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**From De Jure to De Facto:
The Identity and Viability of
Catholic Religious Education in the
English-Catholic Public Schools of Quebec**

Spencer Boudreau

**A Thesis
in
The Department
of
Religion**

**Presented in Partial Fulfillment of the Requirements
for the degree of Doctor of Philosophy at
Concordia University
Montreal, Quebec, Canada**

September 1990

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ABSTRACT

From De Jure to De Facto:
The Identity and Viability of
Catholic Religious Education in the
English-Catholic Public Schools of Quebec

Spencer Boudreau
Concordia University, 1990

This dissertation identifies and analyzes, in law and in experience, those factors crucial to the survival and development of quality Catholic religious education in the English-Catholic public schools of Quebec. This involves an understanding of the evolution of Catholic education in Quebec from the pre-Quiet Revolution period to the present, and the particular position of English-speaking Catholics regarding religious education in English-Catholic public schools.

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To Susan

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PREFACE

An analysis of the literature fails to reveal anything in English on the history of Catholicism in the Province of Quebec. The best work in French, Histoire du Catholicisme Québécois, in 3 volumes, published by Boréal Express, makes little or no mention of English speaking Catholics, who have been in Quebec since the Battle of the Plains of Abraham.

English language studies on Quebec education do not focus on religious education and touch but briefly on the question of confessionality. No analysis of religious education in English Catholic Public Schools in Quebec exists for the critical period from the "Quiet Revolution" of the 1960's to Bill 107 of 1988.

Lastly, little is to be found on the specific nature and philosophy of Catholic Religious Education.

Therefore a study is due, undertaking an in-depth examination of the specific nature of Catholic religious education, of English speaking Catholics and their religious education in Quebec, of their struggle through the years to survive in school systems predominantly English Protestant or French Catholic. The study likewise, should attempt a statement regarding the present viability, and possible development of, English Catholic religious education in the

Province.

Chapter 1 will offer a precise statement of the thesis
of the present study as well as an outline of procedure.

CHAPTER I

STATEMENT OF THESIS AND PLAN OF PROCEDURE

In view of the needs outlined in the preface, the precise thesis of this present study is: to propose, against the background of the nature of Catholic Religious Education on the one hand, and the struggle, through the years, of English Catholics in Quebec on the other, patterns towards the survival and development of sound Catholic religious education in the English Catholic public schools of Quebec.

To fully appreciate the question of this study one must have an understanding of the social, political and religious atmosphere before, during, and after the period of Quebec history commonly referred to as the Quiet Revolution. Likewise, the laws and regulations affecting both French and English Catholic public schools must be examined.

The following chapter examines the particular context within which radical political and social change came about in Quebec and how these changes affected the Church and the confessional aspects of public education. To understand the depth of these changes, a brief description of the situation in public Catholic schools in the period leading up to the

time of the Quiet Revolution is provided. Secondly, the chapter analyzes another crucial factor affecting Catholic religious education, namely, certain key documents of the Second Vatican Council, a council taking place during the same period as the Quiet Revolution. Finally the response of the Quebec Church to the changes in Quebec society and in the universal Church, is explored in the documents emanating from the Catholic Committee of the Superior Council of Education, and in particular, the five volume series, Voies et Impasses.

The first part of chapter three situates English-speaking Catholics in their particular historical context within Quebec society, and demonstrates how this particular situation had and still has ramifications for their public schools. The second part of the chapter focuses on the briefs presented by representatives of the English Catholic community: the Provincial Association of Catholic Teachers, the Quebec Association of Catholic School Administrators, and the English-speaking Catholic Council, regarding Law 107, the Quebec Education Act assented to by the National Assembly December 23, 1988.

Chapter four examines those articles of Law 107, and the resulting regulations of the Catholic Committee, that have a direct effect on Catholic religious education in the public school system. Included in the chapter is the debate over Law 107 from the perspective of a group (the Mouvement

Scolaire Confessionnel), that believes Quebec Catholic schools are not Catholic enough, and from the perspective of Quebec's largest teachers' union, the Centrale des Enseignants du Québec, that believes Catholic public schools should not exist in a pluralistic, democratic society. The chapter strives to demonstrate how, in some respects, Law 107 is a compromise position between these two groups. The chapter also describes the new powers given to parents by Law 107, particularly in the mandate of the school's Orientation Committee.

Amidst all the changes affecting Catholic religious education described in the previous chapters, the question chapter five addresses concerns the essential elements of Catholic religious education. A description of those factors considered to be essential to Catholic religious education is necessary if one is to understand the effects that the laws and regulations discussed, have on those factors. These factors are expressed in the objectives of the Ministry of Education, of the Catholic Committee, and of the Assembly of Quebec Bishops. They are also seen as part of a wider Catholic tradition. The chapter studies how these elements can be integrated into the life of a school, by examining the activities related to Catholic religious education in two English Catholic public schools. Included are the concerns of some leading religious educators regarding quality religious education - concerns also

expressed by religion teachers in response to a survey.
(cf. Appendix A).

Chapter six summarizes the study, discusses the outcomes in terms of the specific question of the thesis stated formally at the outset of this chapter, and suggests areas for further research.

CHAPTER II

CATHOLIC RELIGIOUS EDUCATION IN THE PUBLIC SCHOOLS: THE RESPONSE OF THE CATHOLIC COMMUNITY TO THE RADICAL CHANGES IN QUEBEC SOCIETY AND THE CHURCH

The purpose of this chapter is to examine the changes affecting Catholic education during the period referred to as the Quiet Revolution, and to see how the Catholic community of Quebec, along with the Ministry of Education responded to these changes. The factors to be examined in this chapter, that brought about change in Catholic religious education include:

- a general secularization of Quebec society resulting in a deconfessionalization of cooperatives, labor unions, clubs, universities and professional associations; a resulting trend in the decline in vocations to the priesthood and religious life coupled with the departure of many priests, nuns and brothers; among the laity a decline in Sunday observance and a great increase in divorce and a growing rejection of the Church's ethical positions.
- the complete restructuring of the system of Education and, following the recommendation of the Parent Commission, the establishment of a Ministry of

Education resulting in the need for increased numbers of properly qualified teachers.

- the general liberalizing trend in the Catholic Church, and in particular, certain documents of the Second Vatican Council.

As a result of these changes, the Catholic community of Quebec and the Ministry of Education responded in the following ways that will be examined in this, and later chapters:

- by listening more closely to the needs and opinions of the laity (an example being the 1968 commission d'étude sur les laïcs et l'Eglise set up by the hierarchy);
- by research and documents of the Catholic Committee which sought to make explicit the role of Catholic religious education in the public schools;
- by an increased concern for the freedom of the individual student and teacher regarding religious education;
- by a renewal of the curriculum for Catholic religious education and by concern for the qualifications of teachers of Catholic religious and moral instruction.

The Church and Education Before the Quiet Revolution

To understand just how radical these changes were in Quebec, one must have some understanding of the former

position of the Roman Catholic Church in Quebec and its permeation of society and, in particular, the school system. In the nineteenth century the ultramontanes in Quebec, led by Monseigneur Louis-Francois Laflèche of Trois-Rivières advocated the supremacy of the Church over the State and consequently, declared Laflèche, "aucun compromis, aucun accord sur les libertés modernes, aucun essai de conciliation entre le libéralisme et l'Eglise".¹ The other group of bishops led by Monseigneur Elzéar-Alexandre Taschereau, archbishop of Quebec, was more open to new ideas and was willing to allow state involvement in a wider range of activities. The position of the ultramontanes dominated and would influence Catholic education for decades. As the term "ultramontanism" implies, it was a position in conformity with Rome's. It was not only for aesthetical reasons that Monseigneur Bourget planned that the cathedral in Montreal be a replica of St. Peter's, described after his death at its inauguration in 1894 by Canon Bruchesi as "the most immense monument on the continent, and a faithful copy of the greatest temple in the universe. Yes, St. Peter's of Rome"² The cathedral in Montreal became a symbol of the Quebec Church's allegiance to Rome, a church described by Quebec historian Nive Voisine as, "peut-être la plus romaine des Eglises nationales, ... constamment à l'écoute du Vatican."³ This alliance of the Church of Quebec with the Church of Rome was an alliance against modernism.

"Modernism" or "liberalism" in the eyes of the Church was equated with atheistic secularism and there was no room for dialogue with its adherents. This position of Pius IX, carried forth by successive popes, became the position of the Church in Quebec. Quebec historian Nive Voisine states, "L'Eglise à refuser systematiquement la société moderne, si bien que l'Eglise du Québec prolonge en plein vingtième siècle l'intransigeance de Pie IX."⁴ The most important area of battle against modernism for the Quebec Church was education.

"L'Eglise mène ses luttes les plus durs et remporte ses victoires les plus retentissantes sur la question de l'Education qui, durant tout le règne des liberaux (1897-1936) provoque des affrontements discrets entre l'Eglise et l'Etat. Le problème origine dans la nécessité d'adapter le système scolaire au marché du travail. Les réformateurs demandent moins de latin et plus d'anglais, moins de catéchisme et plus de mathématique."⁵

Before the major reforms of the sixties, there is no divergence of any significance between the philosophy of Catholic education of the Vatican hierarchy and that of the Church in Quebec. In studying the history of Quebec Catholicism one wonders if, in reality, Quebec was not more Catholic than the Pope! The following is an example of how a Papal encyclical on Catholic education was applied in Quebec. On December 31, 1929, Pope Pius XI promulgated an important encyclical on Catholic education entitled Divini Illius Magistri (Education of the Redeemed Man). In it he

writes:

"The mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into line with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all teaching and the whole organization of the school, its teachers, syllabus and textbooks of every kind, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of youth's entire training; and this applies to every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting, if this sacred 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.'"⁶

This is Catholic education by permeation. In 1939, ten years after the encyclical, sociologist Horace Miner of the University of Chicago published a text entitled St. Denis: A French-Canadian Parish. For approximately a year he lived among and observed the people of St. Denis - a village in eastern Quebec near Kamouraska. The following quotations taken from chapter IX of the text entitled "Childhood" indicate to what point the directives of Pius XI's encyclical were applied in the Catholic schools of this Quebec village.

"Morning sessions begin with prayers, with all the pupils on their knees, followed by catechism study. The afternoon classes begin with a rosary and religious study ... The texts employed in St. Denis schools are perfectly adapted for the

orientation of the child into the local culture. The following list of titles of short readings in a French reader shows how the selections employ religious, moral, agricultural, and ethnic patriotic material in teaching the reading of French. The child grows accustomed to thinking in these terms, that he will need in parish life. Titles in the reader include: "Une lettre à la vierge," "Générosité recompensée," "Sainte Cécile," "La Pomme de terre," "Mort de Napoléon 1^{er}," "'Es-tu là, Jésus?'," "Lourdes," "Heroïsme de Dollard," "St. Louis de Gonzague," and "La Fuite en Egypte." Similarly, the French grammar reflects the culture in its choice of exemplary sentences: "The fear of the Lord is the beginning of wisdom"; "A well-reared child obeys his father, his mother, and his superiors"; "How good God is!" These examples not only teach the child proper sentence structure and the correct use of commas and exclamation points but, by inference, teach the child to fear God, who is good, and to obey parents and superiors. To use their distinction, the child is being educated as well as instructed.

History is a discipline, the presentation of which permits even greater opportunity to give the pupils a certain religious and national philosophy. The manner in which this is achieved is seen in typical extracts from the *Histoire du Canada*, used in the last four years of school. The italicized passages demark their own emphasis.

The third of August, 1492, Columbus and a hundred hardy mariners came out of the Cathedral of Palos. They had just begged the Very High to bless their perilous enterprise. The crown accompanied them to the port. "*In the name of Christ, unfurl the sails,*" ordered Columbus. . . . His genius showed him there (to the west), far away, in new lands peopled by idolators where his faith pressed him to subjugate these nations to the *cult of the true God.*

May 18, 1642, the flotilla which carried Maisonneuve and his settlers landed at the foot of Mont Royal. They jumped to the earth, fell on their knees, and thanked God. Then they erected an altar, which Mlle Mance decorated with flowers and greenery. Father Vimont celebrated Mass there. All day long the Holy Sacrament remained exposed. *Jesus the Host took possession of the island of Montreal.*

The piety of our ancestors was always their strength and their consolation. The thought of God dominated their life. In all the families, prayers were said in common morning and evening..... The old Canadians observed Sunday religiously; they often traveled great distances to be at church on that day.

These quotations typify the manner in which history is presented. Through its study he (the child) learns the great pious and hardy tradition from which he sprang. He learns that the French were able to colonize Canada through constant direct divine intervention. The history of French settlement is the history of Canadian miracles. These things all strengthen the growing religious beliefs of the child. The discussion of human geography goes on to religions. Christian sects are given a factual discussion which leave the pupil with no question as to the superiority of his own type. From the point of view of social orientation of the child, he is given the proper attitudes to continue the cultural tradition:

Christianity is the doctrine of Jesus Christ. During the centuries several sects have separated from the Catholic church. These are: (1) the schismatics, widespread particularly in Russia; (2) the Protestants, divided today into a great number of sects. The Catholic religion counts 400,000,000 faithful, spread throughout the whole universe, and each day the missionaries win new souls to it. The work of the propagation of the faith, established throughout the world, has for purpose, by prayer and by charity, to aid the missionaries in converting the infidels. Our Holy Father the pope, the head of the Catholic church, resides at Rome; that is why the Catholic church is called Roman.

In no subject is there any relaxation of the principle of simultaneous moral and intellectual training. English grammar accomplishes this by the lessons taught in sentence examples. The language classes capitalize on the fact that language is the expression of ideas and emotions, and teach the language structure in a context of ideas and emotions which are proper in the local society. In studying English the student uses these ideas as being of apparent equal truth:
 Champlain was a great man.
 Sin is death.

Drunkenness is a dangerous passion.
 Virtue is lovely.
 Dancing is dangerous.
 Gold is precious.

To illustrate the translation of *jamais*, the pupil studies the sentence: "I belong to God and to the Roman church forever."⁷

One wonders if the exhortations of Pius XI and Leo the XIII could have been carried out more fervently. Other sources reconfirm the permeation of the educational system at all levels by the Catholic Church:

C'est sans doute dans le domaine de l'éducation que l'Eglise tient le plus à manifester sa présence. De l'école primaire à l'université, en passant par les couvents, les collèges classiques, les écoles normales, les écoles d'infirmières, les écoles ménagères, les écoles techniques, l'Eglise était partout présente, jusque dans les années 1960. Ou le personnel était entièrement religieux, ou du moins le climat de l'enseignement et de la vie de l'école était tout imprégné par le catholicisme. Matière obligatoire, la religion tenait la première place; l'histoire sainte suivait de près, relayée par l'histoire du Canada. Les cours de philosophie, même au niveau universitaire, distillaient un thomisme strict et la pur doctrine catholique. On pourrait discuter à l'infini sur les aspects positifs de ce système d'éducation; quoi qu'il en soit, la place de l'Eglise dans l'éducation au Québec a été considérable, et ainsi l'influence exercée sur les générations à mesure que l'instruction se généralisait et se prolongeait tout au long du siècle. A cet égard, il suffit de mentionner un livre comme le Petit catéchisme, appris par coeur et répété tout au long du primaire:

Pourquoi Dieu vous a-t-il créé?

- Dieu m'a créé pour le connaître, l'aimer et le servir en ce monde, et pour être heureux avec lui dans le ciel pendant l'éternité.

Qu'est-ce que le ciel?

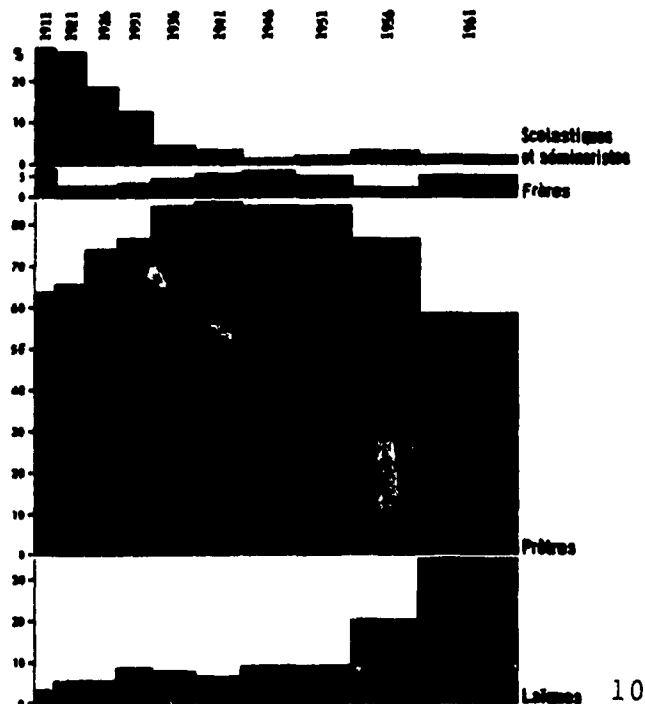
- Le ciel est un lieu de délices, dans lequel les élus voient Dieu face à face, participent à sa gloire, et jouissent d'un bonheur éternel.

Ces exemples en suggèrent bien d'autres, qui ont marqué la conscience collective.⁸

In the renowned Collèges Classiques the religious presence was never lacking:

La piété était l'une des premières choses qu'on exigeait du collégien et le principal critère du jugement qu'on portait sur lui. Au surplus, la religion pénétrait l'enseignement, la philosophie qui sert à défendre la vérité catholique et à combattre l'erreur que représente tout autre système de pensée, la littérature où l'on n'étudie que les bons auteurs, l'histoire, dévouée à la défense de l'Eglise, du clergé et de la monarchie de droit divin. Les cercles de discussion et le théâtre fournissaient enfin des sujets de débats et d'exemples où la morale devait trouver sa place. Tant il est vrai que le collège veut former un catholique, d'abord des prêtres et ensuite des laïques qui seront aux postes de commande de la société, au service de l'Eglise avant tout.⁹

In these institutions, even as late as 1961, sixty percent of the teachers were priests, as the following table demonstrates:



The New Order: One: The Quiet Revolution

Obedience to Rome in all things was the rule in the Church of Quebec up to the Second Vatican Council, an obedience expressed in the following terms by Monseigneur Ignace Bourget: "Chacun de vous peut et doit se dire, dans l'intérieure de son âme: J'écoute mon curé; mon curé écoute l'évêque; l'évêque écoute le pape; le pape écoute Notre-Seigneur Jésus Christ, qui l'assiste de son divin Esprit, pour le rendre infaillible dans l'enseignement de l'Eglise."¹¹

Some understanding of the situation in Quebec education in the Catholic sector is necessary in order to fully comprehend the depth of the change that came about in the sixties. In 1964, responding to a recommendation of the Rapport de la Commission Royale d'Enquête sur l'Enseignement which stated: "Nous recommandons qu'un ministère de l'éducation soit constitué par la fusion du département de l'instruction publique et du ministère de la jeunesse."¹², the government of Quebec adopted Bill 60 creating a Ministry of Education. The establishment of this Ministry of Education was a direct result of the election of Jean Lesage and the Liberals in 1960. The catch-phrase of the Liberal campaign was, "C'est le temps que ça change."¹³, and Quebec society was never to be the same due to the government reforms of this period.

The events that have taken place in Quebec society, and

in particular in the Church and in the government since the early sixties have had direct implications regarding the identity and viability of the confessional character of English-Catholic public schools. The changes in education initiated by the government and the changes in the Quebec Church directly affected in the past and continue to affect English-Catholic public schools. This chapter will sketch some of the significant changes in this period, beginning with what is called the Quiet Revolution. It is called a revolution because the changes that took place in a relatively short period of time were considered by many to be a radical departure from past structures and it is described as quiet because despite these radical changes extremely violent acts were rare and limited to a handful of individuals. These changes involved the position of the Church vis à vis Quebec society and in particular the role the Church would have in the public education system.

