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Collins: Confraternity Teacher's Guide

Emmanuel V. Non

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cription of a plant or an animal. Furthermore, practical application of the theories on physiology is made possible by means of suggested experiments. There are seventy-eight suggested experiments designed for the proper understanding of physiologic processes.

Two hundred and eighty-seven illustrations are used to make the text clear. Line drawings predominate over photographs. To increase the usefulness of the illustrations, direct labeling of the parts of each structure illustrated was resorted to wherever possible. That a text should be as fully illustrated as possible hardly needs recommendation. Suffice it to say, students are dependent to a large extent upon illustrations for a better comprehension of the matter under study.

Lastly, one cannot help noting that the book's appendix contains questions that include selections from Cambridge Overseas School Certificate papers, Oxford School Certificate papers, Northern Universities Joint Board School Certificate papers, etc. The requirements of these examinations were taken into account in the preparation of this textbook.

JAIME C. JOAQUIN

A BRIEF FOR KERYGMATICS

CONFRATERNITY TEACHER'S GUIDE. A textbook for the training of teachers in CCD Schools of Religion. By the Reverend Joseph B. Collins. Milwaukee: The Bruce Publishing Co., 1960. xxix, 458 pp.

The title and subtitle give in a nutshell the scope of this book: a *guide* as well as a *textbook* for the training of teachers engaged for the most part in the "Released-Time Religion Program" of U.S. public schools.

Within the compass of this book may be found the history, aims and objectives and the organizational set-up of the Confraternity of Christian Doctrine.

The exposition of the aims and objectives on the elementary level quite thoroughly covers the entire field, embodying under General Catechetics such topics as Professional Requirements and Spiritual Qualities of the Teacher; Educational and Child Psychology; Principles of Learning and Factors of Discipline; Organization and Planning of Classes; Teacher-centered Techniques like Oral Presentation,

Story-telling, Questioning, Use of Audio-Visual Aids, Supervised Study, Drills, Review and Tests; as well as pupil-centered techniques such as Problem Solving, Projects, Socialized Recitation, Dramatization and Games. In the section on Special Catechetics, Preparation for First Holy Communion, Bible, Liturgy, Church History, the Sixth Commandment, the Sacrament of Confirmation and the Lay Apostolate are explained.

Although many of the principles of teaching religion apply to both elementary and high school levels, the High School Religion program takes into account the gradual development of the mental and spiritual powers and experiences of the learner. Hence the further elaborations on the goals and the needs of the teacher and pupil in high school, adaptations in methods and techniques, use of Scripture and Liturgy, Sex Education and Marriage, Counselling and Guidance.

The appendix contains for ready reference translations from the Latin of the Encyclical on Religious Education and other papal documents on the teaching of Christian Doctrine.

The author's "conversion" to the kerygmatic approach seems to date from the International Study Week on Mission Catechetics held at Eichstatt, Germany, in July, 1960. The preface of the book is witness to this. Here the author presents one of the most succinct and powerful briefs for the kerygmatic synthesis. Be that as it may, the book as a whole only partially lives up to its promise. One gains the impression after finishing the book that the preface was merely an after thought.

An unfortunate statement may be noted in the Introduction of the book: "Whether one is called upon to teach religion or one of the secular subjects is of no vital concern." In the teaching of a secular subject competence in it is sufficient. But not so in teaching Religion: aside from competence, virtue is also necessary in the teacher. Almost anybody, given the knowledge, can teach Geometry or Geography; but to teach Religion fully you need a true Christian. Why? Because Christian education is a formative process and what needs to be communicated is not merely the light of Revelation but also its warmth.

This book was intended for use in the United States. Nowhere in the world has there been greater coordination of CCD objectives and efforts not only on diocesan levels but also on a national level. No nation can boast of a greater collection of teaching materials, audio-visual aids and the like than the U.S., abetted by the most helpful fact that they have only one language as the medium of instruction and exchange. Embodied in this book, therefore, are the experiences of many people over many years, worked out in actual

practice, sifted, corrected and correlated. We in the Philippines can gain a lot from this book. As a source book of ideas, methods, stories and techniques, it can prove to be invaluable provided that we do not take over these things blindly. What has worked out in another milieu may not necessarily work in local situations. But at least we have something to start with, a developed plan that we can adapt to our own conditions. The Bibliography alone has a copious and well-selected collection of the works of experts in Religious Education who are in varying degrees kerygmatically oriented. Those engaged in religious education will be greatly helped by the accomplishments and mistakes of those who have covered the same ground. Wise is the man who learns from experience but wiser is he who learns from the experience of others.

EMMANUEL V. NON

THE TEENS AND THE MARRIED

PARTY TIME. By Clara O. Corpus. Manila: Catholic Trade School, 1961. 32pp.

A MARRIAGE PRIMER. By Clara O. Corpus. Manila: Catholic Trade School, 1961. 29pp.

Mrs. Corpus has given us two very timely pamphlets.

PARTY TIME offers a wealth of information to the teen-age girl and by inference to the teen-age boy. Mrs. Corpus shows teenagers how they can enjoy themselves at a party and have joy in their hearts and peace in their consciences when the party is over. Mrs. Corpus opens her *Party Time Pamphlet* with the parent-children relationship. The teenagers who have mother's confidence realize mother desires that they enjoy themselves and have a good time just as much as they themselves wish it. Realizing this the teenagers will have a full evening of fun. And since the evening begins about seven o'clock, it would be wise for the host of the party to announce the time of the party in the invitation, such as "Party begins at seven o'clock, please come on time." Seven to twelve gives a good five hours of fun, anything more would become bore-some and tiring.

What Mrs. Corpus says about manners should be read with attention. How pleased a host is to hear one of her guests not only greet the mother of the house but ask if there is anything I can do