a Protestant Evangelical position. An accordant definition of methodology was that method is a media of communicating the desired curriculum to the educand. The teacher is the key to the function of methodology.

Methodology was found to divide itself into two categories, namely, transmissive and group process.

The third step was to identify types of Catholic educational methods. They were identified as the scholastic method and the catechetical method, both being of a transmissive nature. These two are the predominant methods used in religious and moral instruction. The educational methods in regards to secular subjects were vague and unidentifiable.

Knowledge, discipline, and habit are the characteristics of traditional methods. The implications of these traditional methods disregarded the psychology of the pupil-teacher relationship.

Traditional methods have been under criticism by contemporary Catholic educational theorists because of the findings of modern research studies in psychology. The result has been a shift in methodology, first to the remodeling of traditional methods; and second to social reconstruction. The trend toward social reconstruction resulted in the method used to be determined by the teacher. The underlying philosophy of this trend, however, is contrary to the Catholic philosophy in that method becomes both means and end. Catholic education has adapted this method in certain situations, nevertheless.
The rapid expansion of the Catholic school system has resulted in employment of lay teachers. This in turn has resulted in the organization of the Sister Formation Conference and a program of curriculum reconstruction in order to ensure propagation of Catholic dogma. The social reconstruction trend has also resulted in co-instructional schools and in an increased concern for adult education.
CHAPTER VI

THE SUMMARY AND CONCLUSIONS
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A historical survey of Catholic education showed twenty centuries of evolution. During this time its basic theological structure, its educational philosophy, and its methodology were formulated. This historical background of Catholic education was described in chapter two. In Chapter three the theological structure of the Catholic Church was examined to determine its bearing upon the formulation of educational philosophy. Chapter four aimed to structure Catholic educational philosophy, and chapter five was to bring to light Catholic educational methodology. In this chapter the findings of the research were summarized. They were then evaluated from a Protestant Evangelical position. The evaluation resulted in formulation of conclusions pertinent to the problem as stated in chapter one.

I. SUMMARY

It was found that the roots of contemporary American Catholic education stem from the teachings of Christ. However, through the centuries of formulation Catholic education was influenced by Pagan philosophies. This resulted in the rationalization of Catholic doctrine. The defence of the Catholic faith began with the Church Fathers and culminated in a synthesis of faith and reason by Thomas Aquinas. Scholasticism originated out of this rational defence of the doctrines. Other schoolmen perfected the defence into a unity of educational philosophy. The Humanistic influence, culminating in the Protestant Revolt, wrought a disruption in the scholastic defence of
Catholic educational philosophy. However, intellectual education, the thrust of the Middle Ages, still attempted to fulfill the educational aim of the Catholic Church—to prepare man for his final destiny.

Familiarity with the basic theological structure of the Catholic Church was necessary to understand its educational thrust in the United States. Catholic doctrine concerning the nature of man has a most significant bearing upon its educational philosophy and methodology. It states that man was created free from sin with the ability to exercise a free will, with one exception. In this state man was placed on trial and he disobeyed, losing sanctifying grace, and leaving him in a state called original sin. As a result of original sin man has an intellect less able to attain truth, a will less able to seek good, and a nature more inclined to evil. Original sin did not change the nature of human intellect and will but deprived it of special powers with the withdrawal of God's fellowship from man and the loss of the continual operation of the Holy Spirit. Through the sacramental system of the Catholic Church, particularly the sacrament of baptism, certain supernatural gifts were restored to man. This was the beginning point for preparing man for his final destiny. However, the effects of original sin regarding man's intellect, will, and nature remain.

Catholic educational philosophy draws its data from rational, natural, and supernatural sources. Its function is to develop the whole man by bringing his conduct into conformity with the divine purpose and with his fellow man. Catholics stress that knowledge of this forms a synthesis that will infallibly guide theory and practice in the educative process.

The scope of Catholic education includes the education of the reli-
igious, moral, intellectual, aesthetic, and physical aspects of man's nature.

Religion must permeate all life and education. Its teaching must constitute the very core and foundation upon which education must be based. Only by conformity to the truths it teaches can man fulfill his ultimate purpose. Catholic religious education embraces the only infallible means to man's spiritual needs.