"During the Quiet Revolution, the political priority of preserving social patterns was transformed into a critical examination of existing structures and the development of policies that sought to modernize Quebec. The balance of forces was disturbed: the Church withdrew from its traditional position of political and social influence; the French majority sought to take charge of the economy; and Quebec's leadership moved to establish a more integrated social, political, and economic structure

Though the sixties and early seventies, the political preoccupations of Quebec were primarily the modernization and strengthening of the political structures of government, the secularization of social services, the

transformation of public education, and the expansion of its influence in such fields as communications, economic policy and external relations.¹⁴

During the sixties, renewed nationalistic feelings among francophone Quebecers resulted in the founding of the Parti Quebecois in 1968, a year after Expo 67 and General DeGaulle's famous "Vive le Québec Libre" to a euphoric crowd at Montreal's City Hall. This rise in nationalistic sentiment would result in laws directly affecting access to English language schools and the status of the English language in Quebec. More will be said about this in the following chapter. Before the era of these laws, Quebec, in the sixties, looked to revamping the entire educational system in order to, in the words of Paul Gerin-Lajoie the first Minister of Education in nearly one hundred years, "democratize learning while coordinating it as effectively as possible at the academic and administrative levels."¹⁵ A modern Quebec demanded a modern education system that would prepare the young for positions in industry, commerce, and science. The government's position was that access to education should not be restricted because of financial or geographical disadvantages. In the sixties and early seventies, following the recommendations of the Parent Commission, the government went on a building spree constructing regional high schools (polyvalentes), Cegeps (collège d'enseignement générale et professionnel) and

University campuses. This expansion created greater educational opportunities for the population and the total number of students in secondary schools more than doubled during the period from 1961 to 1971.¹⁶ In order to standardize education and make it available to all Quebecers, the government shifted authority away from local boards and the Church and centralized it in the Ministry of Education. To balance this centralization, the government promoted greater involvement of parents in the running of their children's schools. The question remained as to how the confessional character of Catholic schools was to be administered in a state that had unified and secularized all other social services once the domain of the Church. A document of the Catholic Committee states the dilemma regarding this issue:

"La création d'un ministère de l'Education posait la question de la gestion de la confessionnalité. Peut-on assurer cette question par un ministère et un gouvernement qui sont neutres, l'Etat lui-même n'étant pas confessionnel? Comment garantir les droits des catholiques alors que les évêques perdent leur droit de regard, de supervision et de décision à l'égard des institutions publiques confessionnelles? Comment respecter les droits de l'Eglise en matière de confessionnalité sans frustrer l'Etat de son droit et de sa responsabilité de gérer le système public d'enseignement?"¹⁷

In December 1962 the Bishops of Quebec created the Commission sacerdotale provinciale de l'éducation Catholique whose sole purpose was to assure the survival of the Catholic public school. Initially against the idea of a

Ministry of Education, the Bishops were willing to accept the reforms if certain guarantees regarding confessionality were given legal status. These guarantees were finally stated in the law by giving the Catholic Committee a wider mandate and by creating the position of associate deputy minister for the Catholic faith. As a result of negotiations between the Lesage government and the Quebec Assembly of Bishops represented by Cardinal Maurice Roy, two denominational committees with regulatory powers regarding the confessional status of schools became advisory bodies of the Superior Council of Education. Due to historical constitutional guarantees regarding confessional schools and the continuing influence - albeit reduced considerably - of the Church, the vast majority of schools in Quebec were designated Catholic or Protestant and Catholic religious education remained integrated in the curriculum of the school.

Some understanding of the legal framework regarding the confessional aspects of the Quebec system of education is necessary in order to follow some of the argumentation in this dissertation. The following is a broad sketch of how this confessional system functions regarding the locus of authority and influence. Education in Canada comes under provincial jurisdiction. Section 93 of the British North America Act of 1867 grants this provincial jurisdiction while protecting the rights of Catholics and Protestants to

confessional schools. From the very beginning of the school system in Quebec, the division was along religious and not linguistic lines, however the majority of the French-speaking population was Catholic and the majority of the English-speaking population, Protestant. Later this division of the school system would cause problems for groups like English-speaking Catholics and Jews. The responsibility for public confessional education was in the hands of the members of the Catholic and Protestant Committees of the Council of Public Instruction. In 1875, all the Catholic bishops of Quebec whose dioceses were partly or entirely within the boundaries of the province were granted seats on the Catholic Committee. These Catholic and Protestant Committees virtually ran their respective schools with little or no government interference.

When the new Ministry of Education was established in 1964, the Council of Public Instruction was abolished. The Superior Council of Education was established as an advisory body to the Ministry of Education. The only two committees of this advisory body who have regulatory power are the Catholic and Protestant Committees. Through the Catholic Committee, the government and the Church coordinate their actions in matters of confessional education. The Catholic Committee is part of the structure of the State but it receives its mandate from the National Assembly and not from

either the Ministry of Education or the Catholic hierarchy of Quebec. The Catholic Committee is composed of 15 members - five members are directly named by the Church and the other ten represent educators and parents (although the Church must approve their appointment). It is customary for two of the fifteen members to be representatives of the English-Catholic community.

The powers of the Catholic Committee are stated in articles 22 and 23 of the law concerning the Superior Council of Education:

22. Ces comités sont chargés:

- a) de faire des règlements pour reconnaître les institutions d'enseignement confessionnelles comme catholiques ou protestantes, selon le cas, et pour assurer leur caractère confessionnel;
- b) de reconnaître comme catholiques ou protestantes, selon le cas, les institutions d'enseignement confessionnelles et de révoquer au besoin cette reconnaissance;
- c) de faire des règlements concernant l'éducation chrétienne, l'enseignement religieux et moral et le service religieux dans les institutions d'enseignement reconnues comme catholiques ou protestantes, selon le cas;
- d) de faire règlements sur la qualification, au point de vue religieux et moral, du personnel dirigeant et enseignant dans ces institutions d'enseignement;
- e) d'approuver, au point de vue religieux et moral, les programmes, les manuels et le matériel didactique pour l'enseignement dans ces institutions d'enseignement;
- f) d'approuver, pour l'enseignement religieux catholique ou protestant, selon le cas, les programmes, les manuels, et le matériel didactique et de faire des règlements sur la qualification

des professeurs chargés de cet enseignement dans les écoles autres que les écoles reconnues comme catholiques ou protestantes;

g) de faire au Conseil, au ministre de l'Education ou au ministre de l'Enseignement supérieur, de la Science et de la Technologie des recommandations sur toute question de leur compétence.

Les règlements faits en vertu du présent article entrent en vigueur après leur approbation par le gouvernement. Avis de cette approbation est publié sans délai dans la Gazette officielle du Québec.

23. Ces comités peuvent:

a) Recevoir et entendre les requêtes et suggestions des associations, des institutions et de toute personne sur toute question de leur compétence;

b) faire effectuer les études et recherches qu'ils jugent nécessaires ou utiles à la poursuite de leur fins;

c) édicter pour leur régie interne des règlements qui sont soumis à l'approbation du gouvernement.¹⁸

The regulations established by the Catholic Committee have the force of law once approved by the government. However the administration and application of these regulations is not within the mandate of the Catholic Committee but is the responsibility of the Ministry of Education and the school boards. To implement the committee regulations, the government established a senior executive post carrying the title of associate deputy minister for Catholic education (the same structure exists for Protestants). At the management level, the deputy minister

is supported by the Direction de l'Enseignement Catholique, staffed by a director and a team of professionals at the Ministry of Education in Quebec City and others in the regional bureaus of the Ministry of Education who service the school boards throughout the province. One of these professionals works with the English-Catholic sector. Schools in Quebec are common and public but the majority are attached to school boards for Catholics or Protestants. In 1985 in the public sector, there were 2310 Catholic schools in Quebec, 278 Protestant schools and 21 schools of no particular denomination.

The continued influence in the educational system was somewhat of a victory for the Church in perhaps the most tumultuous period of its history in Quebec. The radical and rapid changes in the Church and in Quebec society caught the Catholic Bishops in Quebec by surprise. The 28 Bishops of Quebec whose average age was 61 (three were over 80; seven between 60 and 79) were generally ill prepared by their traditional training to face a society clamoring for change. "A l'heure des débats ouverts sur la place publique, d'une prise de la parole par le peuple, les évêques sont indécis et paralysés."¹⁹ Up to the sixties, associations for Catholics, from sports organizations to social clubs, to labor unions and to schools, were confessional. These institutions, movements and associations according to Richard Ares traditionally had three distinctive

characteristics:

"Elles ne réunissaient que des fidèles de foi Catholique, elles faisaient référence dans leur charte ou constitution à la doctrine de l'Eglise et acceptaient de l'épiscopat un aumonier".²⁰

In the forties, only the cooperative movement dared to deconfessionalize. In the early sixties, labour unions, clubs, universities, and professional associations followed suit. Only elementary and secondary education would maintain their confessional status.

Generally speaking, the years 1965 to 1971 were ones of serious crisis for the Church in Quebec. Between 1961 and 1971, Sunday observance went from 61.2% to 30% in the diocese of Montreal. In the diocese of St. Jean on the South Shore, it went from 67% to 27% in the same period. Only 12% - 15% of those who regularly attended Sunday Mass were between the ages of 20 and 34. Before 1968, divorces in Quebec averaged approximately five hundred a year. After the new law of 1968 divorces averaged about five hundred a month.²¹ Few of the divorced Catholics seemed to be bothered by the Church's position on marriage. During this same period, hundreds of priests, nuns and brothers abandoned their vocation and new recruits for the priesthood and religious orders diminished to a trickle from 2000 in 1946 to a little over 100 in 1970. The Church was attacked on all sides for its positions regarding sex, the role of

women, divorce and abortion. In July 1968, Pope Paul VI published his encyclical Humanae Vitae and condemned the use of artificial means of birth control. The *Devoir* published sixty articles on the subject of the encyclical in August 1968 and many were of the opinion that "plus que tout autre, un événement survient qui cristallise le mécontentement et renforce le courant de désaffection envers l'Eglise."²² More disturbing for many in the hierarchy and in the clergy was the fact that "la masse des fidèles continue à se comporter comme si rien ne s'était passé."²³

A three part series on the Catholic Church in Quebec in the *Montreal Gazette*, published in the summer of 1979, describes the switch of the Church in a couple of decades from "supreme, never-questioned dominance to nervous humility."²⁴ In one of the articles, Bishop Jean-Marie Lafontaine of Montreal is quoted as saying, "I'm not a historian but I don't know of many places in the world where so much change was felt so fast. Europeans have told me that the change here since 1960 would have resulted in war anywhere else."²⁵ Pierre Bourgault has pointed out that Quebec went through a revolution but did it without killing one priest. Even though many of the priests felt, as the article states, "like barbers in an era of long hair", as the period of the Quiet Revolution drew to a close, some hopeful signs were visible for the Catholic Church in Quebec. The bishops and the priests became less interested

in power and prestige and more in the poor and human rights. Fewer people went to Church but they seemed more convinced and involved. The Church sensed that Quebecers still needed religion despite their appetite for consumer goods, and it felt it still had an important role in Quebec society. Bishop Bernard Hubert stated, "I do not regret the loss of Church prestige and power, but in the area of human needs the Church is going to question, stimulate, contribute and support."²⁶ The Church felt it had a role to play in the educational system also. Although higher education was now available to the vast majority of Quebecers in all regions of the province, all was not well with Quebec schools. Large regional high schools, created to allow the greatest number of students access to a multi-disciplinary education system, were frequently impersonal institutions set far from many of the students' local communities. Parents felt cut off due to the size and complexities of these schools and many only became involved if their children had serious disciplinary problems. Quebec historians Jean Hamelin and Jean Provencher point this out:

"Mais ces transformations ne vont pas sans heurts. Elles choquent les ruraux et les petits gens qui s'estiment exclus de ce processus de rénovation. Dans un monde politique où autrefois jouaient les relations interpersonnelles, ce sont maintenant les normes et les procédures qu'il faut respecter."²⁷

In 1979 Archbishop Gilles Ouellet, then President of the Canadian Conference of Catholic Bishops, pointed out,

"Our society has been dehumanized and it must now be rehumanized ... we built a new school system in Quebec in just ten years. We gave education the new structures it needed. Now we have to give it a soul."²⁸ In 1968, the Church set up a commission (Commission d'étude sur les laïcs et l'Eglise) under the direction of the highly respected Quebec sociologist Fernand Dumont. A synthesis of the report entitled L'Eglise du Québec: un heritage, un projet was published in 1972. Above all, the aim of the commission was to listen to what the faithful had to say about their church. It is estimated that approximately 15,000 persons were in some way or another involved in the briefs presented to the commission. The problem of indifference to the faith, especially among the young, was highlighted in the final report. Added to the revolution in their society and the crisis in their church, young people also had to contend with their own personal adolescent crisis.

"Sans doute, parce que les transformations de notre société ont saisi les jeunes d'ici à un âge où justement on cherche à la fois le sens de son destin individuel et celui de la collectivité où on se trouve, leur propre crise personnelle s'est trouvée amplifiée. Ils ont vécu en même temps la révolution dite tranquille et leur adolescence. A la crise personnelle, ils ont vu s'ajouter celle de la société. A l'interrogation personnelle est venue s'ajouter la quête de sens de toute une société."²⁹

Regarding the future of religious education in the schools, the Dumont report had several recommendations that would eventually be made into law. There was concern about

the qualifications and convictions of the teachers, the rights of non-believers and the right of teachers not to teach religion against their will. There is concern about those who continue to press for a narrow interpretation of confessionalism. The recognition of the school as an integral part of a pluralistic society is clearly stated, "Tous doivent prendre conscience que l'action des chrétiens agissant dans le monde scolaire se situe dans un contexte pluraliste."³⁰ It is clear from the report however, as regards religious education and pastoral animation, that we are at a stage of new experiences, initiatives and innovations. The Church was seeking ways of plunging into the modern stream of society without drowning in it. It wanted to integrate into the new Quebec society, but as the title of the report reveals, "L'Eglise du Québec: Un heritage, un projet," it also sought to maintain its identity.

The New Order: Two: The Second Vatican Council

While Jean Lesage was promoting the necessity of change in Quebec, Pope John XXIII's catch phrases were "aggiornamento" and "convivenza", and events in Rome began to take place that would also affect Catholic religious education in Quebec. In 1961, John XXIII issued his encyclical Mater et Magister, which for the first time in the history of the papacy advocated total liberty of

conscience and 1961 is also the year John XXIII convoked the Second Vatican Council. Because of Jean Lesage, Quebec changed forever. Because of John XXIII, the Catholic Church would never be the same. In the same period, Roman Catholics in Quebec were faced with radical changes in their society and in their Church.

Some of the key documents emanating from the Council that would affect the Catholic schools of Quebec include the Pastoral Constitution of the Church in the Modern World (Gaudium et Spes), the Declaration on Religious Freedom (Dignitatis Humanae), the Declaration on Christian Education (Gravissimum Educationis), the Dogmatic Constitution on the Church (Lumen Gentium), the Decree on Ecumenism (Unitatis Redintegratio) and the Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate). Surprisingly, the Declaration on Christian Education, the document one would suspect to be an important text regarding education, is perhaps the least important. The document breaks no new ground and speaks more of the right of Catholics to Christian education than exactly what they mean by a Catholic school, except for general statements like, "It (the school) aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became at baptism.

It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind."³¹ G. Emmett Carter who wrote the introduction to the text states: "What is most distinctive about this document, at least in general terms, is the insistence upon the integration of Christian education into the whole pattern of human life in all its aspects."³²

Again we encounter general statements that mean very little and are certainly not new. This is recognized by Carter when he declares, "There may be some disappointment that a further development is lacking in terms of what Christian education can mean to the modern world and some suggestions for practical forms of greater collaboration and integration."³³ His statement is a lot more diplomatic than that of the Australian priest Dr. Donald Cane, professor of education at the University of Melbourne who wrote, "It would have been better in fact to have said nothing at all on the subject of 'education' than to have produced the document as it stands."³⁴

A key document of the Council is the Pastoral Constitution on the Church in the Modern World (Gaudium et Spes). Even the title of the document indicates a new direction in the thinking of the Church. It refers to a Church in the modern world and the title demonstrates that the Church is to be seen as not alongside the world but,

within, and not in domination over the world but as its servant. Another departure from the past that will affect education is the statement about the individual's conscience: "For man has in his heart a law written by God. To obey it is the very dignity of man, according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths."³⁵ The document also calls for dialogue with atheists and makes it clear that God is most present to non-believers through the charity and love of Christians. In another departure from a past that permitted speculation but not criticism, the document iterates respect for the freedom of the scholar: "In order that they may fulfill their function, let it be recognized that all the faithful, whether clerics or laity, possess a lawful freedom on inquiry, freedom of thought and of expressing their mind with humility and fortitude in those matters on which they enjoy competence."³⁶ The council departs from past statements when it speaks of the right to revolt against the abuse of authority and encourages a political-judicial order in which "the rights of free assembly, of common action, of expressing personal opinions, and of professing a religion both privately and publicly" are protected.³⁷ Even though the Church of Rome would not always practice what it preached, the fallout from the Council would change the Church in Quebec in many ways, including its philosophy of

education.

Some Council experts regard the Declaration on Religious Freedom (Dignitatis Humanae) as the most important and the most controversial of the Council documents. As John Courtney Murray declares in his introduction to the document, "taken in conjunction with the Pastoral Constitution on the Church in the Modern World, the Declaration opens a new era in the relations between the People of God and the People Temporal. A long-standing ambiguity has finally been cleared up. The Church does not deal with the secular order in terms of a double standard - freedom for the Church when Catholics are a minority, privilege for the Church and intolerance for others when Catholics are a majority."³⁸ The document clearly declares one has a right to religious freedom which means a right to religion and a right from religion.

"This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is forced to act in a manner contrary to his own beliefs."³⁹ Further, the document makes statements that refer directly to the rights and duties of the family and the government regarding education:

"Since the family is a society in its own original right, it has the right freely to live its own

domestic religious life under the guidance of parents. Parents, moreover, have the right to determine in accordance with their own religious beliefs, the kind of religious education that their children are to receive.

Government, in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education. The use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly. Besides, the rights of parents are violated if their children are forced to attend lessons or instruction which are not in agreement with their religious beliefs. The same is true if a single system of education, from which all religious formation is excluded, is imposed upon all ... If, in view of peculiar circumstances obtaining among certain peoples, special legal recognition is given in the constitutional order of society to one religious body, it is at the same time imperative that the right of all citizens and religious bodies to religious freedom should be recognized and made effective in practice ... Men are to deal with their fellows in justice and civility."⁴⁰

The most controversial aspect of the document was not the notion of religious freedom, but the issue of the development of doctrine, an issue that some believe finally led to the schism in Catholicism led by Archbishop Lefebvre. By stating its intention to "develop" Catholic doctrine, the Council declared that the Church is in a state of progression regarding the understanding of truth. Nowhere is this stated so clearly in the Counciliar documents as in this one. The matter that concerns Quebec education most however, is the principle of religious freedom, a principle that is a clear departure from the past. As Richard McBrien states: "The distance between Pope Pius IX's Syllabus of

Errors (1864) and Vatican II's Declaration on Religious Freedom (1965) is more than chronological. They inhabit two different theological universes."⁴¹

Another Council document worthy of mention is the Decree on Ecumenism (Unitatis Redintegratio). For the first time since the Reformation, the Roman Catholic Church seeks "the restoration of unity among all Christians." As Walter M. Abbott points out in his introduction to the Decree, up until 1959 the general idea behind the Church's prayers every year for Christian unity "was the hope that Protestants would return to the one true Church, and that the Orthodox schism would end."⁴² The decree calls for a "change of heart", and for the first time also it is stated that the blame for the divisions in Christianity are not one sided: "... in subsequent centuries more widespread disagreements appeared and quite large Communities became separated from full communion with the Catholic Church - developments for which, at times, men of both sides were to blame."⁴³

The Declaration on the Relationship of the Church to Non-Christian Religions (Nostra Aetate) follows in the same vein as the Declaration on Religious Freedom and the Decree on Ecumenism. There is a historical movement found in these documents away from physical persecution, to condemnation and intolerance, to tolerance, and finally, in the Council documents, to "respect" and "esteem": "The Catholic Church

rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all men."⁴⁴ These documents also will have an important impact on Catholic education in Quebec. Richard McBrien in Catholicism points out that "progressive" theology prepared the way for the Second Vatican Council, and persons like Yves Congar, Edward Schillebeeckx, Henri de Lubac, John Courtney Murray, and Hans Kung were major theological influences. In an essay published in 1961, but written earlier, Rahner clearly points the way for a new vision of the universality of Grace. He argues that the Church is no longer "in possession" and that it must attract people on the basis of choice and conviction not on the basis of social convention, political pressure, or habit. He writes: "Just where is it written that we must have the whole 100 per cent? God must have all ... Why should we not alter to our use, quite humbly and dispassionately a saying of St. Augustine's: Many whom God has, the Church does not have; and many whom the Church has, God does not have?"⁴⁵ Before the Council took place, Yves Congar called the Church the People of God and wrote of the necessity of the full participation of the laity. This theme is echoed in the Dogmatic Constitution on the Church (Lumen Gentium),

where the role of the hierarchy is seen as a role of service and it is seen to exist in order to help the People of God fulfill its mission in history. If the Church is the People of God then the people must be able to participate fully in its liturgy and the liturgy itself must be meaningful. To be meaningful, the liturgy must be understood. The document, Constitution on the Sacred Liturgy (Sacrosanctum Concilium) permits the use of the vernacular and states that within limits, "the revision of liturgical books should allow for legitimate variations and adaptations to different groups, regions, and peoples ..."⁴⁶ The People of God should also be familiar with the Scriptures, and the Dogmatic Constitution on Divine Revelation (Dei Verbum) stressed modern exegesis in accordance with the landmark encyclical of Pius XII, Divino Afflante Spiritu of 1943. The faithful are encouraged to read the Bible, "Easy access to sacred Scripture should be provided for all the Christian faithful ... 'for ignorance of the Scriptures is ignorance of Christ'... therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, are commendably available everywhere."⁴⁷ This, too, is a movement in a new direction.⁴⁸ The revised Catholic Religious and Moral Instruction programs of Quebec are scripture laden, and this

is a departure from the past.

The following is an outline that helps compare the pre-Vatican II Roman Catholic Church to the direction revealed in the Council.