Training in moral conduct is intricately woven into the scope and nature of religious education. Hence, religious education is the guide to moral conduct. It is through the intellect that religious truths can be absorbed by man. It makes its appeal primarily to the will for the assimilation of knowledge it aims to achieve. Discipline of the will in habitual practice of Catholic Church ritual should result in right moral conduct by which man will ultimately reach his spiritual perfection.

Catholic and Protestant Evangelical educators alike, hold that the methods should subserve the curricula. Method is the media by which the essential message is communicated. It is a process and not an end in itself.

Catholic educational methods are traditional. The most prominent types used are the scholastic and catechetical methods. These were found to be transmissive in nature and concerned with the conveyance of knowledge of the curriculum.

Traditional methods have been under criticism by contemporary Catholic educators. This has resulted in a shift in present-day methodology. The teacher has become a dynamic factor in Catholic education. For the purpose of making certain that Catholic dogmas be propagated, definite controls were inaugurated. These controls were in the form of a curriculum reconstruction
program, and organization of the Sister Formation Conference. Also, as a result of modern research findings in psychology, new approaches to adult education and parochial school administration were in evidence.

II. CONCLUSIONS

Some conclusions pertaining to the thesis were formulated from the findings of research. They were as follows:

1. The basic theological structure of the Catholic Church has an erroneous concept of man, sin, and salvation in that (1) baptism in itself does not ensure a spiritual awakening; (2) sin cannot be eradicated by knowledge or awareness of it; (3) habit and discipline of the will does not ensure morality. Catholic educational philosophy rests upon these concepts which in turn become the guides to educational methods.

2. The Catholic basic theological structure has set prescriptive direction to its educational philosophy in that it holds to a position of infallible authority regarding its interpretation.

3. Predetermined knowledge which is decided or fixed at the discretion of Catholic Church authority lends itself to transmissive methods. To use any other type of method would have a tendency to undermine the position of infallible truth to which Catholic educational philosophy holds.

4. Catholic traditional methodology has a negative relationship to its educational philosophy. If method is to be the medium of communication between the educational philosophy and the educand, then mechanical methods cannot communicate to a dynamic personality as described by Catholic psychologists.
5. Traditional methodology is not meeting the needs of contemporary Catholic education. The shift in methodology indicates that either (1) Catholic educators are dissatisfied with what their methods are producing; or that (2) traditional methodology does not adequately meet the needs of the rapidly expanding Catholic educational system; or (3) both.

6. Therefore, based on the preceding conclusions, a significant relationship exists between the basic theological structure and the educational philosophy. The relationship is positive in that the educational philosophy complements the theological structure. A significant relationship exists between the educational philosophy and educational methods. The relationship is negative in that Catholic traditional methodology is contradictory to the aims stipulated by the educational philosophy.

III. RECOMMENDATIONS FOR FURTHER STUDY

Other areas of study vital to the understanding of the philosophy-method relationship in Catholic education are suggested.

1. A detailed study of the development of the catechetical method used by Catholic educators through the centuries, would give a more comprehensive view of the philosophy-method relationship.

2. A historical study of the parochial school system would throw light on contemporary Catholic methodology.

3. Other significant areas of research would include a comparative study of scholastic and contemporary Catholic education, and a comparison of its curriculum and educational philosophy.
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APPENDIX
APPENDIX A

CHRISTIAN EDUCATION OF YOUTH

ENCYCLICAL LETTER OF HIS HOLINESS

POPE PIUS XI

Representative on earth of that divine Master who while embracing in the immensity of His love all mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: "Suffer the little children to come unto me," We also on every occasion have endeavored to show the predilection wholly paternal which We bear towards them, particularly by our assiduous care and timely instructions with reference to the Christian education of youth.

REASONS FOR TREATING OF CHRISTIAN EDUCATION

And so, in the spirit of the divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to the youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the faithful, with an insistence in season and out of season, demanded by our pastoral office and inculcated by the Apostle: "Be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine." Such insistence is called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding the most fundamental problems.

Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection toward youth referred to above, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions and point out its practical applications.

Let this be a memorial of Our sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to our beloved youth, and to commend to all those whose office and duty is the work of education.
NATURE AND IMPORTANCE OF EDUCATION

Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generation for that earthly happiness which they so ardently desire.

The reason is that men, created by God to His image and likeness and destined for Him who is infinite perfection, realize today more than ever, amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse toward a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them, with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of St. Augustine: "Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee."

It is therefore as important to make no mistake in education as it is to make no mistake in the pursuit of our last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of providence, since God has revealed Himself to us in the person of His only-begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society.
Now in order that no mistake be made in this work of utmost importance, and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have a clear and definite idea of Christian education in its essential aspects, viz., who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His divine providence?

I. TO WHOM DOES EDUCATION BELONG?

Education is essentially a social and not a merely individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through baptism he receives the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain.

Consequently, education, which is concerned with the whole man, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in accordance with the end assigned to each in the present order of divine providence.

A. EDUCATION BELONGS TO THE CHURCH

And first of all, education belongs pre-eminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior, therefore, to any other title in the natural order.
1. BECAUSE OF HER MISSION

The first title is founded upon the express mission and supreme authority to teach given her by her divine Founder: "All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church "was set by her divine Author as the pillar and ground of truth, in order to teach the divine faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men, in all their actions, to purity of morals and integrity of life, in accordance with revealed doctrine."

2. BECAUSE OF HER SUPERNATURAL MOTHERHOOD

The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the divine life of grace, with her sacraments and her doctrine. With good reason then does St. Augustine maintain: "He has not God for father who refuses to have the Church as mother."

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The Church does not say that morality belongs purely, in the sense of exclusively, to her; but that it belongs wholly to her. She has never maintained that outside her fold and apart from her teaching, man cannot arrive at any moral truth; she has on the contrary more than once condemned this opinion, because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent to her in His name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, omnem veritatem, in which all individual moral truths are included, as well those which man may learn by the help of reason as those which form part of revelation or which may be deduced from it.

3. EXTENT OF THE RIGHTS OF THE CHURCH

Therefore with full right the Church promotes letters, science, art, insofar as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.
And this work of the Church in every branch of culture is of immense benefit to families and nations, which without Christ are lost, as St. Hilary points out correctly: "What can be more fraught with danger for the world than the rejection of Christ?"

Again it is the inalienable right, as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation insofar as religion and morality are concerned.

The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: "Teach ye all nations"; and there is no power on earth that may lawfully oppose her or stand in her way. In the first place, it extends over all the faithful, of whom she has anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As we said on a recent occasion:

All this the Church has been able to do because her mission to educate extends equally to those outside the fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as today when her missions scatter schools by the thousands in districts and countries not yet Christian, from the banks of the Ganges to the Yellow River and the great islands and archipelagoes of the Pacific Ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

4. HER RIGHTS HARMONIZE WITH OTHERS'

Hence it is evident that both by right and in fact the mission to educate belongs pre-eminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world today enjoys the precious advantages.

This is the more true because the rights of the family and of the state, even the rights of individuals regarding a just liberty in the pursuit of science, in methods of science and all sorts of profane culture, not only are not opposed to this pre-eminence of the Church,
but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is that both come from God, who cannot contradict Himself: "The works of God are perfect and all His ways are judgments."

B. THE RIGHTS OF PARENTS

This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the state.

In the first place, the Church's mission of education is in wonderful agreement with that of the family, for both proceed from God and in a remarkably similar manner. God communicates directly to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order.

1. IT IS ANTERIOR TO THE STATE

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the state, and therefore inviolable on the part of any power on earth.

2. IT IS INVIOLABLE

That this right is inviolable St. Thomas proves as follows:

"The child is naturally something of the father... so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents."

And as this duty on the part of the parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures. "Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue," says the same St. Thomas.
On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the state before they belong to the family, and that the state has an absolute right over their children. . . . "Therefore it is the duty of parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remain under their own control, in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety."

It must be borne in mind also that the obligation of the family to bring up children includes not only religious and moral education, but physical and civic education as well, principally insofar as it touches upon religion and morality.

3. IT IS RECOGNIZED BY CIVIL LAW
4. IT IS PROTECTED BY THE CHURCH
C. THE RIGHT OF THE STATE
1. MEASURED BY THE COMMON GOOD
2. HAS DUTY TO PROTECT
3. HAS DUTY TO FOSTER
4. CAN RESERVE CERTAIN FORMS TO ITSELF
5. RELATION BETWEEN CHURCH AND STATE
6. RELATION OF CHURCH AND SCIENCE
II. SUBJECT OF EDUCATION
A. THE WHOLE MAN

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There

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1The sections which are not pertinent to the body of the thesis were omitted. Only the headings were inserted to give continuity to the material.
remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

"Folly is bound up in the heart of a child and the rod of correction shall drive it away." Disorderly inclinations, then, must be corrected, good tendencies encouraged and regulated from tender childhood and, above all, the mind must be enlightened and the will strengthened by supernatural truth and with the assistance of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with divine doctrine and with the sacraments, efficacious means of grace.