Pre-Vatican II
Roman Catholic Church

The Church as Revealed in
the Council Documents

- The hierarchy is the Church; the laity is to be at the service of the clergy and the hierarchy. The Pope is infallible and the liturgy is in latin.

- The Church is anti-modernist, which meant anti-democratic, anti-rationalist, anti-freedom of religion, anti-freedom of conscience, anti-freedom of expression, and anti-biblical scholarship. The world is evil and the Church is a zone of righteousness. The Church is a society based on

- The Church is the People of God and the "Body of the Faithful cannot err." The clergy and the hierarchy are to respond more fully to the needs of laity. The liturgy is in the vernacular.

- The Church is to be in and for the world. Secularization is not necessarily the enemy of the Gospel. Acceptance of democracy, liberty of conscience, freedom of religion, and biblical scholarship. The Church is not the kingdom of God on earth but is working towards accomplishing God's kingdom.

obedience and charity and
is the kingdom of God on
earth.

- The Church is not interested in dialogue or contact with non-Catholics. It sees itself as the true faith and sees all the others as false.
- The Church doctrine is seen as something stable and unchanging.
- The Church fosters an ecumenical spirit and sees goodness and truth in other religious traditions.
- Church doctrine is seen as something that can evolve and develop in its understanding of the truth.

The Response of the Catholic Committee

In response to the rapid changes in Quebec society and the new direction of the Church as revealed in the Second Vatican Council, the Catholic Committee published a series of documents regarding religious education in the Catholic public schools of Quebec. The most important of these documents was the series Religion in Today's School (Voies et Impasses) produced by the Catholic Committee of the Superior Council of Education between the years 1974-1980. Under the presidency of Andre Naud and Paul Tremblay, the Catholic Committee would set the orientations for Catholic Schools for years to come.

Fundamental questions concerning the existence and essence of Catholic religious education are addressed in these documents. The very first is whether religion should have a place in the school curriculum. Three different approaches to the question of religious education are presented.

A) The theological approach bases its argument on revelation and states that a Christian is entitled to a Christian education. It has a traditional concept of the Catholic school which the document states as seeming to have the following four main characteristics:

- 1) Human education and Christian education are thought of as one single process, so that the whole of the students' learning and life experience comes gradually under the influence of the faith.
- 2) An environment and an atmosphere is created where the Gospel spirit of liberty and charity prevails.
- 3) Special attention is paid to catechetical, liturgical and apostolic training in order to help the students to become believers, participants and witnesses.
- 4) There is an educational community based on shared religious convictions.⁴⁹

Although the Catholic Committee calls the doctrine of the Church concerning Catholic schools "enlightening and useful" it does not feel that the theological approach

sufficiently takes into account the situation existing in Quebec. As in other Vatican documents concerning Catholic schools, the model proposed seems to apply primarily to private schools or public schools serving a homogeneous population.

B) The secular approach is based on the belief that Quebec is a secular and pluralistic society. The Committee proposes a definition of these terms since they are so frequently used to describe modern western society. "'Secularization' refers to the historical process whereby society and culture free themselves from the custody of religious authority."⁵⁰ In this sense Quebec has evidently been secularized, states the committee, and this should not be seen as a negative process. However, secularism also has the connotation of a world view where religion, spirituality and God are absent because the modern world has evolved from a need for metaphysical phenomena. Pluralism is described as "a situation where various views of the world coexist, where concepts of man and life are displayed in a kind of free market."⁵¹ Quebec society is recognized as a pluralistic society and the document further points out that pluralism even exists within the Christian community. The document cautions, however, labelling Quebec society secular as if that meant the same thing for all parts of the province. It is viewed by the committee that "the secular approach rightly emphasizes that education in our day

derives its motivations and goals from sources other than religion and that the tasks of civilization and culture differ from the tasks of evangelization."⁵² However, this approach cannot be used to conclude that religion should be absent from public education or strictly compartmentalized or marginalized within it. It is pointed out that stereotyped statements regarding secularization are not supported by definitive evidence. An interesting quotation of Peter Berger is used to support this position.

"It would be extraordinarily naïve to expect the demise of the supernatural to be equally visible from all vantage points of our culture or to be experienced in the same way by all who have taken cognizance of it. There continue to be religious and theological milieux in which the crisis is, at the most, dimly sensed as an external threat in the distance. In other milieux the crisis is beginning to be felt, but is "still on its way." In yet other milieux the crisis is in full eruption as a threat inside the fabric of religious practice, faith, and thought. And in some places it is as if the believer or theologian were standing in a landscape of smouldering ruins."⁵³

C) The pragmatic solution is the third approach presented and deemed inadequate. In this approach the belief is that particular circumstances should decide what form religious education should take. It seeks to face problems "one-by-one" rather than be guided by general principles. Although the committee sees this approach as having the merits of being flexible and allowing for the expression of regional and local differences, it also sees a danger if the approach is exclusively based on short-term

objectives, with no guidelines or general principles.

"The pragmatic approach risks becoming an unwieldy conglomerate that includes every tendency - ultra-conservative, traditional, progressive, secular, and so on."⁵⁴

Part II of the document is entitled "Towards an Educational Approach" and the Committee presents what it calls an 'education-centered approach' where religion must be "an integral part of the school curriculum." They state that children are "meaning-seeking" from a very early age and that a religious education is part of a holistic approach to human development. The document states very clearly that "if the teaching of religion is not an integral element of the school curriculum then it should not be in the school at all."⁵⁵ Religion should have a place in the schools, according to the Catholic Committee because of the nature of the learner and the nature of religion. The learner is a "being in search of meaning" and religion is a "meaning system" that can provide guidance and strength. The document states that religion cannot "provide them with ready-made meanings, but it will challenge them to discover meanings for themselves or to improve on those proposed." The five functions of religion proposed by Andrew Greeley are quoted. They are the functions of meaning, belonging, integration, of contact with the sacred and of leadership.

The next section of the document concerns the

implementation of religious education in the school setting. The document calls for a "pedagogy of mutual growth" and discourages "indoctrination", "conditioning" and a lack of concern for the students' experiences. Regarding content, the committee feels that priority should be given to Christianity and does not view the school as "a market place where every type of religious merchandise is available." This does not prevent other religions or non-religious belief systems from being presented, but because of the predominance of Christianity in Quebec and in the West, this belief system should be favoured. Somewhere between the shopping center model and a school of rigid conformity lies the school milieu promoted by the committee. This model must involve the family, the community, interest groups, etc. Likewise for religious education, the relationship between school, family and parish is very important. The committee addresses important questions regarding whether it is of any use to include religious education in the schools if there no longer exists an expression of that tradition in the family or in the community. Many feel, for example, that since religion is not experienced in the family, and since the parish not only ignores but alienates the young, it is completely futile to offer religious education in the school. The Committee replies,

"Christian education in the schools is faced with this crucial question that cannot be eluded. To see our way clearly, we must return to the basic thesis of this report. According to this

education-centred analysis, we must affirm that while effective collaboration from the milieu in religious education of youth is practically indispensable, yet the school cannot abdicate its purpose and effort, even if the milieu were to give no support. In keeping with the growth-centred approach, education is not primarily a response to the demands of parents or communities, but is above all a response to the needs of an open and learning-centred programme. To express this more directly, we can say that religious education is not offered because the parents request it and support it by their own personal witness. Its primary justification is in the effort to give young people an opportunity to develop all aspects of their personality. Naturally, the school's efforts cannot be truly fruitful without the positive collaboration of the milieu, but it would be an exaggeration to demand the presence of such support before the school would undertake any religious activity."⁵⁶

The next consideration concerns the objectives of Christian education and its content. Religious education, the document states, must help the student achieve religious maturity and give him or her the possibility of exploring the phenomenon called religion. To do this it must "provide constant dialogue between subjective experience and the objective data of religion." This, they say, can be achieved by developing the following five senses:

- 1) The sense of coherence: putting together a meaningful world-view.
- 2) The sense of belonging: religious education must respond to the need to love and be loved, to be creative and to understand.
- 3) The sense of integration: religious education should help the students integrate the knowledge of

themselves with the world of science, of interpersonal relationships, and the international scene.

4) The sense of contact with the sacred: through prayer, celebration and liturgy.

5) The sense of moral responsiveness: regarding the choice of values and the concrete results of these choices.⁵⁷

The document points out that the essence of a Catholic school is found in its concern for religious instruction which is more, but not exclusively, cognitively oriented, pastoral animation (the orientations for pastoral animation are contained in a separate document), and what the Committee calls "the Christian quality" of school life.

Regarding the question of values, the document stresses the necessity of helping the students clarify their values and is negative about the pedagogy of transmitting values from on high. After values are clarified, a choice must be made. Moral and religious education should "teach students how to look for values, to avail themselves of the help and companionship of people who can communicate a taste for independent decision-making."⁵⁸ The religious educator is much less of an authority figure than in the past or as described in Vatican documents on education. He or she is described more as a facilitator or guide, "a true pedagogue ... is one who leads the young by keeping them on the move and accompanying them on their quest."

To conclude, the Committee points out that "the concept of 'confessional' schools does not have a uniform meaning" and it encourages flexibility in the adaptation of the Catholic school to a particular milieu.

In another document of the series Religion In Today's School, published in 1976, some of the same themes emerge. A lot of time and effort is put into explaining why religious instruction should be part of a school's curriculum and "indoctrination" is constantly attacked. The student is described not as "a mere recipient, but the principal agent of his or her development." An "organic" concept of education is proposed which opposes "any pastoral approach that is overbearing, unmindful of students' personal development, or based on a mechanistic concept."⁵⁹ These are the same themes found in volume one of the series. The document is defensive about the anthropological approach to catechetics and the fact that some feel there is a lack of content in the programs and that the specific Christian dimension is weak. The Committee admits the legitimacy of these concerns when it states that it does not condone "a type of religious instruction that refrains from any direct mention of God or religion, that confines itself entirely to topics of human and social relevance."⁶⁰ Those who are critical of the catechetical programs of 1969 will be vindicated when the new programs appear with their objective oriented curriculum where the anthropological approach is

given a secondary role. The Committee is struggling to strike a balance between "process" and "content." The old programs stressed process and the new stress content. One only has to examine the course descriptions of the old and new programs for proof of this statement. It is important to point out that this document refers to the study of religion from a cultural approach with a greater emphasis on the history and phenomenology of religion. "It does not seem desirable that religion be studied only from a theological and anthropological viewpoint. It is a valuable experience for young people to be able to study religion in a scientific way."⁶¹ This refers to the course called "Religious Culture" which became an option in many schools for secondary four and five students. Universities like the University of Sherbrooke with Professor Fernand Ouellett initiated courses of studies for teachers interested in acquiring knowledge about various religious traditions through a religious studies approach. Many later became enthusiastic supporters of this option which was well received by the students. Great was their disappointment when this option was pushed out when the option for Moral Instruction was introduced. The Committee concludes by reiterating the necessity of implementing the exemption clause for those students whose parents do not wish their children to take the Catholic Religion Instruction course of studies. The Committee states, "It is important that a

course in moral education be available because what is at stake is the proper respect for students' consciences, as well as the spirit and quality of the Catholic religious instruction program. Any school of a thousand or more pupils should have among the staff one or more teachers qualified to give a course in moral education."⁶² This somewhat cautious move would finally result in the removal of the exemption clause in favour of a clear right to choose between Catholic Religious and Moral Instruction and Moral Instruction which must be available to every single child whose parents so wish or according to the wishes of the students themselves in grades nine, ten, and eleven.

In 1980 the Committee produced, as part of the same series Religion in Today's School, a document dealing with pastoral animation. Pastoral animation is described as "a workshop for putting the Gospel into practice." This is described generally as: a) "giving direction and meaning to life", b) "experiencing community as communion", c) helping students come "into contact with God", d) "guiding moral commitment", e) helping students "achieve coherence."⁶³ Whereas religious instruction is seen primarily as an academic activity, pastoral animation is seen as a means that "allows convictions to be nurtured and affirmed." Regarding pastoral animation at the elementary level, the preparation of children for the sacraments is not seen as the sole responsibility of the school. Later it would be

removed from the school entirely and become the responsibility of the parish. Many parishes, however, require candidates for sacraments to be enrolled in Catholic Religious and Moral Instruction at school, so a link with the school does remain regarding preparation for first communion, reconciliation and confirmation. As with the case of Catholic Religious and Moral Instruction, the pedagogy of pastoral animation is a radical change from the past. "From a pastoral work that was formally based on transmitting well-defined truths and practices, we changed to pastoral work that was centered on the life of youngsters, on the experience of pupils and adolescents, on their hopes, to which we try to give a Christian interpretation."⁶⁴ The Committee, however, is realistic when it points out that pastoral animation lacks definition and "remains an uncertain reality, imprecise as regards its objectives, flitting about in its undertakings."⁶⁵ The Committee recommends specific objectives that would help the students have greater self-knowledge and help them discover Christ, and the experience of Christians and its significance for their lives.

The last document of the series to be considered is entitled Moral Education. Moral education is not seen as just a "subject" or a "course" but it is "part and parcel of every subject and of all school activities including the organization and pursuance of the educational process

itself."⁶⁶ Again, the Committee is preoccupied with the idea that moral education not be "deduced from some abstract ethics, nor from a ready-made treatise" but begin with the experiences of the young. This principle, found throughout the series, is repeated in other sections of the document on moral education.

The document presents the following five components as the very core of moral education: 1) moral judgements, 2) principles, norms and values, 3) autonomous decision making, 4) drives and desires, and 5) the moral act itself. The task of moral education then, according to the Committee is to "urge young people to take these five paths and help them progress. Hence, they will be able to gradually acquire the basic aptitudes that form the moral personality:

- the ability to make moral judgments;
- the ability to refer to norms, principles and values which are internalized;
- the ability to make free decisions and to set goals in life;
- the ability to integrate and to channel the affective domain;
- the ability to live up to their intentions and choices."⁶⁷

The document gives considerable attention to Jean Piaget's analysis concerning moral development and Lawrence Kohlberg's stages of moral judgement. Their theories,

despite recent criticism, are seen as "studies that can enlighten certain aspects of moral judgment which is an important but not exclusive part of moral learning ... Their studies offer a scientific base for a rational and serious approach to the development of moral conscience."⁶⁸ Some Catholics found this flirtation with Kohlberg completely contrary to the tradition of Catholic morality that declares certain acts as intrinsically evil, whereas Kohlberg focuses on the rational process one uses to arrive at a specific act, and this process, not the act, determines the level of one's moral development.

Great importance is given to the task of making the students aware of basic human rights as found, for example, in the 1948 United Nations' Universal Declaration of Human Rights. These declarations are considered as milestones and they are seen as an inspiration for "moral creativity" since "as history moves on, a reinterpretation of rights and duties is necessary ..." The document states that "this creativity referred to is not to be mistaken for moral subjectivity." This is an ancient dilemma. On the one hand the Church preaches the inviolability of the individual conscience, and on the other hand proposes, with an attitude of "creeping infallibility" - to use an expression of Charles Curran, a whole set of norms and directives involving personal morality. The Catholic Committee in this document certainly favours an autonomous, internalized moral

process but nevertheless seems to feel obliged to add a disclaimer.

The model of a responsible moral person is described as:

a) "a being-on-the-way", that is, a human being is not a finished product. He or she must fashion him or herself. Human beings are "beings in the making" ("un être en projet").

b) "a being-in-the-world", that is, a person who establishes a relationship between him or herself and the world. The Committee distances itself from the Platonic influence in Catholicism that made clear distinctions between the body and soul, the natural and the supernatural, this world and the next life.

c) "a being-with-others", that is, human beings need to relate to others to be fully human. They are "made-by-others and made-for-others." The concept of the global village promotes solidarity as opposed to extreme individualism. "Being-with-others" implies respect for the individual and involvement in social justice.

d) "a free and creative being", that is, humans discover themselves, and reveal themselves to others through their accomplishments - one should say "I act, therefore I am."⁶⁹

The aim of moral education is to help young people "mature as responsible persons" in order to be able to

govern one's life (self-definition), to endorse one's own actions and to accept responsibility for them, and to accept social duties and responsibilities. Catholic moral education is "faith in action". The distinctive feature of Catholic moral development is that the Gospel message is the motivation of morality. The committee states therefore, "Catholic religious instruction should contain and manifest the specific contribution that faith makes to every moral effort."⁷⁰

As to approaches and methodology, moral education should follow the three steps generally accepted, according to the Committee, of all learning processes, that is, exploration (the time to observe, inquire, etc.), reflection (the time to judge, interpret), and actualization (the time to act).⁷¹ Morality, the document points out, is not achieved through indoctrination, by proposing models for imitation or by a laissez-faire attitude. It is achieved through "respect - which transforms our way of looking at ourselves and others, by revealing that everyone is equal in dignity. Empathy - which is the ability to sense the feelings and needs of others as indicators of similarity and solidarity among persons. Modesty - which keeps one from thinking too readily that one is already mature or adult."⁷²

The Committee points out that methods used for moral development such as Kohlberg's theories or the "values-clarification" method may be useful as techniques but should

not be "transformed into objectives." The Committee distances itself from methods that "presume that all choices are equally acceptable and that anyone can choose anything providing that he follows the correct technique." However the Committee concludes by saying, "a method can be followed without subscribing to the underlying theory."⁷³ Some question this line of reasoning and ask is there not an incompatibility between "method" and "objective"? Is there such a thing as a "neutral" method if a method is inherently subjectivistic and relativistic?

Considerable space has been given to this series of documents Religion in Today's School (Voies et Impasses) produced by the Catholic Committee of the Superior Council of Education of the province of Quebec because they represent for Catholic religious education in Quebec, the equivalent of the documents of the Second Vatican Council for the Church. For example, in the introduction of the new curriculum for Catholic Religious and Moral Instruction for secondary three, there are nine references to Voies et Impasses.

After examining closely Voies et Impasses and other significant documents of the Catholic Committee published in the 1980's (such as Deux Questions Pressantes Pour l'Ecole Catholique, June 1983, L'Ecole Catholique: Situation et Avenir, August 1986, and Faith Education in the Schools, May 1985), one can sense the major concerns of the Committee in

that recurrent themes are evident. The priority given to certain concerns changes, but it is more of an evolutionary change. The priorities of the late eighties are not those of the early seventies but they are not, with few exceptions, an abrupt break with the past, but a logical progression in step with a changing Quebec society. The abrupt changes experienced by the Catholic Church in Quebec were, for the most part, thrust upon it in the process of Quebec's quiet revolution. The Church showed signs of resistance to these changes, then resignation, followed by a realization that all was not lost and that Catholicism had an important role to play in the new Quebec. This attitude of acceptance of change is highly evident in the documents published by the Catholic Committee. It goes beyond acceptance to an appreciation and a cherishing of the new direction of tolerance and respect for all.

The following are the major themes revealed in the documents of the Committee:

- There is a defense of the concept of public, confessional schools in Quebec and the integration of religion in the school curriculum.
- There is a recognition that Quebec is a pluralistic and secularized society and that the Catholic school cannot be a truly public school unless it takes these facts into consideration.
- There is a definitive rejection of religious and

moral instruction by indoctrination and an insistence that religion and ethics must be taught so as to relate to the subjective experience of the student.

- There is an insistence that there be an option for parents and students who do not wish to take Catholic Religious and Moral Instruction.

- There is serious concern about the professional and personal qualifications of Catholic religion teachers and the right of teachers to refuse to teach this subject on grounds of conscience.

Perhaps the Quebec bishops in their message to educators in 1978 summarized these concerns best when they stated, "the challenge facing Christians is how to harmonize the Gospel with the erupting culture of Quebec."⁷⁴ Most of these concerns are addressed in particular articles of the education act, Law 107, passed by the National Assembly just before Christmas 1988. Others are addressed in the most recent regulations of the Catholic Committee. These will be examined later.

Since the Second Vatican Council, Rome (the Congregation for Catholic Education) has published two other documents concerning Catholic education. These documents, on the one hand, appear to reiterate themes found in the Council documents, and on the other hand, present a more narrow view of Catholic education than is found in the documents of the Catholic Committee. For consideration here

are two of those documents - Lay Catholics in Schools: Witnesses to Faith (Rome, 1982) and The Religious Dimension of Education in a Catholic School (Rome, 1988). Although there are common concerns and themes regarding Catholic education found both in the Roman and Quebec documents, it is also quite clear that when Rome is talking about a Catholic school and when the Catholic Committee is talking about a Catholic school they are not always talking about the same reality. One readily perceives that the Catholic school Rome is referring to is a private institution, an "instrument of the Church dependent on ecclesiastical authority" and not an instrument of the state as in Quebec. When in the 1988 document it is stated "most Catholic schools are under the direction of Religious Congregations, whose consecrated members enrich the educational climate by bringing to it the values of their own Religious communities,"⁷⁵ one realizes that this vision does not correspond to the Quebec scene. For this reason, other recommendations for the Catholic school such as the importance of it being located close to a Church, the heavy stress on the liturgical and sacramental life of the school, and the emphasis that the Catholic doctrine taught be in conformity with the Magisterium, indicate priorities not found in the Quebec documents. Such statements as, "It (the Catholic school) recognizes the Holy Father (not Jesus?) as the center and the measure of unity in the entire Christian

community,"⁷⁶ also indicate the abyss that exists between the Vatican's view of the Catholic school and what currently exists in Quebec. The Congregation for Catholic Education is aware that it cannot give more than general guidelines concerning the essence of a Catholic school and realizes that they must be adapted to local situations. How could one document take into account the variety of situations that abound regarding the relationships that exist between the parents, the school, the Church and the State in relation to Catholic education? Even within Canada there are differences between such provinces as Newfoundland, Quebec and Ontario regarding the goals of a Catholic school.

However, there are areas where there is agreement on important issues even though the Vatican's emphasis on certain points may be more or less than that of the Quebec documents. For example, it is not surprising that the Vatican supports confessional schools and the integration of religion in the school curriculum. There is a recognition also that "not all students in Catholic schools are members of the Catholic Church; not all are Christians The religious freedom and the personal conscience of individual students and their families must be respected, and this freedom is explicitly recognized by the Church ... Moral violence is strictly forbidden, both by the Gospel and by Church law."⁷⁷ Both Rome and Quebec are opposed to the "old-fashioned" pedagogy of religious indoctrination but one

senses that this is a matter of greater concern in Quebec. Rome and Quebec also agree on the importance of the professional and personal qualifications of the religion teacher in seeking quality religious education. Both make a distinction between religious instruction and catechesis but Rome puts a much greater emphasis on the idea of the religion teacher as a personal witness of the faith, - "this witness is what brings the content of the lessons to life." The religion teacher is seen as someone who "must" participate in the liturgical and sacramental life of the school and embody Christian conduct to be a credible witness to Catholicism. The Quebec documents stress the necessity for religion teachers to be qualified academically, that teaching religion is not against their conscience, and that they are baptized Catholics and identify themselves as being Catholic. The qualifications promoted by Rome seem very idealistic - even for private Catholic schools. Many feel that religion must be taught, especially at the high school level, more and more from a religious studies perspective and that personal witnessing involves activities organized by the pastoral animator or the parish, outside of the classroom.⁷⁸ The Catholic school, which the Congregation for Catholic Education describes, sounds so idealistic one wonders if it exists, ever existed, or will ever exist. If the goals of the Catholic school are so idealistic as to no longer be considered within the realm of the remotely

possible, then they will be referred to as "enlightening and useful" as in Voies et Impasses, but not really sufficiently in tune with the situation existing in Quebec.

Conclusions

This chapter has examined those events that have had a major influence on Catholic religious education in the public schools of Quebec. Those factors examined included:

- the rapid secularization of Quebec;
- the establishment of the Ministry of Education and the new role for the Catholic Committee;
- the changes in the Church provoked by the Second Vatican Council.

The chapter also presented the response of the Catholic community to these changes affecting Catholic religious education in the public schools. This response included:

- a greater respect for the needs and concerns of the laity and for the freedom of the individual in matters concerning religious education;
- the publication of guidelines regarding the role of religious education in a public school and the implementation of a new pedagogical approach for the revised curriculum that would have relevance for the students.

In a later chapter, we will examine in more detail the Catholic Committee's response to the need for qualified

religious educators - a need provoked by the almost complete absence of priests and religious as teachers in the public Catholic schools after the Quiet Revolution.

CHAPTER III

ENGLISH-SPEAKING CATHOLICS: THE ORIGIN OF THE JURIDICAL QUESTION IN EDUCATION AND THE PRESENT SITUATION

Chapter three begins with the historical background on English Catholics in Quebec necessary to understand the present situation. The question of equitable representation of English-speaking Catholics at decision-making levels in education is one that dates back to the earliest periods of Quebec history. The chapter indicates how, up to 1964, the English Catholic community responded to its particular situation as a "minority within a minority" by seeking representation on the Catholic school boards and by achieving a degree of autonomy in the running of its schools and the formation of its teachers. The chapter describes the situation for English Catholics during the Quiet Revolution and during the period where restrictive legislation limited access to English language schools. The attempts of successive Quebec governments to reform Quebec education along linguistic lines is presented along with the position of the English Catholic community to these attempted reforms. Finally the response of the representatives of the English-speaking Catholic community

to Law 107 is described along with the recurring concerns of the English Catholic community found in their briefs to the Minister of Education.

Historical Background

On March 15, 1913, the Montreal Daily Herald contained an article entitled "Montreal Irish Catholic Schools" which quoted Rev. Father McShane's concerns about the educational needs of English-speaking Catholics. Father McShane is quoted as saying, "There was a movement as you may recall, to have our own separate board: but that came to nothing. So we are still at it: but we simply have representation on the Catholic Board." Seventy years later, in 1982, the Catholic Committee published a document entitled Anglo-Catholics and School Confessionality which made the recommendation, "that the various school authorities grant Anglo-Catholics equitable representation on decision-making bodies as well as in positions of administration and services."⁷⁹ This recommendation was made because in the words of the document, "The Anglo-Catholics would like to be better represented where decisions are made. Everywhere, they feel they are a minority..."⁸⁰ Source after source on the history of Quebec makes mention of the difficult position of English-speaking Catholics who identified with the Protestants linguistically and with the French religiously. Ronald Rudin, in his book The Forgotten

Quebecers states "Throughout the pre-Confederation period, the English-speaking Catholics tried to find a place for themselves within a society whose most powerful figures were either French Catholics or English Protestants."⁸¹

Relations between English-speaking (mostly Irish) Catholics and French-speaking Catholics in the nineteenth century were strained at times, if not openly hostile. In 1823 Bishop Plessis of Quebec referred to the Irish in the following manner: "Here the Irish are numerous. They do not bring priests with them. Those whom they have brought would be the dregs of the Irish clergy as (the Irish immigrants) are the scum of the population."⁸² Others, fortunately, did not view the Irish in this manner and were, like Cardinal Taschereau and the Sulpicians, concerned about the health and education of a people that arrived here frequently in very difficult circumstances.

There is evidence that the Irish arrived in Quebec before General Wolfe's army came in 1759. In 1819 and 1831, 63,000 immigrants arrived in Quebec, and the vast majority were Irish. In 1819 the first record of an organized religious gathering of the Irish was a "get together" in Quebec City for the feast of St. Patrick.⁸³ In 1817 Irish Catholics were gathering for Mass at Bonsecours Church in Montreal. A Sulpician priest (the Sulpicians were frequent allies of the Irish) later ministered to this group. Contrary to what many may think, there was a thriving Irish

community in Quebec before the migration of the Irish to Canada due to the famine in 1847. Irish Catholics in Quebec City made a request for an English-speaking priest in 1817 and in 1833 St. Patrick's Church was built in that city where there were calculated to be as many as 7,000 Irish Catholics in a total population of 31,000.⁸⁴

St. Patrick's in Montreal opened in 1847, followed by other "St. Patrick's" in Sherbrooke and Magog. The difficulties the Irish Catholics encountered in founding their parishes was a precursor of what was to come in the field of education. Since they did not have any decisional power concerning the nature of their parishes, they had to struggle with contentious French-speaking Bishops who wished to limit their parishes to regular boundaries while the community wished to offer their Church for all English-speaking Catholics in the city. St. Patrick's in Montreal was given the status of a parish only in 1873, more than 25 years after its founding and only after English-speaking Catholics appealed to the Pope. Bishop Bourget, the powerful and aggressive Bishop of Montreal at the time, was wary of Catholics whose faith was not protected by the French language and whose language permitted them interaction with Protestants.⁸⁵ It was a clear example, repeated many times over, of persons in authority over English-speaking Catholics who were insensitive to their needs and values. At times these needs were simply

neglected. Other times, there were clear signs of ill will toward the community that did not fit into that mode of thinking that believed "les Anglais sont des Protestants." But, as the census of 1871 shows below, nearly one-third of all English-speaking Quebecers were Roman Catholics.

The percentage of English-speaking Catholics of the total English-speaking population in the different regions of Quebec in 1871 was as follows:

Montreal	-	37%
Eastern Townships	-	11%
Ottawa Valley	-	30%
Quebec City	-	59%
Gaspé	-	35%
Total for Quebec	-	29%

Source: Census of Canada

The struggle of English-speaking Catholics for quality education was to be far more difficult than the struggle for autonomous parishes. When a clear system of education was beginning to emerge in the middle of the nineteenth century, English-speaking Catholics were caught between one group that possessed their language but not their faith and another group that possessed their faith but not their language. Ronald Rudin clearly points this out:

"With the establishment of the Quebec educational system in the 1840s Catholic school commissions were formed for the two major cities. Within the Montreal Catholic School Commission (MCSC) the early experience of the Irish was hardly positive. Since all members of the MCSC were appointed, the

Irish were in no position to be guaranteed a seat on the board. Indeed, from 1845 to 1860 the Irish held a seat on the six-member board for only five years. In the light of this poor representation there were complaints, particularly in the post-Confederation period, about the facilities provided for English Catholic education.

Outside of the two cities the Irish Catholics did little better in a system where dissentient schools could only be formed on the basis of religion. Schools therefore tended to be either English-Protestant or French-Catholic. In the years leading up to Confederation there were a few Irish leaders calling for the right to dissent on the basis of language as well as religion. Given the structure of pre-Confederation Quebec society, it is little wonder that their requests fell on deaf ears. There was nothing in the educational provisions of the BNA Act to recognize the peculiar position of Quebec's English-speaking Catholics."⁸⁶

In the nineteenth century, some rudimentary education was provided to Irish Catholics by such religious congregations as the Christian Brothers and the Congregation de Notre Dame. Frequently, Irish Catholics were educated in the same schools as the French and in some places classes were taught in one language in the morning and in the other in the afternoon. The quality of the English of the teachers varied. English-speaking Catholics frequently depended on the "generosity of the French Canadians" - an expression frequently found in G. Emmett Carter's, The Catholic Public Schools of Quebec. Generosity implies gratuitousness as in something provided not because of merit but because of the kindness of the giver. Generosity also implies that there are no guarantees that such an attitude

must persist. This was a patronizing position for English-speaking Catholics to be in.

In the period leading up to Confederation one of the main issues concerning the minorities of Upper and Lower Canada was the question of educational guarantees. These minorities were identified as the English Protestants of Lower Canada and the Roman Catholics of the Maritimes and of Upper Canada. Again the English-speaking Catholics of Lower Canada did not fit into the scheme of things. Even though the Catholics of the Maritimes and of Upper Canada outnumbered the Protestants in Lower Canada by almost three to one, the Protestant population, because of its superior economic position, was infinitely more powerful.⁸⁷ In the nineteenth century English-speaking Protestants living within the famous "square mile" of Montreal were said to control 70 percent of the Canadian economy. French-speaking Catholics in Lower Canada feared interference in their affairs coming from the central government, while English-speaking Protestants in Lower Canada feared a provincial legislature dominated by Catholics. Regarding education, these fears resulted in article 93 of the British North America Act which guaranteed the confessional structure of education that existed in 1867. Article 93 also granted provincial jurisdiction over education. English-speaking Catholics would continue to depend on the "generosity of the French Canadians" for their educational needs.

Two private boys' high schools, Loyola and the Catholic High School of Montreal opened at the very close of the nineteenth century. The Catholic High School of Montreal ran into difficulties and closed in 1903, a year after its promoter, Father Quinlevan, died. It later reopened on the corner of Durocher and Milton, and in 1911 was taken over by the Presentation Brothers.⁸⁸ In the twentieth century, prior to 1930, religious orders of women, such as the Sisters of St. Ann and the Sisters of the Holy Cross joined with the Congregation de Notre Dame in the education of girls. Operating outside the jurisdiction of the Montreal school board, the Ladies of the Sacred Heart and the Sisters of the Holy Names of Jesus and Mary ran convents that were open to English-speaking girls.

With the increase of students in the English Catholic sector and the concern for higher education, another problem arose. The program of studies in English Catholic high schools was copied from the French system. As a result Catholic students wishing to enter McGill had to write McGill matriculation exams while the high school graduates of Protestant schools did not. Before English-speaking Catholics were given more freedom to run their own schools, other such problems arose. Textbooks were very often poor translations of French texts. The following example is taken from a Canadian history text in use for several years in English Catholic schools. As General Wolfe lay dying the

following dialogue ensued: "They flee, they flee!" "Who flee?" "The French, sir," "I die content."⁸⁹ English-speaking Catholics worked throughout the thirties and forties to bring their course of studies in line with other high schools in Canada and the United States, and finally achieved a considerable degree of independence. It was important for English-speaking Catholics to make their needs known to both Protestants and French-speaking Catholics as G. Emmett Carter stated so well:

"Their (English-speaking Catholics) problem is not to get lost in the shuffle... The English Catholic trying to hold to both his faith and his language and finding himself not belonging entirely to either group, is in danger of being like the little boy who comes in to eat after two hungry men have finished. Unless he pulls a few coat-tails in time, he may find he has been forgotten."⁹⁰

Carter felt that English-speaking Catholics, in order not to be forgotten, must adopt what he called a "politique de presence". They must make their voices heard by those in positions of authority and power. It is a policy that at times produced results and by 1940 the English sector of the Montreal Catholic School Commission was effectively autonomous.

A milestone event for English-speaking Catholics was the opening of D'Arcy McGee High School in 1931, the first public high school for English Catholics in Montreal. The

number of students attending English Catholic schools continued to increase. Many Italian immigrants arriving at the beginning of the twentieth century chose to send their children to English Catholic schools, as did other non-Francophone Catholic immigrants. Although there were approximately 100,000 English Catholics in Quebec at the turn of the century, French Canadian historians indicate that they were considered to have little influence on Quebec Catholicism:

"Au tournant des années 1930, l'Eglise du Québec compte quelque 2.5 million de fidèles, soit 85.7% de la population. Elle continue d'être dominée par les Canadiens Français (91.6%), les Irlandais (1.8%) et les Italiens (0.9%) constituent des minorités sans grande influence."⁹¹

In a voluminous series recently published entitled L'Histoire du Catholicism Québécois, English-speaking Catholics are barely mentioned, except at times in reference to their strained relationship with the French, as the following quotation of Henri Bourassa from the May 10th, 1935 issue of *Le Devoir* found in volume one:

"Il y a une Eglise de langue française et une Eglise de langue anglaise, dont les membres sont plus étrangers et parfois plus hostiles les uns aux autres que ne sont entre eux les catholiques et les non-catholiques appartenant aux mêmes groupements politiques, sociaux, et professionnels."⁹²

An incident occurred when Lawrence Patrick Whelan was appointed as the first English-speaking bishop in the diocese of Montreal in 1941.

"Par son impact politique sur les rapports de

force entre francophones et anglophones, la création de nouveaux diocèses demeure au Canada un problème délicat. En juillet 1941, la nomination de Lawrence Patrick Whelan au poste d'évêque auxiliaire de l'archevêque de Montréal donne à nouveau l'occasion aux antagonismes de se manifester. Cette nomination déclenche une autre guerre de statistiques. Mgr Charbonneau estime que les soixante-trois mille catholiques anglophones montréalais ont droit à un auxiliaire de leur langue: les quelque quarante mille francophones de la Saskatchewan n'ont-ils pas deux évêques francophones, l'un à Prince-Albert et l'autre à Gravelbourg? Piqués dans leur fierté, les montréalais francophones ne l'entendent pas ainsi. La Société Saint-Jean-Baptiste en fait une question de <droit d'aînesse> et de justice. Donner un auxiliaire à des catholiques anglophones qui constituent à peine le treizième des fidèles du diocèse de Montréal, c'est du coup mépriser les catholiques francophones qui n'ont pas droit à un auxiliaire dans Sault-Saint-Marie et Pembroke où ils comptent pour la moitié des fidèles, dans London où ils sont le tiers, dans Edmonton où ils sont le cinquième, dans Kingston et Peterborough où ils sont le sixième. Survenant dans un moment où l'effort de guerre divise la population suivant des clivages ethniques, la nomination de Mgr Whelan prend des proportions nationales. Louis-Athanase Fréchette, président de la Société Saint-Jean-Baptiste, s'empresse de rappeler au délégué apostolique que si <la Nouvelle-France ne jouit pas du prestige de l'Etat souverain, elle a des droits politiques qu'on ne peut mépriser sans trouble l'ordre établi>. Il conclut que cette nomination n'est pas un incident, mais l'expression d'une politique devenue intolérable pour les francophones et dont les conséquences pourraient être de faire dégénérer les sentiments d'une population jusqu'ici fidèle à sa foi en irrémédiables rancoeurs individuelles et en douloureux conflits publics."⁹³

Despite the fact that other groups did not consider English-speaking Catholics important because they did not possess any great power in the Church, the government, or in the economic life of the province, they managed to survive

and grow, largely due to their determination to foster their faith and their language. The leaders of the English Catholic community realized that the key to survival as a cultural entity depended on an educational system that responded to the particular needs of English-speaking Catholics. To respond to these needs, it was necessary to provide adequate training for future teachers. In the thirties, teacher training was provided for high school graduates at St. Patrick's School (since demolished). College graduates could take what was called a Central Board Exam. Depending on your mark on that exam you were placed in line for a job - the best mark got the first job. In 1934, 300 candidates took the Central Board Exam. Two got jobs.⁹⁴ Later, teacher training for the English Catholic sector took place in a French language normal school, the Jacques Cartier Normal School. After a long struggle and many petitions, St. Joseph Teachers' College was finally given official approval on June 6, 1955.

The Situation Since the Early Sixties

On March 24, 1961, a Royal Commission of Inquiry on Education in the Province of Quebec was created under the presidency of Monsignor Alphonse-Marie Parent, the vice-rector of Laval. The purpose of the Commission was clearly stated in the law that created it:

"Le Lieutenant-gouverneur en conseil est autorisé à constituer une commission royale d'enquête pour étudier l'organisation et le financement de

l'enseignement dans la province de Québec, faire rapport de ses constatations et opinions et soumettre ses recommandations quant aux mesures à prendre pour assurer le progrès de l'enseignement dans la province."⁹⁵

One English-speaking Catholic, Dr. John T. McIlhone, the director of English schools in the Montreal Catholic School Commission at the time, was appointed to the Commission.⁹⁶

During this period of the Quiet Revolution, English-speaking Catholics, though swept up by the changes in the Church and in education like their francophone counterparts, reacted differently. Since the English-Catholic clergy had not had the history of power and prestige that the French Canadian clergy had, there was no equivalent anti-clerical backlash to the Church that existed in French Quebec. The presence or absence of this backlash had, and has, an effect on the teaching of religion, as Benoit Lacroix points out,

"On sait à quel point la religion traditionnelle a été plutôt maltraitée dans les écoles depuis les années 70 par une génération qui a trop souffert d'impératifs, jusqu'à ne plus vouloir comprendre le passé. De ce point de vue, et en plusieurs cas, nos jeunes Québécois de souche française, héritiers involontaires d'une histoire religieuse assez particulière, se trouvent assiégés, otages plutôt de l'amertume de leurs parents et de leurs maîtres".⁹⁷

Of course the changes in the Church took some getting use to for English-Catholics also but, for some aspects, not as much as French-speaking Catholics. The new ecumenical spirit in the Church, for example, seemed a natural

consequence for English Catholics after they had worked and recreated with Protestants for years. The English community of Quebec had not been as isolated as the French and its relationship with English Canada and the United States helped it see the changes in Quebec more as catching up with the modern world than a radical break with the past. English Catholics were not filling their Churches either, but they were not angry with the Church. What worried anglophones was not the loss of prestige of the Church, but the rising tide of nationalism in Quebec. Many wondered if they wanted to be part of a province that sought to be French and independent. Restrictive legislation regarding access to English-language schools and the use of English on commercial signs passed in the seventies and eighties made many anglophones feel a sense of alienation in their own province. Many anglophones simply left the province. Between 1976 and 1981, 106,300 more English-speaking Québécois left Quebec than entered and the figures for 1981 to 1986 are 41,000.⁹⁸ English Catholics, lacking the administrative structures of the Protestant community, felt the effects of the nationalistic spirit even more. A classic example of what could happen to English Catholics because they had no control over their school system happened in St. Leonard in 1968 when the commissioners decided to close all English Catholic schools in the board.