B. NATURALISM

Hence every form of pedagogic naturalism, which in any way excludes or overlooks supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names, which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of initiative and an activity independent of any higher law, natural or divine, in the work of his education.

1. FALSE AND DAMAGING

2. SEX EDUCATION

3. COEDUCATION

III. ENVIRONMENT OF EDUCATION

In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation—in other words, the combination of circumstances which we call environment—correspond exactly to the end proposed.

A. THE CHRISTIAN FAMILY

The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the
parents, and then by the other members of the household.

It is not our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine.

Nevertheless, Venerable Brethren and beloved children, We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere today, which under one pretext or another, for economic reasons or for reasons of industry, trade or politics, causes children to be more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved) in godless schools and associations, to irreligion and hatred, according to the theories of those who teach common ownership of all things; and thus is renewed in a real and more terrible manner the Slaughter of the Innocents.

B. THE CHURCH'S EDUCATIONAL WORKS

To meet the weakness of man's fallen nature, God in His goodness has provided the abundant helps of His grace and the countless means with which He has endowed the great family of Christ, the Church. The Church, therefore, is the educational environment most intimately and harmoniously associated with the Christian family.

This educational environment of the Church embraces the sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. And in this inexhaustible fecundity of educational works, how marvelous, how incomparable is the Church's maternal providence! So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same refuge and temple of Christian education.
C. THE SCHOOL

Since, however, the younger generation must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the state. Hence, considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the Church. It follows logically and necessarily that public schools must not be opposed to but in accord with those other two elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church. Otherwise the school is doomed to fail of its purpose and to become instead an agent of destruction.

1. "NEUTRAL" SCHOOL

2. "MIXED" SCHOOL

3. CATHOLIC SCHOOL

And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the state, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the state to the several schools demanded by the families.

a. CATHOLIC ACTION THROUGH THE SCHOOL

For whatever Catholics do in promoting and defending the Catholic school for their children is a genuinely religious work and therefore an important task of "Catholic Action."
In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education.

b. GOOD TEACHERS

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country.

D. THE WORLD AND ITS DANGERS

It is no less necessary to direct and watch the education of the adolescent, "soft as wax to be molded into vice," in whatever environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for "evil communications corrupt good manners."

IV. END AND OBJECT OF CHRISTIAN EDUCATION

A. TO FORM THE TRUE CHRISTIAN

The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you." For the true Christian must live a supernatural life in Christ: "Christ, who is your life," and display it in all his actions: "That the life also of Jesus may be made manifest in our mortal flesh."

For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.
Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words—to use the current term—the true and finished man of character. For it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises for his two qualities "the man who is just and firm of purpose." And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

The scope and aim of Christian education as here described appears to the worldly as an abstraction, or rather as something that cannot be attained without suppression or dwarfing of the natural faculties, and renunciation of the activities of the present life. Hence it seems to be inimical to social life and temporal prosperity, and contrary to all progress in letters, arts and sciences, and all the other elements of civilization.

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coordinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

B. TO FORM USEFUL CITIZENS

This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous saints, whom the Church—and she alone—produces, in whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefited human society.

C. CHRIST THE MASTER AND MODEL

Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ our Lord and Master is the source and dispenser. By His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic and social, before God and men.

Now all this array of priceless educational treasures, which We
have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the Mystical Body of Christ, the immaculate spouse of Christ and consequently a most admirable mother and an incomparable and perfect teacher. This thought inspired St. Augustine, the great genius of whose blessed death we are about to celebrate the fifteenth centenary, with accents of tenderest love for so glorious a mother: ... 

Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, "to the Shepherd and Guardian of our Souls," to the divine King "who gives laws to rulers," that in His almighty power He may cause these splendid fruits of Christian education to be gathered in ever greater abundance "in the whole world," for the lasting benefit of individuals and of nations.

As a pledge of these heavenly favors, with paternal affection We impart to you, Venerable Brethren, to your clergy and your people, the Apostolic Benediction.

Given at Rome, at St. Peter's, the thirty-first day of December, in the year 1929, the eighth of Our pontificate.

PIUS PP. XI. 