The election of the Parti Québécois in 1976 and the

passing of Bill 101 had a devastating effect on the English-language schools. Access to English schools was limited to those children who had at least one parent who had attended an English elementary school in the province. The law cut enrollment in English schools drastically since thirty-five percent of all students in English-language schools were either francophones or the children of immigrants.⁹⁹ The hardest hit were the English Catholic schools:

Alors qu' le nombre d'élèves étudiant en français dans le réseau public diminuait de 12,9 p. 100 entre 1976-1977 et 1986-1987, la baisse du nombre d'élèves étudiant en anglais atteignait 48,2 p. 100. En ventilant les données selon la confession de l'organisme fréquenté, on note que le nombre d'élèves étudiant en anglais dans les commissions scolaires protestantes est passé de 120 423 en 1976-1977 à 65 171 en 1986-1987, une baisse de 45,9 p. 100, tandis que le nombre d'élèves étudiant en anglais dans les commissions scolaires catholiques connaissait une diminution encore plus forte atteignant 53,7 p. 100, le nombre d'élèves passant de 93 426 à 43 229.¹⁰⁰

Over 300 briefs were presented to the Parent Commission which held audience in eight cities in the Province. Experts in education were consulted and about 50 institutions of learning were visited. Furthermore, the commissioners visited the other provinces, several American states, some countries of western Europe and even the Soviet Union, in order to investigate various educational systems.¹⁰¹

Volume one of the Commission's report appeared in April of 1963, with the final sections published in August of

1966. The objective of the Commission was to make recommendations that would democratize education so that all students would have access to schools and higher education that would prepare them for a modern, evolving society. The question of confessional education was an important and delicate subject studied by the Commission. A document prepared by one of the commissioners demonstrates by its title just how difficult a consensus on confessionalism would be. The report, prepared for study by the Commissioners, was entitled, "Essai d'introduction préliminaire à une tentative pour une première approche en vue d'un début de solution approximative à ce qui peut sembler être la méthode pour éviter de moins en moins le problème de la confessionnalité."¹⁰² The questions asked by the commissioners regarding the confessional system more than 25 years ago remain the subject of discussion today. Their questions were concerned with the definition of a common school and whether confessionalism means exclusivity; whether a public confessional school system is compatible within a secular state; whether only the school be confessional or whether the school board also must be confessional; what aspects of the confessional system were protected by article 93 of the British North America Act, and whether schools outside of Montreal and Quebec City are legally non-confessional.¹⁰³

While wishing to maintain Catholic and Protestant

schools and being in favour of the establishment of non-confessional schools where necessary, the Commission's Recommendation 55 called for unified school boards and not linguistic or confessional ones: "Nous recommandons que le ministère de l'Education prépare immédiatement, à partir des études démographiques et sociales nécessaires, une nouvelle carte scolaire des commissions régionales uniques pour l'ensemble du territoire de la province."¹⁰⁴

It was recommended that school commissions be set up to serve all schools, Catholic, Protestant, and non-confessional, French and English. The confessional or non-confessional status of the school was to be decided by the parents - a position that reappears in Law 107, 25 years later. The matter was referred to the Conseil Supérieur de l'Education and the newly created Conseil de restructuration scolaire de l'île de Montréal. The latter council was unable to reach a consensus on the recommendation. Of the 18 members, the chairperson and the English-speaking Catholic members were in favour of unified boards. The majority favoured linguistic boards. The Protestants and the one Jewish member of the council, initially in favour of linguistic boards, finally opted for a confessional structure.¹⁰⁵ Because of this lack of consensus the matter went no further at the time.

In 1971, Bill 71 became law, and replaced Montreal's 33 school commissions with eight elected boards, six Catholic

and two Protestant. By the same law, the Island School Council was created. It was composed of 17 members, which included representatives from the Island school boards and three appointees of the Quebec government. As Henry Milner points out, the English-speaking Catholics were not pleased with this set up because there was no guaranteed representation for them:

"The only group entirely dissatisfied with Bill 71 was the English-speaking Catholics who saw their position effectively weakened under the system because they had no guaranteed representation on any of the boards. But having earlier chosen not to press the case for separate English-Catholic commissions, their demand now fell very much on deaf ears. The Protestant leaders and the Catholic 'integristes' were, of course, delighted. For very different reasons, both had what they wanted: separate confessional structures throughout Quebec."¹⁰⁶

In 1983 Bill 40 was tabled in the National Assembly by Education Minister Camille Laurin. It was another futile attempt to create linguistic school commissions in the province. The English-speaking Catholic Council, whose membership includes representatives from the English-speaking Catholic educational community, presented a brief on Bill 40 to the Parliamentary Commission of the National Assembly. The areas of major concern for the English-speaking Catholic community included confessionality, representation, the division of powers and responsibilities and the role of parents.¹⁰⁷ The brief pointed out the disparity of services to the English-speaking Catholic

schools in the different boards. Off-island, the majority of Catholic boards signed "ententes" with Protestant boards, thereby ridding themselves of their English-speaking students. Although in the past the English-speaking Catholic community had sought English Catholic school boards, in December of 1981, it adopted a position favouring linguistic school boards province-wide with confessional guarantees. The Council affirmed that:

"Parents in virtue of their individual rights are the primary educators of their children. Therefore, we are committed to a system of education which respects the spiritual, moral and cultural values of Roman Catholic English-speaking parents.... This commitment includes the right and opportunity of English-speaking Catholic children to be educated within a Catholic environment and in the religious tenets of our Catholic faith."¹⁰⁸

The position represented a consensus of parents, teachers, clergy, principals, administrators and school commissioners. The Council stated that because of declining numbers in certain places in the province, it would be willing to share facilities in a bi-confessional school where the rights of the students are respected. The brief indicates that this Bill, if properly amended could redress a situation that has been unfair to English-speaking Catholics who have "been consistently denied representation at decision-making levels."¹⁰⁹ The Bill was never to become law. It was attacked by many groups, including Alliance Quebec which considered it a total loss for English Quebec.

In a lengthy editorial that appeared in the *Devoir* on November 4th, 1981, Jean-Pierre Proulx pointed out that Alliance Quebec had not taken into consideration the position of English-speaking Catholics who had no decision-making status under the present law. Camille Laurin was replaced by Yves Bérubé, Bill 40 was withdrawn and a new proposal, Bill 3, passed into law in December 1984. In 1985 it was declared unconstitutional by Quebec Superior Court Judge André Prassard, who agreed with the position put forward by the Protestant School Boards and the Montreal Catholic School Commission.

The next major attempt at school reform would come with Bill 107. This new education act was assented to December 23rd, 1988 and came into force July 1, 1989. The objective of the act in the words of the Ministry was to "reorganize the school boards along linguistic rather than religious lines and bring the legislative and administrative framework of the public elementary and secondary school system into line with the public consensus."¹¹⁰ However not all boards will be based on language, since "the confessional school boards of Montreal and Quebec City and the dissentient school boards will be maintained, along with the right to dissent for Catholic and Protestant minorities."¹¹¹ Regarding the confessional boards outside of the territory of Montreal and Quebec City, they will not be replaced by linguistic school boards until "their legal validity has

been confirmed by the courts."¹¹² When the English-speaking Catholic Council responded to the government's call for consultation it was, in their own words, "with a distinct sense of 'déjà vu'."¹¹³ The Council still advocated linguistic boards with confessional guarantees. Unlike the Protestant community they were not concerned about a loss of power because English-speaking Catholics "never had the good fortune of having autonomous structures or powerful institutions governed by members of our community."¹¹⁴ What concerned the Council was the long legal battle that lay ahead - a legal battle that would last for years before any move could be made to establish linguistic boards, if the Quebec Government eventually won its case. Even if it did win its case, there was still the problem of Montreal and Quebec City with their confessional boards. The Council felt there was a better route to take than another journey through the courts. In its brief the Council states:

"...We believe that the Quebec Government would have been well advised to seek a constitutional amendment which would permit the establishment of linguistic boards. While the time factor would remain the same with this approach, nonetheless the ultimate objective would have been more clearly defined and not subject to legal interpretations, as we fear will be the case as a result of the route which the government has chosen to take."¹¹⁵

The Council felt that action had to be taken soon, due to the drastic decline in numbers and that "without the necessary 'blood transfusion' which Linguistic School Boards

would provide to English Language schooling, the continued existence of a viable network of English Language Schools is very much at risk."¹¹⁶ The statistics cited earlier clearly indicate that their concerns were not unwarranted. In 1970 the English sector of the Montreal Catholic School Commission counted 44,516 students, by 1980 there were 25,165 and the approximate number calculated for 1990 is 12,500.¹¹⁷ Some schools have decreased by 85% over the same period. It is no wonder that the English-speaking Catholic Council feels that further lengthy delays may be fatal for the English-Catholic sector. The Council terminates its brief on Bill 107 with the expression of this concern:

"...It is difficult to remain optimistic regarding the future of English Catholic Education when the Project makes no concrete proposals to stem the continued erosion and decline in our schools and, in fact, within the English Language School System generally. Indeed, we fear that by the time a remedy has been developed and tested, the patient will be in the terminal stages of the disease."¹¹⁸

Briefs presented by other associations representing English-speaking Catholics concur with the concerns of the English-speaking Catholic Council. The Provincial Association of Catholic Teachers, representing 2,800 full-time teachers (a drop of 700 from 1983 to 1988) endorsed the constitutional amendment option and reiterated the need for immediate action to save the English-Catholic sector. Particularly disturbing to PACT was the "dumping" by Catholic school boards of their English Catholic students

into the Protestant boards - situations that existed even when there were a sufficient number of English Catholics to warrant a school. Across the province 12.1% of all English language students attending Protestant schools are Catholic for a total of 7,907 students for the 1986-1987 school year. This is quite a high figure if one considers that the total number of students attending English Catholic schools is only 39,594 for the same year.¹¹⁹

"The situation has become so widespread that according to recent statistics, over seven thousand English Catholic students are now registered in the Protestant system through 'ententes'. These contracts have produced numerous English secondary schools in the Protestant system in which close to or over fifty percent of the clientele is English Catholic. Recent 'ententes' have shown that it is not unusual to have four or five hundred English Catholic students so affected."¹²⁰

The brief presented to the Parliamentary Commission by the Quebec Association of Catholic School Administrators reiterated similar concerns with more emphasis on the necessity of an "English Catholic environment" where "those interested with the formation of the environment, i.e. the principal, religious instructors and animators, as well as a majority of the staff should be of that religious persuasion."¹²¹ The document refers to the "de-missionizing" effect when English Catholics are drawn to "tacitly renounce their faith in support of their linguistic survival... for only in the concept of a Catholic environment can the faith remain strong and grow. To provide for less is to preordain

its departure."¹²²

There is a clear consensus to be found in all of the briefs presented to the parliamentary commission. All are clearly in favour of linguistic school boards so that finally English-speaking Catholics may truly be represented in decision-making positions. All are also in accord that the present route through the courts is not the way to proceed since the survival of English-Catholic education is at stake now, and there is no interim plan to address a serious situation. All parties representing English-speaking Catholics are also in accord with the confessional guarantees found in the new law. The associations clearly indicate that Catholic parents have a right to send their children to Catholic schools. All groups were also clearly against so called "ententes" where Catholic boards rid themselves of English-speaking Catholics by sending them to Protestant schools. Finally there is also a clear sense of alarm, even desperation, that if something is not done soon the situation will be beyond salvation. English-speaking Catholics clearly do not want to get lost in the shuffle.

This chapter has examined the historical roots of the particular situation of English Catholics as regards the public school system. It has demonstrated the struggle of English-speaking Catholics to respond to the particular needs of their community in the field of education. A lack of decision-making power and a dwindling school population has

not made their task an easy one, and the struggle to maintain a viable school system is far from over.

CHAPTER IV

THE DEBATE OVER CATHOLIC EDUCATION IN QUEBEC AND LAW 107

Chapter four examines the Education Act, Law 107, assented to December 23 1988 by the Quebec National Assembly and the implications of this act for Catholic religious education in the public schools. After a general introduction concerning Law 107, the chapter presents two positions found in Quebec concerning confessional education, taken at opposite ends of the spectrum. One group's position to be examined believes that the Catholic public schools of Quebec are not Catholic enough, and the other group's position to be presented believes that they are too Catholic. The chapter points out that in some ways Law 107 is a compromise position between these two viewpoints. Finally Law 107, and the regulations of the Catholic Committee formulated because of the Law are examined regarding their implications for Catholic religious education in public schools.

Historical Background

Law 107 must be seen in the historical context of several attempts, since the early sixties, of successive

Quebec governments to reform education in the Province, particularly along linguistic lines and with the intention of democratizing education and making quality education available to all. A recommendation of the Parent Commission went even further in proposing reform. It called for unified school boards that would be divided neither according to language nor religion but would serve all schools, Catholic, Protestant, and non-confessional, French and English. No legislation was ever introduced concerning this recommendation.

In 1971, Law 71 reduced the number of school commissions on the island of Montreal from 33 to 8 - six Catholic and two Protestant. An Island School Council was set up with representatives of the Island school boards and the Quebec government but there was no guaranteed representation for English-speaking Catholics.

The most concerted effort to create linguistic school boards before Law 107 came in 1983 when the then Minister of Education, Dr. Camille Laurin, tabled Bill 40 in the National Assembly. Although the English-speaking Catholic community had sought their own school boards in the past, in 1981 they adopted a position in favour of linguistic boards if confessional guarantees were given for the schools. Bill 40, however, never became law, and it was replaced by Bill 3 under the new education minister, Yves Bérubé. The Bill became Law 3 in 1984 and was declared unconstitutional one

year later by the Quebec Superior Court. No new attempts to introduce linguistic school boards were made until Law 107. Law 107 replaced a piece of legislation that dated back to 1899, and had been amended several times since then.¹²³ In the words of the Ministry:

The new Education Act restructures school boards according to a division based on language rather than religion. The territory of Québec, excluding the territory of the Commission scolaire du Littoral, the Cree School Board and the Kativik School Board, will be divided into territories for French-language school boards and territories for English-language school boards instead of school boards for Catholics and school boards for Protestants.

The confessional school boards of Montréal and Québec City and the dissentient school boards will be maintained, along with the right to dissent for Catholic and Protestant minorities.

Nevertheless, the provisions of Bill 107 with respect to the replacement of school boards for Catholics and for Protestants by linguistic school boards will not be implemented until their legal validity has been confirmed by the courts.¹²⁴

Under Law 107 the school is recognized as a separate legal entity and given, what the Ministry considers, "a clearer definition of its mission and a greater degree of autonomy." Law 107 attempts to achieve this, in part, by a framework that allows for greater parent participation, particularly in defining the educational project of the school. According to the law, parents must also be consulted concerning an application for recognition or withdrawal of the school's confessional status. The

confessional guarantees for Roman Catholics in Law 107 also include:

- the right of all students to choose between moral instruction and Catholic religious and moral instruction;
- the obligation of the principal and of the school board to assign to Catholic religious and moral instruction or to pastoral animation only those persons who have the qualifications required by the Catholic Committee;
- the obligation (at a later date) of a linguistic school board to appoint two members of the executive staff; one responsible for administrative support for Catholic schools and the other for administrative support for Protestant schools.¹²⁵

Two influential Quebec organizations were not happy with these confessional guarantees in the law - for very different reasons. The positions of these organizations will be presented at this point.

Proponents for a More Confessional System

There are Catholics in Quebec who are deeply concerned about what they consider the dilution of the confessional dimension in public education. They are represented by an organization called the Mouvement Scolaire Confessionnel du Québec. This organization is a coalition of 20 groups - the best known being L'Association des Parents Catholiques du Québec - a well-organized group, founded in 1966, that, in less than two months in 1977 gathered 536,000 signatures in favour of private schools.¹²⁶ The Mouvement Scolaire Confessionnel believes that Bill 107 is an example of

education legislation inspired by foreign cultures (particularly France) and reflects a philosophy that is "matérialiste et utilitariste."¹²⁷ It believes a group known as le Mouvement laïque de langue française is a militant, atheistic one that battles for non-confessional schools and is intolerant towards religion.¹²⁸ Secularism, these Catholics point out, wants to banish the Church from all sectors of society and in particular from the domain of education. They point out that there is no such thing as a neutral state because every act of state has moral implications. They believe that the contention that the education of children is the responsibility of the state and not that of the parents, has its origin in Marxism.¹²⁹ Le Mouvement Scolaire Professionnel pointed out in its brief to the government on Law 107 that the government has no mandate from the population of Quebec to tamper with the existing system. They see the Ministry exercising too much control over education and the school commissions not enough - something, they recall, the Minister of Education, Mr. Ryan, criticized in the past.

The thrust of their argument lies in the fact that they believe Catholic parents have a right to Catholic schools because of the Canadian Constitution and the Canadian Charter of Rights and Freedoms and that Catholic parents should not have to seek out a Catholic school because the school closest to them may not be Catholic (and consequently

pay for the transportation of their children). They also believe that parents of children in a Catholic school should not even have to be asked if they wish to receive Catholic religious and moral instruction, as this is an abusive attack on their rights.¹³⁰ They believe that the Catholic school in Quebec is only guaranteed in theory in Law 107 but that the practical implications of the Law threaten its existence:

"Même si en théorie, dans le projet de loi 107 l'école publique catholique ne disparaît pas dans la pratique, sa réalisation dépendra d'une foule de facteurs sur lesquels les parents catholiques auront peu de contrôle."¹³¹

They believe that for all practical purposes the school will become non-confessional due to the convoluted process necessary to achieve confessional status:

"L'école devient neutre à toutes fins pratiques et, comme nous l'avons dit plus haut pour les commissions scolaire, ceci viole tous nos droits; elle sera catholique ou protestante si le conseil d'orientation (nouveau), après une consultation des parents, possiblement très aléatoire, recommande à la commission scolaire (neutre) qu'elle recommande au Comité catholique ou au Comité protestant, qui décidera qu'elle soit reconnue comme catholique ou protestante; mais elle devra être réévaluée pour savoir si elle "mérite" toujours son statut confessionnel."¹³²

There is also concern about the role of the orientation committee and the power invested in it by the new Law which states in article 77, "The orientation committee, after consultation with the school committee, shall determine the specific aims and objectives of the educational project of

the school. The orientation committee shall give its opinion to the principal as regards the measures likely to ensure the implementation and evaluation of the aims and objectives."¹³³

The Mouvement Scolaire Confessionnelle in its brief to the government asks, "qui dominera le conseil d'orientation: ceux qui parleront le plus fort, les plus activistes, les plus révolutionnaires, les plus éduqués, les plus compétents, les enseignants, le directeur?"¹³⁴

There is criticism in the brief concerning the new regulations of the Catholic Committee that no longer require the principal or the teachers to be Catholic, and article seven of section two which states:

"At least once every five years, the principal of a public school recognized as Catholic shall forward to the Catholic committee, by way of the school board, a report on the evaluation of the school's functioning as a confessional institution. That evaluation shall be conducted with the participation of the school committee, the parents, the staff and, to the extent possible, the pupils."¹³⁵

is against the wishes of Catholics and violates their constitutional rights.¹³⁶

A Catholic school where only the religion teachers have to be Catholic, where religion is an option and where the confessional status of the school is reviewed every five years is not acceptable to the Mouvement.

"Accepter que nos écoles vivent ces règlements pendant plus de trois ans, c'est accepter qu'elles deviennent, dans les faits, des écoles qui ne répondent plus aux critères d'une école

catholique. Elles seront, à toutes fins pratiques, des écoles neutres avec une certaine tolérance pour certains services religieux qui risquent de disparaître graduellement. Un enseignement religieux, même de qualité, comme le confirmait aux médias l'attaché de presse de M. le Ministre, n'est qu'une option parmi tant d'autres dans une école. Il est malhonnête de tenter de le faire passer comme une garantie d'éducation chrétienne pour les enfants catholiques, surtout dans une école où les catholiques n'auront aucune autorité pour en contrôler la qualité et où ils pourraient être minoritaires."¹³⁷

The brief also states that it would be appropriate for the confessional committees to withdraw from political influences and come under the control of the Catholic and Protestant communities, and that an "other" committee be set up along with schools where numbers warrant, for those who do not accept a confessional school system.

The brief concludes that 977 organizations and a petition with 200,000 signatures approve of the following recommendations:

"- que le projet de loi 107 soit retiré et remplacé par un projet de loi qui tiendrait compte de la volonté de la très forte majorité de la population, telle qu'exprimée ci-haut, et aussi de ses attentes quant à la qualité de l'enseignement et de l'éducation dans nos écoles.

- que le gouvernement nous rende tous nos droits constitutionnels en particulier ceux de nos commissions scolaires confessionnelles;

- que le gouvernement cesse toutes tentatives de spolier la communauté catholique de son système scolaire

confessionnel et de ses droits constitutionnels;

- que le gouvernement ouvre un secteur scolaire "autre" pour satisfaire les droits des parents qui refusent l'école confessionnelle pour leurs enfants, là où le nombre le permet.

- que le gouvernement prenne les mesures qui s'imposent auprès des organismes responsables pour que soient corrigées les très graves lacunes de notre système scolaire énumérées ci-après:

le nombre trop considérable d'élèves dans nos écoles de masse, démoralisantes et déshumanisantes;

le "progressisme" aberrant de certains "pédagogues";

le changement trop fréquent des méthodes et des programmes sans autre raison apparente qu'un perpétuel état de recherche;

la pauvreté de la formation méthodologiques des maîtres;

leur manque de rigueur dans les méthodes d'enseignement;

le laxisme dans le maintien de l'ordre;

le manque d'apprentissage à l'effort intellectuel;

l'absence de toute culture de la mémoire;

la promotion malhonnête de la sexualité hédonniste contre la volonté des parents;

le refus de faire vraiment, dans nos écoles, la promotion d'un idéal chrétien qui apprendrait à l'enfant à

dépasser un utilitarisme mesquin, jouisseur et destructeur de l'âme."¹³⁸

The Mouvement Scolaire Confessionnel is an association that is well organized with articulate, informed representatives. It is a movement to be reckoned with in the educational and political arenas of the province. Whether or not we are in a position of some doubt regarding the future of confessional education with Law 107 remains to be seen. Whether or not Law 107 violates the Canadian Constitution and the Canadian Charter of Rights and Freedoms also remains to be seen and will involve a long legal battle that could last for several years. A critical analysis can more easily be made of some of the other observations of the Mouvement Scolaire Confessionnel. It is true that there appears to be a consensus in Quebec in favour of Catholic public schools.¹³⁹ However, one cannot conclude that this means that the majority would not permit an option for those in the school who are not Catholic. This is, very frankly, jumping to conclusions. The position of the Mouvement Scolaire Confessionnel is, quite literally, in some aspects, more Catholic than the Pope. In the recent (1988) Roman guidelines of the Congregation for Catholic Education there is a direct reference to situations involving non-Catholics in Catholic schools:

"Not all students in Catholic schools are members of the Catholic Church; not all are Christians. There are, in fact, countries in which the vast majority of the students are not Catholic - a

ality which the Council called attention to. The religious freedom and the personal conscience of individual students and their families must be respected, and this freedom is explicitly recognized by the Church. On the other hand, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and its duty. To proclaim or to offer is not to impose, however; the latter suggests a moral violence which is strictly forbidden, both by the Gospel and by Church law."¹⁴⁰

Also, one can question the establishment of a series of "neutral" schools, as recommended by the Mouvement, from a purely practical point of view. Many schools are declining in student population and many have had to close due to insufficient numbers. Can one seriously consider the option of new neutral school boards and new schools when many communities are struggling to keep open the schools they have?¹⁴¹ In 1984, 65% of Quebec pupils were being bused compared to 40% of Ontario pupils.¹⁴² Adding buses for the English "neutrals" and buses for the French "neutrals" is not a solution many would favour.

It is not clear what the consensus of the population is concerning confessional school boards. It is clear, however, as pointed out in the chapter on English-speaking Catholics that English Catholic organizations clearly favour linguistic boards with confessional guarantees. It is true, as stated in the brief, that the Bishops of Quebec would prefer confessional boards,¹⁴³ however, the Bishops have accepted the proposal of linguistic boards if there are

confessional guarantees at the school level:

"If, ... the confessional characteristic of the school boards should prove to be an insurmountable obstacle to the diversification of the school system, we would not be opposed to giving up confessionalism on this level provided that the school boards, regardless of their nature, be assured of providing necessary support in running Catholic schools and service for religious teaching and pastoral activity in non-Catholic schools, (for example, counsellors in Christian education, pedagogical counsellors). Guarantees, on this level, as far as we are concerned, are absolutely indispensable."¹⁴⁴

In other areas there is clear disagreement between the Bishops and the Mouvement Scolaire Confessionnel as seen by this statement from the Bishops that supports the idea that the status of a school be decided by a request from the parents:

"What is needed therefore is not a monolithic school system or a uniformity imposed which would not coincide with the diversity of aspirations of one milieu or another, of one region or another; what is needed is rather the possibility that parents in each of the schools might be able to express themselves regarding the religious status of their school. In this way, moreover, the totality of the education field in Quebec could continue to benefit, in these times of spiritual crisis and questioning of values, from the irreplaceable support which would be given by the existence of a school which would be officially inspired by Christian principles each time the parents so requested."¹⁴⁵

The Bishops also agree that the Catholic Committee maintain its powers to recognize Catholic schools and continue to make regulations for such schools.¹⁴⁶

Regarding the political nature of the Catholic Committee and the necessity of it coming under the control

of the Catholic community it should be noted that five of the fifteen members of the Committee are named by the Bishops and the nomination of the other members can be vetoed by them.

Finally, it should be said that the Mouvement Scolaire Confessionnel has articulated many concerns of a Catholic population desirous of quality Catholic schools. How that quality is to be maintained is where there is disagreement. It does not appear to be fair to portray this Movement as ultra-conservative, particularly by many whose views on language and nationalism appear just as radical and fanatical to others.

Proponents Against a Confessional System

At the other end of the spectrum, one finds the position of those who are against public schools being confessional. The sources of the mind-set against Catholic schools or any religious schools for that matter, are many and varied. It is not the purpose of this study to explore these sources but simply to point out that there are philosophical positions that deny the reality of any transcendental dimension to human existence. Some see religion as a harmful illusion of ignorant people, while others view religion as harmless and insignificant and, therefore, unimportant. In either case, for these individuals, religion has no place in public education.

These philosophies limit the range of our knowledge to what can be discovered and experienced through our senses. A common term used for a non-religious world-view is secularism. One of the main historical proponents of secularism was Voltaire who believed that society must be free from all influence of religion in order to progress.¹⁴⁷ The most famous phrase associated with a negative view of religion belongs to Karl Marx who in his Critique of Hegel's Philosophy of Right writes:

"The wretchedness of religion is at once an expression of and a protest against real wretchedness. Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people."¹⁴⁸

The most important organization in Quebec that objects to a confessional school system is the powerful teachers' union, the Centrale de l'enseignement du Québec (C.E.Q.). The union, noted for its militancy, has been accused of having Marxist tendencies. As Henry Milner points out, some of their documents tend to lend credence to those accusations:

"... few Quebec organizations have been more high-profile and controversial in their political posture than has the CEQ since 1966 when it dropped the word 'Catholic' from its name. Its outspoken support for radical causes and the equally radical tone of many of its publications, most notably its revolutionary 'Manuel du 1^{er} mai' (May 1st Teaching Manual), have contributed to its extremist reputation. Seldom far from any political controversy, the CEQ, naturally enough, took its full part in the public debate over educational reform."¹⁴⁹

Part of the debate the CEQ was involved in was the debate over the survival of confessional schools. Their most recent position is found in their brief entitled Memoire Sur Le Projet De Règlement Sur La Reconnaissance Comme Catholiques Et Le Caractère Confessionnel Des Ecoles Primaires Et Secondaires Du Système Scolaire Public: Pour Une Ecole Publique Commune Et Ouverte. The position of the CEQ concerning a confessional school system is clearly stated in the brief:

"La CEQ ne trouve aucune justification au maintien de structures confessionnelles, à quelque niveau que ce soit, au sein du système public d'éducation. Les notions mêmes d'école publique et de système public devraient tout naturellement impliquer la non-confessionnalité stricte de leurs structures politiques et administratives et leur ouverture à tous les résidents du Québec sans discrimination fondée sur l'appartenance ou la non-appartenance à une confession religieuse."¹⁵⁰

The CEQ's position maintains that the separation of Church and State is the policy of the majority of western nations and that Quebec, in supporting a confessional system, violates basic democratic principles.¹⁵¹ The brief goes on to state that confessional education is against the Quebec and Canadian Charters of Rights and Freedoms in that by favouring one or another religious denomination it discriminates against those who do not identify with these denominations. It calls for an amendment of the Canadian Constitution and accuses successive Quebec governments of allowing the confessional school system to spread across the

province when the British North America Act limited it to Montreal and Quebec City.¹⁵² It asks that all positions relating to confessional education be abolished in the province including the two confessional Committees of the Superior Council of Education and that common schools be set up for all students, "Pour instaurer une véritable démocratie scolaire, pour éliminer toute discrimination religieuse, pour favoriser au maximum l'intégration harmonieuse de tous les groupes constitutifs de la société québécoise, ce qu'il nous faut, ce sont des écoles vraiment communes, donc non confessionnelles."¹⁵³

The CEQ also feels that when it is stated that a teacher should respect the confessional dimension of the school that it is not clear what the implications are:

"Une personne divorcée ou en union libre sera-t-elle considérée comme respecteuse du caractère catholique de l'école? Une étudiante ou une femme membre du personnel qui subira un avortement respectera-t-elle le caractère confessionnel de l'école? Celle ou celui qui refusera de participer à une célébration religieuse à l'école en respectera-t-il le caractère catholique? Pourra-t-on, tout en respectant le caractère catholique de l'école, informer les élèves quant aux diverses méthodes de contraception ou aborder l'éducation à la sexualité sans faire nécessairement référence à la morale catholique? Lors d'une entrevue avec une étudiante enceinte, une psychologue ou une infirmière en milieu scolaire, pourra-t-elle évoquer la possibilité de recourir à l'avortement?"¹⁵⁴

The CEQ is not in favour of the Catholic Committee regulations that require a minimum number of university credits in religion for those who will teach religion in

elementary and in high school. They state that it is the responsibility of the school boards to hire people and not that of the Catholic Committee.¹⁵⁵ Regarding the teaching of religion in school, the CEQ sees no problem if that corresponds to the wishes of the parents, as long as the non-confessional moral option is also offered. If there is no option possible only the non-confessional moral program should be given. If the school has a pastoral animator it should also have the equivalent for the non-Catholic students.¹⁵⁶ The consultation of parents on the decision to whether the school is to have a confessional or non-confessional status is no guarantee, the CEQ believes, of the protection of the individual rights of the minority and that, "l'expérience démontre que ces questions suscitent un débat souvent plus émotif que rationnel où seules les traditions de la majorité justifient certaines décisions."¹⁵⁷

If one examines closely the CEQ's position on confessional schools it is not as radical or as distant from the government's position in Law 107 as it may appear to some. One must recall that in the eyes of many "conservative" Catholics the CEQ was seen, at least in the past, as a socialist (if not a communist) organization that was anti-religious. Yet in this brief on Law 107 they state clearly they are not against religious education or even pastoral animation in the schools if equivalent services are

offered to the other students. What they object to the most is the school being called "Catholic" - with all that may imply for staff and students.

Regarding the regulations of the Catholic Committee dealing with the qualifications of religion teachers, the CEQ may have a point. However, due to the teacher surplus and the "bumping" of teachers into teaching religion, many have felt that religion, seen by some as a subject different from others, required regulations to ensure that a minimum of qualifications be necessary and that in the past unqualified, disinterested teachers have caused great damage with respect to the students' outlook on religion. The school board still hires religion teachers and it is incorrect for the CEQ to state that this means the Catholic Committee is involved in the hiring of teachers.

The CEQ's statement that the majority of western nations maintain the separation of Church and State in education is inaccurate. According to the 1985 edition of The International Encyclopedia of Education: Research and Studies, Scotland and Ireland fully finance religious schools while in Belgium, state schools - like Quebec, are required to offer religious instruction and secular moral instruction at the primary and secondary level. In the Netherlands, religious schools are fully financed by the state if they meet the minimum state requirements in education. In Germany, religious instruction is offered in

schools along with secular moral instruction. In Italy and Spain, Catholicism is taught in public schools. In the Scandinavian countries, religion, usually referred to as Christian Knowledge, is taught in all schools. The entry points out, "The Scandinavian nations provide an illustration of the principle, not often accepted in the United States, that democracy and established religion are not antithetical. The democracy of Scandinavia is unquestionable."¹⁵⁸ Poland, even when officially Communist, allowed the teaching of religion in its public schools, and church schools were publicly subsidized. Besides Quebec, four other provinces in Canada, namely, Newfoundland, Ontario, Saskatchewan and Alberta, subsidize Catholic schools. It would appear that the CEQ generalized about the separation of Church and State because of the American experience. The Americans are allied in denying financial assistance to religious schools, with such countries as Albania, Bulgaria, East Germany, and the Soviet Union.¹⁵⁹ The vast majority of Catholics in Quebec favour the existence of Catholic schools (67%) or a school where religion is offered as an option (17%).¹⁶⁰

The CEQ's argument concerning the protection of the minority from the beliefs of the majority, beliefs, in their own words, frequently based on emotion more than reason, is quite interesting in light of the debate on language and Bill 101. The CEQ states that the existence of Catholic

public schools violates the Quebec and Canadian Charters of Rights and Freedoms. The Quebec Superior Court and the Supreme Court of Canada made the same decision regarding Bill 101 - a bill ferociously (and emotionally) defended by the CEQ.

Other positions exist in Quebec concerning confessional education. Some groups like the Mouvement laïque Québécois, and the Mouvement pour l'Ecole Moderne et Ouverte (MEMO), are opposed to any teaching of Catholicism in public schools. This position is the result of a world view that is identified as secularism as opposed to secularization, as Harvey Cox points out:

"Secularization implies a historical process, almost certainly irreversible, in which society and culture are delivered from tutelage to religious control and closed metaphysical world views.... Secularism, on the other hand, is the name for an ideology, a new closed world-view which functions very much like a religion."¹⁶¹

The argument made against this position is that to impose the exclusion of religion from public education, despite the wishes of the parents, is the equivalent of imposing religion in schools. It is clear from the support given to religious instruction in the schools that the elimination of all religious instruction from the schools is not, from a political perspective, a popular option at this time.

On the question of school confessionality, Law 107, the new Education Act assented to by the National Assembly

December 23rd, 1988, is in some respects a middle position between the Mouvement Scolaire Confessionnel and the Centrale de l'Enseignement du Québec. First of all, article five of chapter one states that every student has a right to choose either Catholic or Protestant moral and religious instruction or moral instruction at the elementary and secondary level. The parents make this choice for their children up to and including secondary two; after that, the students make the choice. The school also has the possibility of offering a course in moral and religious instruction of a religious denomination other than Catholic or Protestant. Article six of chapter one also states that, "Catholic students ... are entitled to student services of pastoral care and guidance."¹⁶² In chapter two of Law 107 it is stated that every teacher has "a right to refuse to give instruction in religious and moral values of a religious denomination on the grounds of freedom of conscience"¹⁶³ and cannot be "dismissed, suspended or disciplined" for exercising that right. The teacher, however, as article twenty-two states, must "comply with the educational project of the school." This has significant implications for the Catholic school and the CEQ has fears, as quoted in this text as to what, exactly, "comply" implies. The educational project of the school is most important regarding the school's confessional status because it contains the specific aims and objectives of the school. The educational

project is determined by the orientation committee of each school. Although the orientation committee consists of teachers, a non-teaching professional staff member, a member of the support staff, and students (if the school offers second cycle secondary education), clearly, the most powerful and influential group is the parents whose representatives "shall be equal to or greater than the total number of representatives of the other groups."¹⁶⁴ The chairperson must be chosen from among the parent representatives and, in the case of a tie vote, has a casting vote (articles 66 and 73). Article 80 of the Bill states that the orientation committee must be consulted by the school board on the matter of "application for recognition of the confessional status of the school or for the withdrawal of such recognition." The regulations regarding the recognition of elementary and secondary schools as Catholic are set by the Catholic Committee. These regulations, approved by the government on December 9, 1987, require the school board applying for such recognition for one of their schools to:

- "1. Consult the school committee in accordance with section 5.1.1 of the Education Act (R.S.Q., C. 1-14);
2. Consult the parents of the pupils registered in the school;
3. Forward to the Catholic Committee the results of the consultation with the school committee and the parents."¹⁶⁵

The school committee mentioned above is a committee composed of not less than five nor more than 25 parents elected by their peers. The parents on the orientation committee are appointed by the school committee. It is evident from the commentary that accompanies the Catholic Committee's regulations, that it is aware that close votes concerning whether or not a school should be Catholic is a sensitive issue. The committee states:

"The Catholic committee wishes to ensure that the decision to apply for such recognition is reached democratically. For this reason all parents and pupils must be consulted (and not only the school committee); parents, in particular, have the primary responsibility in determining the confessional character of the school. This is why the Catholic committee wishes to know the results of consultation with the parents.... The school board must also evaluate the impact on the population of a request for recognition as Catholic, particularly in cases in which that population is more or less equally divided between those in favour and those against such a confessional status."¹⁶⁶

What is very clear in Law 107 is that parents have increased power and influence in the running of the school. In the words of the Ministry, "the Act provides for their (the parents) participation in the management of the school and of the school board;" and parents' rights include the following:

- the right to choose the school whose educational project is best suited to their personal values;
- the right to choose between religious instruction and moral instruction for a child in elementary school or in the first cycle of secondary school....

- the right to request the reconsideration of any decision of the council of commissioners that affects their child;

- the right to file a complaint with the Minister against the school board, its administration or its employees, should they feel their child's rights have been infringed upon.

The basic school regulations made in accordance with the new Education Act also grant parents certain rights:

- the right to receive, at the beginning of every school year, a description of the programs of study;

- the right to know the criteria and conditions applicable to the evaluation of learning achievement;

- the right to receive regular reports on their child's progress in school."¹⁶⁷

It is certain that if Catholic education is to survive in Quebec, Catholic parents concerned about Catholic religious and moral instruction and pastoral services for their children and the religious dimension of the school must adopt, as G. Emmett Carter suggested, a 'politique de presence' because the honoring of rights, providing the legal basis for religious education in the public school, requires the active participation of parents if these rights are to become a reality.

This chapter has attempted to demonstrate the Quebec government's efforts to reform public education along linguistic lines while striving to maintain certain confessional guarantees. As demonstrated, the task for the government has not been an easy one since some groups resist

the attempt to deconfessionalize certain aspects of education, while others are against what they see as a privileged status for certain religious denominations. Law 107, in some ways a compromise between these two positions, is attacked for its position regarding the confessional nature of the educational system. Law 107, and the regulations of the Catholic Committee emanating from the law, were examined from the perspective of their relevance for Catholic religious education in the public school. Also examined, were the increasingly important responsibilities given to parents in the law - responsibilities that will affect religious education in the school.

CHAPTER V

THE ESSENCE OF CATHOLIC RELIGIOUS EDUCATION

As demonstrated in the previous chapters the status and pedagogy of religious education in both English and French Catholic public schools have undergone dramatic changes in the last twenty-five years. A general acceptance, on the part of the English-speaking Catholic community, of linguistic school boards and optional Catholic religious education within a school, whether the school is declared Catholic or not, raises further questions. These questions concern the role of the school board and of the school in the promotion of Catholic religious education. To be able to approach these questions discerningly, one must have a clear notion of what one means by Catholic religious education.

This chapter will attempt to describe what are believed to be the essential elements that constitute the essence of Catholic religious education. In the concluding chapter, the role of the school board and of the school, in promoting these elements, will be examined, especially regarding English-speaking Catholics.

This chapter attempts to explain how the essential

elements of Catholic religious education are part of the objectives for Catholic religious education in the Quebec Catholic schools and also part of a wider, more universal tradition within Catholicism. Further, evidence is given of these elements present in specific English Catholic public schools.

The unique essence of Catholic religious education is comprised of more than one element. Richard McBrien, in his portrayal of the specificity of Catholicism, makes an analogy that is helpful when attempting to focus on the essence of Catholic religious education:

"... How can one distinguish Catholicism from other theological, doctrinal, spiritual, liturgical, and institutional expressions of Christianity on the basis of characteristics which Catholicism presumably shares with one or another Christian church? It is true: There is no one characteristic, apart from the Petrine doctrine, which sets the Catholic Church apart from all other churches. On the other hand, a case can be made that nowhere else except in the Catholic Church are all of Catholicism's characteristics present in the precise configuration in which they are found within Catholicism.

The point is crucial to the central thesis of this chapter. An example may help to illustrate it. The flag of the United States of America has individual characteristics which it shares with the flags of other nations of the world. It is tri-colored. But so, too, are the flags of Australia, Belgium, Botswana, Columbia, the United Kingdom, France, Ireland, Italy, the Federal Republic of Germany. Its three colors are red, white, and blue. But so, too, are the flags of Burma, Cuba, Czechoslovakia, France, the Netherlands, Panama, the United Kingdom, New Zealand, Yugoslavia. It has stars in its basic design. But so, too, do the flags of Australia, the People's Republic of China, Honduras, Venezuela.

Despite these common characteristics, no flag in the entire community of nations is identical with the flag of the United States, a reasonably close similarity to the flag of the African nation of Liberia notwithstanding. What is distinctive about the United States' flag is not any one of its several characteristics but the precise configuration of those characteristics. So, too, with the Catholic Church in relation to all of the other churches and traditions within the Body of Christ."¹⁶⁸

It is clear from McBrien's analogy that one isolated characteristic, albeit an essential one, cannot fully describe the uniqueness of Roman Catholicism. When searching for the essence of Catholic religious education, one becomes aware that its uniqueness is found in a core combination of characteristics.

Before, however, considering these specific characteristics of Catholic religious education, it is well to see those characteristics which, together, make for a good school. We would hardly send our children to a school simply because of its religious dimensions; the school must be a good school. What then is a good school?

The most important characteristics of unusually effective schools have been compiled by Michael Rutter in his research entitled School Effects on Pupil Progress: Research Findings and Policy Implications:

- Good schools have goals and standards that are articulated and shared by administration and staff. Good schools have clearly stated specific values.

- Good schools have good teachers, dedicated to their

task, well qualified to teach the subjects they teach. These teachers like to teach and they like the subjects they teach. Most of all, good teachers like to work with children and adolescents. Good schools have teachers of a variety of ages but have a core of experienced teachers.

- Good schools have good discipline. Learning cannot take place in a classroom where there is no discipline. In good schools, the behaviour expected of the students is clearly explained and reinforced by the staff. In cases of severe discipline problems, teachers feel the support of the administration.

- Good schools are clean schools. The first impressions one gets walking into a school are frequently the lasting ones. The cleanliness, order, and attractiveness of a school building do matter.

- Good schools give pupils opportunities for real responsibilities within the classroom and within the school. Pupils are made to feel that this is their school, and they are given large doses of praise when they take pride in their school. Good schools are warm schools, with a feeling of community.

- Good schools have high academic standards, expect a lot from the students, but provide remedial help for those who need it.

- Good schools involve the parents in the activities of the school and encourage them to participate in a variety of

roles within the school.¹⁶⁹

Discipline and academic standards are two of the most important factors that concern parents who are considering sending their children to private schools. A recent poll taken in Quebec indicated that 69 percent of parents would prefer to send their children to private schools.¹⁷⁰ Between 1972 and 1982 in Quebec, the school population of public schools dropped 15 percent while attendance at private schools increased by 57 percent.¹⁷¹ There is clear concern about the quality of education in public schools. On the written French examination for secondary five students, administered by the Ministry of Education of Quebec in May, 1988, the average of private school students was 10 percentage points higher than that of students in public schools. In the private schools, 22.9% failed the examination, compared to 47.2% in the public schools.¹⁷² The major concern of this chapter however, is to identify those elements which constitute the essence of Catholic religious education. In a careful examination of pertinent literature, including the stated objectives for Catholic religious education in Quebec public schools, three distinct, yet interlocking factors appear to constitute the categories within which all activities included in religious education can be found. These are:

- the systematic teaching of Catholic Christianity;
- the formation of Christian community;

- active service for those in need.

These elements are described as didache, koinonia and diakonia by the American Catholic Bishops, but they are also categories clearly distinguishable in the objectives put forth in the programs and objectives for religious instruction and pastoral animation for Quebec Catholic schools.¹⁷³

The Systematic Teaching of Catholic Christianity

The Direction de l'Enseignement Catholique states that the role of a religious instruction program is to foster "a dynamic and thoughtful exploration of religion as a field of knowledge and of meaning."¹⁷⁴ The Catholic Committee in volume two of Voies et Impasses insists that: "every school has a duty to help the student in his search for meaning, to lead him to the field of knowledge and experience that religion constitutes, and finally, to encourage the organic development of his personality."¹⁷⁵ Further, regarding this element, the document states: "All religious instruction aims to be educational and should combine an objective study of religion and a personal quest for meaning. It must be a dialogue between the students' personal experience and the data of religion."¹⁷⁶

The new programs for Catholic religious education, particularly at the secondary level, reflect the objective of wanting to present Catholic Christianity in a serious

academic manner. In the secondary three program, for example, twenty of the twenty-seven terminal objectives are cognitive. To be consistent with its stated objectives, such a curriculum in the classroom must challenge students to look deeper and to question. If students in secondary four and five are capable of studying physics and Shakespeare they should likewise be capable of biblical exegesis and serious ethical discussions requiring analysis, openness and critical thinking. Just as one cannot appreciate what a poet has to say if one has not mastered a certain level of reading and interpretation, so too must the students develop the skills necessary to be able to interpret the Christian message so that it may become significant for their lives. If there is any one thing that has contributed most to the demise of religion in school, it is the belief of students that it is the course where you can do little work, watch films, copy notes and still pass with a respectable mark.¹⁷⁷ Pope John Paul II has iterated the importance of providing quality religious education:

"(The Catholic School) would no longer deserve this title if, no matter how much it shone for its high level of teaching in non-religious matters, there were justification for reproaching it for negligence or deviation in strictly religious education.... The special character of the Catholic school, the underlying reason for it, the reason why Catholic parents should prefer it, is precisely the quality of the religious instruction integrated into the education of the pupils."¹⁷⁸

In the context of the Catholic public school in Quebec, the approximately 100 minutes a week for Catholic religious instruction, is not meant primarily to be the time for the students to demonstrate or confirm their personal faith - or lack of it. It would appear that the classroom should be considered more the place to teach the Christian story, the Gospel message and the consequences of this story for Catholic Christians, than the place to seek religious commitment. Teaching the students how to be religious and encouraging the expression of faith, is the task primarily of the pastoral animator.

Many religion teachers concur with this approach. A poll was taken among religion teachers across Quebec by the Association Québécoise des Professeurs de Morale et de Religion and the Association Québécoise des Commissions Scolaires des Ecoles Catholiques concerning the new secondary one program in Catholic religious instruction. The teachers said they had difficulty with affective objectives like, "To express in his or her own words how he or she accepts with trust to respond to the call of baptism and grow in covenant with God who is faithful."¹⁷⁹ The analysis done on the poll states:

"Une suggestion est frappante, et elle revient à quelques reprises: celle de considérer systématiquement les objectifs affectifs comme intermédiaires et de garder uniquement ou presque, les objectifs cognitifs. Nous interprétons cette suggestion comme indicative du malaise des élèves de se compromettre devant les autres, au plan des

convictions religieuses." ¹⁸⁰

As already stated it is suggested that students be given an opportunity to witness to their faith while working with their pastoral animator. This spirit is born out for the teacher too as stated in the regulations of the Catholic Committee. ¹⁸¹

It must be recognized that this cognitive, objective, "sciences religieuses" approach to the teaching of religion requires qualified teachers. The idea, in some schools or school boards, that anyone can teach religion, must be laid to rest since it has caused untold damage regarding the quality of Catholic religious instruction. Specifically, it appears it is the responsibility of the principal to verify the competence of those teaching religion, as stated in the new regulation respecting the recognition of elementary and secondary schools of the public schools system as Catholic:

"The principal of a public school recognized as Catholic is responsible for ensuring:
 (1) the carrying out of the educational project of the school;
 (2) the orientation, animation, coordination and evaluation of activities of Catholic moral and religious instruction and pastoral animation." ¹⁸²

The necessity for qualified teachers is also recognized by the Catholic Committee in its new regulations where it states that in order for teachers to be eligible to dispense Catholic moral and religious instruction they must have acquired not less than nine university credits in moral and religious education if they are to teach at the elementary

level, and not less than 60 university credits if they are to teach at the secondary level.¹⁸³ At the secondary level, it is prescribed that the training include a knowledge of other religious traditions.

The Formation of Christian Community

Regarding the role of the school as a promoter of Christian community, Voies et Impasses states that a basic course of action for the pastoral animator is to:

"set aside time and place where pupils can relate to one another, or share, communicate and enter into communion. To achieve this, it calls for activities centering on belonging, acceptance, listening and sharing. It involves communicating and gathering together. It provides a setting whereby pupils learn to express themselves as individuals, to become aware of the demands of community, to understand and overcome conflicts, to find ways of living the Gospel and to inspire each other to act out personal faith. Pastoral animation organizes activities to experience community as communion."¹⁸⁴

The Quebec Catholic Bishops in their message to educators state, "What characterizes the Catholic school is its reference to Jesus Christ and the Christian concept of life as shared, in varying degrees, by all members of the school community."¹⁸⁵ This need for community is expressed by the well known commentator on religion and culture in Quebec, Benoit Lacroix. In an article entitled "Les jeunes Québécois et leur religion" published in 1989, Lacroix points out the need for community in the lives of young Quebecers.

"Les jeunes recherchent des groupes de référence.

Est-ce simplement par instinct naturel, est-ce par nostalgie des familles québécoise nombreuses? Bien sur, ils éprouvent au temps des amours naissantes un besoin normal d'exclusivité qui protège et identifie les amoureux, mais bientôt ils aimeront partager leurs espoirs avec des amis. L'Eglise qui leur va est celle qui ressemble davantage au club et au clan, mini-communauté, cellule protectrice."¹⁸⁶

The renowned Quebec sociologist, Jacques Grand'Maison, concurs on the necessity of a public, collective affirmation of Christianity in the school:

"A l'école comme ailleurs, soit dans sa famille et dans ses appartenances de base, le jeune n'est pas une île, un individu isolé, il doit pouvoir se reconnaître dans un ancrage culturel, moral et spirituel collectif singulier qui fait partie originellement et originalement de son identité. Celle-ci pour être vivante doit pousser dans celle-là. Ce qui nous amène, sans exclusive, à affirmer notre culture chrétienne collective publiquement dans la société et ses institutions, y compris l'école. Nous nous refusons à refouler cette identité individuelle et collective dans les soutes de nos consciences ou dans des réserves sacrées hors de la cité réelle."¹⁸⁷

Worship and celebration are essential activities of this community. The document on pastoral animation points out that pastoral animators must help students relate to God. An objective of the pastoral animator in a Catholic school must be to create "a favourable atmosphere to meet God by setting aside places for prayer, silence, reading of the Word and celebration of the sacraments. Pastoral animation organizes activities and space for prayer, meditation and celebration."¹⁸⁸

Other sources affirm that the promotion of Christian community is an essential element of Catholic religious education. In the document entitled, To Teach as Jesus Did, the American Catholic Bishops state:

"Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived.... Christian fellowship grows in personal relationships of friendship, trust and love infused with a vision of men and women as children of God redeemed by Christ. It is fostered especially by the Eucharist which is at once sign of community and cause of its growth. From a Christian perspective, integral personal growth, even growth in grace and the spiritual life, is not possible without integral social life. To understand this is a high form of learning; to foster such understanding is a crucial task of education."¹⁸⁹

Avery Dulles, in his book Models of the Church, views the notion of the Church as "community of disciples" as "containing potentialities as a basis for comprehensive ecclesiology."¹⁹⁰ Discipleship involves certain activities and the first of all is worship. Dulles states,

"The Church is never more Church than when it gathers at the feet of the Master, as occurs in the liturgy. In any full liturgy, the service of the word plays an important role. Jesus speaks to the community when the Scriptures are read and applied, through homilies, to the situation of the congregation today. The community then responds by confessing its faith and asking the Lord for healing and help, as did the disciples of whom we read in the Gospels."¹⁹¹

Dr. John Westerhoff, in a conference on the future of religious education given in Worchester, Massachusetts in June of 1989, stated that the primary role of the Church is worship and that nothing is more important, and nothing else

can save it. It would appear then, that if a school does not have a core community of faith that witnesses that faith through symbol, myth and ritual, then it cannot be said to contain all the elements of religious education, even if it teaches Catholicism and is of service to others. In the Christian tradition, the faith expression of knowledge, and the motivation for ethical behaviour, are found in liturgical activity. Blaise Pascal pointed out that one Christian is no Christian, because a community of faith is required to make God's healing grace living and active. The American Catholic Bishops point out that Christian community in the Catholic tradition is "fostered especially by the Eucharist which is at once sign of community and cause of its growth."¹⁹² Avery Dulles concurs in Models of the Church:

"The Eucharist is the climactic sacrament, signifying the deepest and most intimate union with Christ, who makes himself the life-sustaining food and drink of his spiritual family."¹⁹³

Richard McBrien in his book Church: The Continuing Quest points out:

"Through its Eucharist, the Church gives thanksgiving to God for the confirmation and validation of his promises in Jesus Christ and for the possibility he has given man to attain genuine reconciliation and peace. Through the Eucharist, it keeps alive his memory to make clear that Jesus is indeed the hinge of history, that whatever we call good, we call good because it participates in him, and whatever we denounce as evil and dehumanizing we call evil because it is opposed to him, not ideologically or ecclesiastically, but in spirit and in truth. And finally, through its Eucharist, the Church keeps the eyes of the world

on the future, where its final meaning and destiny ultimately reside.

The Church is a community of faith in the significance of what has already happened in Jesus Christ, of love as an expression of the power of viability of that Christ-event, and of hope in the power of the future to recreate all things anew. All these elements come together in the Eucharist, where the Church, much like the tenth leper who returned to thank the Lord for the restoration of his health, returns to acknowledge and to celebrate the ground of all humanity, and in Christ to proclaim the possibility of humanity for all mankind."¹⁹⁴

The Second Vatican Council states, "No Christian community, however, can be built up unless it has its basis and center in the celebration of the most Holy Eucharist. Here, therefore, all education in the spirit of community must originate."¹⁹⁵

The experience of community is something essential to Christianity but this experience does not come easily and is not always felt, as pointed out by Dulles,

"Even Catholics who are faithful to their religious obligations rarely experience Church as a community of mutual support and stimulation. Although they may accept the teachings of the Church, they find it hard to relate the Church to their daily life, which is lived out in a very secular environment. When religion is so divorced from daily life, it begins to appear peripheral and even unreal."¹⁹⁶

The fostering of a living community of faith in a public school can be a very demanding vocation. But discipleship is costly as Dietrich Bonhoeffer pointed out and as Dulles states, "Christ's grace is not cheap, but demanding."¹⁹⁷ Within the Catholic tradition this community

should not be perceived as an exclusive group of the saved but a community struggling with its imperfections and lack of zeal. The Christian life is a constant call to conversion.

Symbols are an important expression of a community's values and beliefs - no one has to be reminded of that fact in Quebec. In the early days of the Quiet Revolution a cry of the leader of the Social Credit Party, Camille Samson, was "Ils sortent les crucifixs des écoles!" For many it was a cry which associated right wing politics with ultra-conservative Catholicism. Despite that unfortunate liaison which undoubtedly led to the removal of many religious symbols from Catholic schools (or the absence of them in new buildings) the cross still remains the most powerful symbol of Christianity.¹⁹⁸ For many, the sign of the cross was the first religious gesture they learned from their parents. John Westerhoff pointed out that the cross for Christians reminds them of who they are, how much they are loved and how they are to act. A school that calls itself Catholic, (and in Quebec that decision will eventually be made by the parents), should consider the display of religious symbols such as the cross, as part of the identity of the school. Children recognize the "Golden Arches" before they can even speak.

It would appear from the literature that the need for community building is greater than ever. As Daniel

Yankelovich pointed out in his book New Rules: Searching for Self-Fulfillment in a World Turned Upside Down, modern era's emphasis on individuality and independence has its critics: "Tom Wolfe labeled the seventies the 'me decade'. Daniel Bell criticized our infatuation with the 'unrestrained self', and cultural historian Christopher Lasch angrily condemned our 'culture of narcissism'."¹⁹⁹ Mother Teresa has stated that the greatest poverty of the west is loneliness and because of this, her sisters found the poverty of New York much deeper than the poverty of Calcutta - to the shock of many Americans. Harvey Cox in Religion in the Secular City refers to the widespread quest for community in Western society in the twentieth century.²⁰⁰ Cox quotes Johannes Metz who believes "the most serious defect of modern theology is its 'privatization', its consignment of God and religion to the inner subjective world of the individual."²⁰¹ Cox believes that post-modern theology will emphasize the nature of human community. There is a growing need for community that has been noted by the Yankelovich, Shelly and White surveys done in the United States:

"In 1973, the 'Search for Community' social trend, whose status my firm measures each year, stood at 32 percent, meaning that roughly one third of Americans felt an intense need to compensate for the impersonal and threatening aspects of modern life by seeking mutual identification with others based on close ethnic ties or ties of shared interests, needs, backgrounds, age or values. By the beginning of the nineteen-eighties the number of Americans deeply involved in the Search for

Community has increased to 47 percent - to almost half of the population - a large and significant jump in a few short years."²⁰²

Community building in a school is not an easy task, but not an impossible one. Often the physical structures of the new 'polyvalentes' do not lend themselves readily to a feeling of belonging. As one of my students pointed out:

"Il ne faut pas sousestimer l'importance des édifices.... Ce qu'on peut 'lire' en regardant, par exemple, la polyvalente où j'ai étudié pendant trois ans, construite au début des années 70: de l'extérieur, c'est peu agréable à la vue, aucune harmonie; de l'intérieur on se sent pris dans un labyrinthe, il y a peu de fenêtres, les plafonds sont bas, il n'y a pas d'assises solides. On voit que ce n'est pas là pour durer mais plutôt pour répondre aux exigences d'une société en transition, qui a perdu le sens des directions (buts) et des hiérarchies (valeurs). En outre, c'est très peu invitant; souvent on n'y retrouve même pas un service d'accueil à l'entrée, il n'existe même plus l'équivalent du parloir. L'espace est dos, fermé sur lui-même...."

But on a somewhat more optimistic note she concludes:

"On ne peut pas dire qu'à cause du bâtiment il est impossible d'établir un sentiment de communauté. La cause est plus profonde. C'est seulement lorsque la communauté sera devenue une réalité que l'environnement pourra venir la soutenir."

Some may consider a Christian community, present and alive in a public high school, as impractical, if not impossible. This attitude may be a reflection of a more profound crisis of faith. In his book, Religion in the Secular City, Harvey Cox quotes Mary Douglas' reflection on

such an attitude, "Intellectuals see the modern world as a difficult one in which to be religious mainly because they have such a difficult time being religious themselves."²⁰³

The leadership for community building within the school must come from those involved in pastoral animation. This is their main task as stated in the Ministry's global objective for pastoral animation. "Pastoral animation, as a vehicle for Christian faith and Gospel values, is intended to promote the pupil's expression of and commitment to faith within a Christian community."²⁰⁴ Teachers within the school should be encouraged to participate and even help in this process but with the heavy workload and consequent fatigue and stress experienced by teachers, they cannot be expected to devote a lot of time to this objective. Pastoral animators, working with a nucleus of students and staff, can make a difference in a school and ensure the presence of a living community of faith. This is a most important indicator, in the words of the Ministry, "of the Catholic denominational experience in the school", of "pastoral activities organized at the school encouraging an apprenticeship in community living and life in communion."²⁰⁵

Gabriel Moran, in his book Religious Education as a Second Language, describes community as a pattern of life where people find "inclusion, care and a sense of personhood."²⁰⁶ Paul appears to be describing such a

community in Philippians 2:1-2:

"Your life in Christ makes you strong, and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another. I urge you, then, to make me completely happy by having the same thoughts, sharing the same love, and being one in soul and mind." (G.N.B.)

Active Service for Those in Need

The Bishops of Quebec have stated that one of the essential elements of the educational project of the Catholic school is to develop in the students "a sense of social obligation: bringing about greater openness to others and sensitivity to their needs. The values appealed to here are those of service, solidarity, friendship, sharing and tolerance."²⁰⁷ The message of Christianity is clear - love of God cannot be authentic without the love for our fellow human beings. It is by the way they behave with others, and not by how much they know or how frequently they worship, that the world judges Christians. Scandalous behaviour leaves deep scars in the Christian community while Christians dedicated to others make the most materialistic among us stop and admire. One small gesture of recognition of the other person's value can do more for Christianity than an eloquent sermon.²⁰⁸ Harold Buetow in his book The Catholic School points out that "a concern for others and a bias toward the poor is an essential feature of the Judeo-Christian tradition."²⁰⁹ Beach and Neibuhr in Christian

Ethics point out that concerning the ethical teachings of the Bible, no action is considered right simply on account of its effects on the self. Several social encyclicals from Pope John XXIII's Pacem in Terris to Paul VI's Populorum Progressio and John Paul II's Loborem Exercens are a call to Christians to practice and promote peace and justice. The whole tradition of sainthood is to raise up models of behaviour for Catholics to admire and emulate.

The Quebec Bishops' statement that service and solidarity are values to be promoted in the Catholic public schools of Quebec is reiterated in the Ministry's Handbook of Pastoral Animation Objectives and described as "availability for others", which includes a disposition to help others whether they be in the school or not, particularly those most in need, and the seizing of opportunities to convince others to respond to appeals for assistance.²¹⁰ André Naud, a former president of the Catholic Committee and a respected ethicist, is clear on the importance of educating the young in our Catholic schools to the necessity of Christian service:

"L'amour dont parle l'Évangile n'est pas un sentiment. Il est essentiellement actif, dynamique, entreprenant. Il se porte à des réalisations. Il comporte des implications, ne point aimer de parole ni de langue, mais en oeuvre et en vérité (John 3:18).... Un projet d'éducation chrétienne doit donc se donner comme toute première priorité d'aider le jeune à découvrir ... les grandes catégories des manifestations de l'amour chrétien et à identifier celles qu'il voudra cultiver d'une façon particulière pour faire que sa vie ajoute un peu à

la qualité et à quantité de l'amour dans notre monde et dans le sien."²¹¹

Naud goes on to describe "les oeuvres de l'amour chrétien" as the spirit of service, the promotion of peace, respect, patience, forgiveness and attention to those who seek after justice.²¹²

The promotion of concern for others among the youth in public schools is not always an easy task; the primacy of service to others goes against a trend in modern society. In advertising, as Peg Slinger points out, a very consistent value statement emerges: "Happiness lies not in doing, serving or being, but in buying."²¹³ This is a long way from the spirit of the Beatitudes. An attack on this assumption, interestingly enough, comes from a non-religious source. Daniel Yankelovich, educated in philosophy and psychology at Harvard and the Sorbonne notes:

"Suppression of needs is not always bad; in fact, some suppression is required if one is to avoid becoming a blob of contradictions. The Christian injunction that to find one's self one must first lose oneself contains an essential truth any seeker of self-fulfillment needs to grasp."²¹⁴

He goes on to say:

"It turns out, therefore, that we all "know" two truths about the self: one is that the self is private and alone and wholly encased within one's body. The other is that one is a real self only to the extent that caring and reaching beyond the self continue."²¹⁵

Gregory Baum in his book Compassion and Solidarity:

The Church for Others notes:

"The preferential option for the poor is a radical

position that is often opposed in the Church and in society. When the Canadian bishops started to apply this option to their understanding of the Canadian situation, they were severely criticized by the people accustomed to defend the status quo. The preferential option is still controversial in the Catholic Church, even though it has been endorsed in important ecclesiastical documents."²¹⁶

Baum explains that this preferential option not only consists of reading society "from the perspective of its victims" but includes, "action and public witness."²¹⁷ Baum quotes Pope John Paul II who stated during his 1984 Canadian tour:

"The needs of the poor must take priority over the desires of the rich, the rights of the workers over the maximization of profits, the preservation of the environment over uncontrolled industrial expansion, and production to meet social needs over the production for military purpose."²¹⁸

The 1976 Labour Day message of the Canadian bishops reiterates the commitment to the social Gospel:

"We stand in the biblical tradition of the prophets of Israel where to know God is to seek justice for the disinherited, the poor and the oppressed. The same Spirit of God that came upon the prophets filled Jesus of Nazareth. With the power of that Spirit he announced that he was the message of the prophets come true - 'the good news to the poor' and 'liberty to the oppressed' (Luke 4:18-19)."²¹⁹

Hans Kung in On Being a Christian points out:

"For him (Jesus) love does not consist primarily in words, sentiments or feelings. For him love means primarily the great, courageous deed. He wants practical and therefore concrete love."²²⁰

Kung explains that this love means forgiveness, service, solidarity and a preference for those he calls the

"handicapped."²²¹

Worship and service go hand in hand. As St. Augustine's eucharistic prayer exhorts, "Be what you see; become who you are." Avery Dulles affirms this link between community of disciples and service:

"The Church is never more Church, I have said, than when it gathers for instruction and worship... But it would not be completely Church unless it went forth from its assemblies to carry on Christ's work in the world. The Church's existence is a continual alternation between two phases. Like systole and diastole in the movement of the heart, like inhalation and exhalation in the process of breathing, assembly and mission succeed each other in the life of the Church.... As the community of disciples, the Church must carry on, with appropriate adaptations, the forms of mission enjoined by Jesus upon his original followers. Besides proclaiming the good news, the Church must replicate the works of Jesus. Just as he healed illnesses and cast out demons, the Church must combat poverty and disease, show compassion for the sick and dying, and give assistance to those in need."²²²

Gustavo Gutierrez writes, "Our discipleship is our appropriation of his (Jesus') message of life, his love of the poor, his denunciation of injustice, his sharing of bread, his hope of resurrection."²²³ Richard McBrien says:

"To work for the Kingdom is to work for the human community, and to work for the human community is to work for the Kingdom. There is nothing that we might call 'mere humanitarianism.' If it is genuinely 'human,' it falls within God's Kingdom. The Church exists, therefore, to do more than proclaim the Lordship of Jesus, or to offer praise and thanksgiving to God, or to establish which are credible foretastes of the coming Kingdom. The Church is more than a word-and-sacrament organization. It also has the task of striving here and now to realize and to extend the reign of God throughout all creation, in the socio-political order."²²⁴

The American Catholic Bishops see service as an activity that results from the formation of community.

"The experience of Christian community leads naturally to service. Christ gives his people different gifts not only for themselves but for others. Each must serve the other for the goal of all. The Church is a servant community in which those who hunger are to be filled; the ignorant are to be taught; the homeless to receive shelter; the sick cared for; the distressed consoled; the oppressed set free - all so that men may more fully realize their human potential and more readily enjoy life with God now and eternally."²²⁵

It would appear that the elements of systematic instruction, community formation and service to others are seen as essential elements of Catholic religious education, not only in Quebec, but part of the universal Catholic tradition. The application and development of these elements will differ, depending on the particular milieu in which they are applied. However the faith development of a Catholic Christian is not a process that any one culture creates for itself exclusively without reference to the tradition and experience of Catholic Christians in the rest of our global village. The problems faced by Catholic educators in Quebec such as rampant consumerism, the hedonistic culture, increasing secularization, and the breakdown of community are problems faced by Catholic educators in the United States, Belgium and Italy. The subject of the appropriateness and role of Catholic moral and religious instruction in the public school system is presently being debated in many countries.²²⁶ In Voies et

Impasses' reflection on Catholic education in Quebec, British (N. Smart, S.J. Curtis), American (A. Greeley, P. Berger, L. Kohlberg, C. Gilligan), and French (J. Le Duc, J. Maritain) sources are studied along with Vatican documents such as Pacem In Terris and The Pastoral Constitution on the Church in the Modern World.

Further, regarding the specific character of the Catholic public school in Quebec, the Ministry of Education, in agreement with the Catholic Committee and statements from the Quebec Bishops, clearly articulates objectives that promote the essential elements of Catholic religious education. In the important policy statement and plan of action published by the Ministry of Education in 1979 (le livre orange) it is stated under the title "The Aims of Education":

"Education in Quebec aims at developing the personality in all its dimensions: physical, intellectual, emotional. It has a social dimension. In its existence, it integrates ethics and, frequently, religion.

Education in Quebec aims to ensure the development of a person who aspires to autonomy, freedom and happiness, who needs to love and to be loved; who is open to transcendental values. Education in Quebec considers the person as a social being, in close relation with a community and groups sharing a common history and a particular culture."²²⁷

Further in the document, the Ministry states that Quebec seeks to promote intellectual, aesthetic, cultural, and moral and religious values in its system of education.

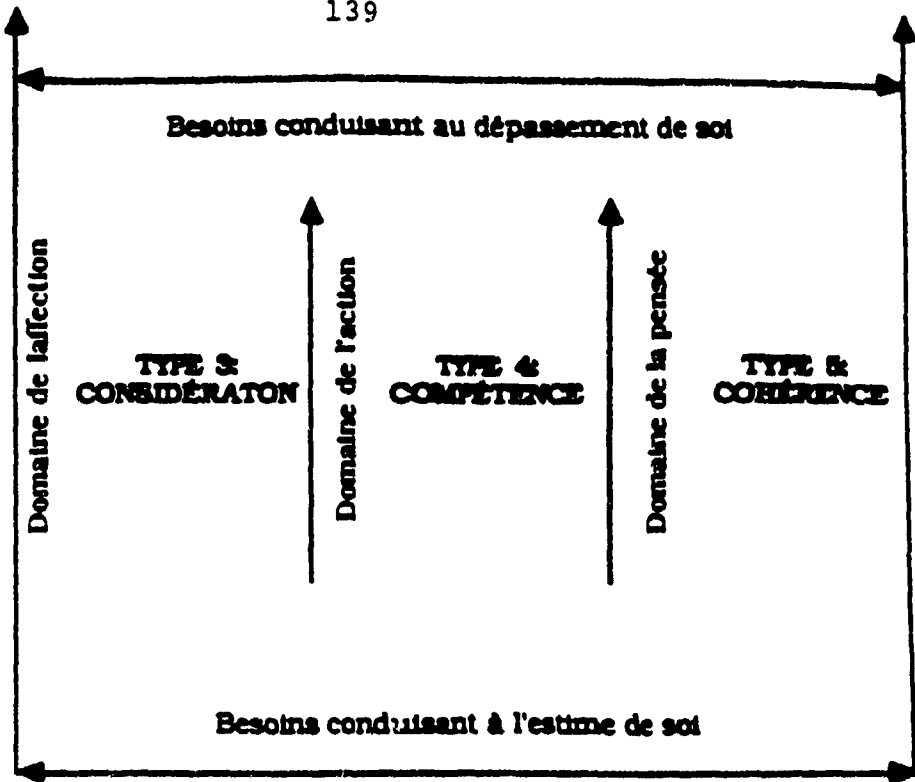
Regarding religion the documents states:

Education in Quebec schools reflects the spiritual values shared by the majority of the population:

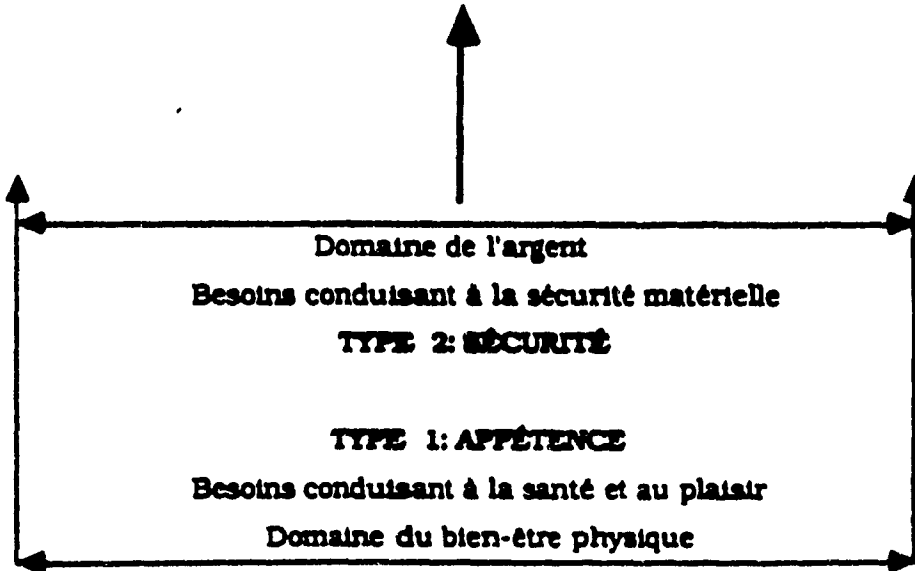
- the sense of inner self, which reveals the depth of human existence;
- the sense of things sacred and an open attitude toward things of a transcendent nature, which, in the Judeo-Christian and Catholic traditions, lead to a personal God and allow one to live life to the full;
- the sense of service, which is rooted in charity and the gift of oneself;
- in Catholic or Protestant confessional schools, special values associated with the religious denominations will be proposed, mainly within the framework of moral and religious instruction.²²⁸

These three elements of Catholic religious education can be seen as a possible response to three of the fundamental needs for the development of personhood. This conclusion is based on a schema of development of the person by the respected Quebec psychologist, Yves St-Arnaud.²²⁹ This schema (following) is developed in his book entitled Devenir autonome published in 1983. He points out that this draft is proposed in the tradition of Maslow, Rogers, and Gendlin, but that the synthesis is a personal one. St-Arnaud states that religion can be a positive force in the fulfillment of one's needs.²³⁰ In examining this schema, the needs found in level three (auto-transcendence), that is, the needs of love and respect, competence and success, and a coherence in our thinking, can, in part, be fulfilled by a community where compassion and love for one another reigns

Niveau III
Auto-
transcendance



Niveau II
Affirmation
de soi



Niveau I
Auto-
conservation

Tendance à
l'actualisation
**BESOIN
D'AUTODÉTERMINATION**

LES BESOINS FONDAMENTAUX DE LA PERSONNE

(domaine de l'affection-koinonia), by a feeling of accomplishment achieved in service to others (domaine de l'action - diakonia), and by a systematic comprehension of the religious dimensions of existence as expressed in the Catholic Christian tradition (domaine de la pensée - didache).

Some of St-Arnaud's themes are echoed in the most recent document of the Catholic Committee on the Catholic school - "L'Ecole catholique: le défi de son projet éducatif", published in August, 1989. The document states:

"L'école doit donc réaffirmer sa visée fondamentale, qu'est le développement intégral de l'élève. Cela implique qu'elle encourage et sollicite davantage la participation de l'élève à sa propre formation. Cela suppose aussi que les enseignements et les autres activités éducatives favorisent en concertation le développement équilibré de l'élève - coeur, tête, corps, esprit - à l'intérieur des apprentissages de base. Cela nécessite enfin qu'on se conçoive personnellement comme éducateur ou éducatrice.²³¹

Applying the Model

The question remains as to how these essential characteristics of religious education may become part of the educational aims of the school. Are there schools that do, in fact, integrate them, and how does one respond to the commonly heard statement, "Our schools are not as Catholic as they used to be"?

There are three ways in which Catholicism can relate (or not relate if that is the case) to school life - through

permeation, separation or through integration. These three possibilities have to be examined in the context of the Catholic public school in Quebec; they may take on a different connotation in the parochial school system in the United States or in the separate school system of Ontario. Webster's dictionary defines "permeate" as "to pass through the pores or interstices of" and gives the example of water permeating sand. As to its application to Catholicism in a school, it implies an invasion of religion into all content areas. A perfect example of this was given in a previous chapter from the study done by Horace Miner of the University of Chicago on the village of St. Denis. Miner pointed out, "In no subject is there any relaxation of the principle of simultaneous moral and intellectual training."²³² Moral training in this case meant the transmission of Catholic belief and morality. Religion permeated subjects like French grammar, history, and even mathematics. This was in strict conformity, as was mentioned, with Pius XI's 1929 encyclical Divini Illius Magistri, where he states, quoting Leo XIII, "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety."²³³ Perhaps not to the degree of the school in St. Denis, but many Catholics of my generation have experienced a very intense Catholic schooling where religion permeated the

whole atmosphere. Many evangelical Christian schools also opt for an educational setting whose framework is clearly religious.

This approach of Catholic education by permeation can no longer be considered realistic for the Catholic public school in Quebec for a number of reasons: Firstly these are public schools and large numbers of students attending Catholic public schools in Quebec are not Catholic. Secondly, many students are Catholic in name only and distance themselves from the institutional Church or organized religion. Religious identity must be combined with civil unity. The Bishops of Quebec and the Catholic Committee have stated frequently that the Catholic school must be respectful of, and sensitive to, those within the school whose world view is not that of Christianity. Thirdly, we should have learned by now that viewing science, either social or pure and applied, from a narrow religious perspective, makes for poor science - Galileo certainly found that out. Religion must certainly bring forth its belief of what is good and true and present its view of the nature and goal of the human person - but in the spirit of dialogue, not dominance. Truth can only be discovered through openness and inquiry and Catholicism must never sacrifice truth for certainty. Sociology, anthropology, psychology, philosophy - all have something authentic to say about what it means to be human, and religion has benefited

from research in these disciplines. So too must it be recognized that millions of people on this earth have a natural religious perspective on life.

Religion, in some schools, is taught like any other academic subject with no reference to religion or religious values ever made outside minimum number of hours of specific instruction.²³⁴ Many Catholic schools in Quebec, never demonstrate any sign of Catholicism outside of the classroom. There is no meeting place for those wishing to express their faith, no liturgies organized and no promotion of Christian values. They are Catholic in name only. A Catholic school cannot be called Catholic simply because it gives instruction in Catholicism. Many secular institutions do a much better job at that. Fifty-three religion teachers and pastoral animators were asked to describe some of the major problems encountered in our Catholic schools in Quebec (see Appendix A). Twenty of the teachers and animators complained of a lack of a forceful religious presence in the school.

Another way for Catholicism to relate to the life of the school is through integration. Integration connotes harmonious co-ordination and co-operation. Quality religious instruction is given by teachers with sufficient academic background in the subject matter. There is a pastoral animator who has an assigned space in the school where liturgies take place on a regular basis. There are

school projects that sensitize students to the necessity of being concerned about the needs of others. The administration is supportive of these efforts and cooperates with those directly responsible for the quality of the religious dimension in the school. All this is achieved in a spirit of openness to others and the realization that the school is a microcosm of the secular, pluralistic world we live in. As John Westerhoff pointed out, true pluralism and openness to others is the result of positive self-identity. Father Theodore Hesburgh states that the attributes of a Catholic institution of learning that make it Catholic cannot simply be window dressing but must enhance the Catholic character, as they do so successfully at Notre Dame.²³⁵ Here is an example of a Catholic university, with a reputation of high academic standards, open to all faiths and to those who have none, where one can discover the three essential elements of the Catholic school integrated into the life of the university. Father Edward A. Malloy of the Department of Theology succinctly describes why Notre Dame is a successful Catholic university:

"For me Notre Dame is a place, a heritage, and a vital reality. It is a university where scholarship of the highest order is fostered and where teaching is respected as a privileged profession. It provides an open forum in which the truth can be pursued with enthusiasm and zeal. In addition, Notre Dame is a Catholic university. It attempts to elevate the human spirit by the exposure of paths of goodness and forms of beauty in the context of community. It presents worship of God and service of the needful as integral components of a faith-filled life."²³⁶

The question remains as to whether or not there are any Catholic schools in Quebec that integrate successfully these religious dimensions into the life of the school. In an attempt to speak to this question, Macdonald-Cartier High School in St. Hubert was examined. This school was used as an example since I knew from my experience that many other high schools (I will refer specifically to one other English-Catholic public school below) compare to this school with respect to the integration of didache, koinonia, and diakonia into the life of the students. At Macdonald-Cartier student questionnaires were administered to two classes. I spoke to the teachers, the principal and other administrators all of whom I know personally. The pastoral animator, Mr. Jack Adams, was interviewed and copies of his semester reports and projects were obtained. Without trying to idealize the situation at Macdonald-Cartier it may be pointed out to the incredulous that with some effort and cooperation, a Catholic public school in Quebec, in 1989, can, with some considerable success, offer a well-rounded religious education and an opportunity for worship and service to others.

Of the students tested at Macdonald-Cartier, 79.1% obtained a passing mark of 60% or more on the cognitive-based questions (see Appendix A). This was the second highest percentage obtained out of the ten high schools tested. The students were, as a whole, positive about their

religion courses and the classes I visited showed signs of interest and dialogue with the teacher. The teachers are qualified and have made the choice to teach the subject out of interest in the area.

The areas that interested me the most were the other essential aspects of the Catholic school, that is, the presence of a Christian community and evidence of dedicated service to those who need assistance. Regarding the latter attribute, several activities were organized including the raising of funds for the "Telethon of Stars" campaign for the Childrens' Hospital, the collection of food for distribution in Christmas baskets and a program called Share Lent. The aim of the Lenten project was to sensitize students to the needs of the Third World and was organized with the help of the school's pastoral youth group. The activities included information about the situation in places like South Africa, experiencing a hunger meal, and even a Third World "prison," where members of the school were placed to help them understand the loss of freedom and human rights experienced by others. A Third World "garden" which attempted to illustrate the struggle of many of the world's farmers was likewise organized. An amount of \$1,170.00 was raised for the organization Development and Peace. This information leads us to conclude that the aspect of diakonia, the necessity of a Catholic school to promote solidarity with others in our global village, was

promoted in the school. Again Macdonald-Cartier is simply taken as a concrete example of what is going on elsewhere. Of the students surveyed in the ten high schools across Quebec, 96.7% indicated that they were aware that such activities took place in their schools (see Appendix A).

Perhaps the most difficult attribute to foster is the formation of Christian community. It appears easier to get students involved in projects concerning the third world, than to get them involved in a life of fellowship, prayer and worship. Such a goal can be difficult, regardless of the age of those concerned. It can be difficult, but it would seem that it is not impossible to involve a core, or as Mr. Adams put it, a "pocket" of students, in the formation of a "community of disciples." Mr. Adams indicated to me that a small group of from five to twenty students, attends daily worship service. At the weekly mass, 25 to 40 students are present. On other occasions, much greater numbers attend liturgies focused on the themes of Christmas, Lent and Easter. During the 1988-1989 school year, 10 students prepared for Confirmation. A Christian youth group, Kairos, was formed with activities including prayer, worship and a retreat to promote the sense of community. The animator's report indicated that the objective of the Kairos Christmas "get together" was "party and prayer" - two words not usually associated with today's youth in the minds of many.

Another school that has had success in promoting Christian community is Lasalle Catholic Comprehensive High School. A record is kept of the different activities initiated by the pastoral animators and it is an important resource for those who may be skeptical about the possibility of creating such a community in a large, inner-city school. The following is a brief description of some of the activities that took place in the last year:

- An Advent Mass attended by over 400 students and staff.
- Memorial Mass for an employee. Three hundred students, most of the staff, post graduates and the person's immediate family attended.
- Remembrance Day activity involving prayer and the sale of 300 poppies to staff and students.
- Trip to Benedict Labre House by eight students who provided food and service to the needy.
- Ash Wednesday service.
- Lenten reflections for 5 minutes each day over the P.A. system.
- Holy Thursday Liturgy.
- Mini-retreat at Holy Family Parish for eighteen students.
- Creation of a student pastoral team that involves work, prayer and play.
- The sacrament of reconciliation offered to students after a paraliturgy involving the drama department, prayer, scripture, music and personal reflection. Over 525 students out of a total population of 980 voluntarily signed up for one on one confessions with priests from the Archdiocese. Students were given individual appointments for 10-20 minutes each. In excess of 35 students spent over 40 minutes with the priests.

Another school that I visited where similar activities were taking place was Laurier Macdonald High School in St. Leonard (see Appendix C for relevant articles on the activities in these three schools).

However it must not be forgotten that despite the successful attempts of some teachers and pastoral animators to promote the Catholic identity of the school, there appears to be a clear consensus that such success does not entirely depend on these individuals. In depth conversations with animators reveal that many feel they are struggling against considerable odds to promote religious education in the school. There is strong evidence of a tension between the public and religious nature of the school. Other obstacles mentioned by the animators include the secularization and rampant consumerism of Quebec society to the point where religion is seen as a hindrance to achieving the "good" life. There is a feeling of a general moral decline and a sense of cynicism among the young about organized religion - a cynicism fueled somewhat by recent scandals in the Church. The instability of the family unit along with a lack of any Christian education or example in the family, makes the task of animators and teachers very difficult. One animator's assessment that "It is real missionary work," would be a view held by most. In some schools the teaching staff's indifference or subtle hostility to a religious presence in the school, is also

noted as a serious problem. Parish links are weak or non-existent, particularly in large regional high schools where the students come from a number of different parishes. Another factor influencing this situation is the state of an increasingly diminishing and aging clergy that may be either too busy or too uncomfortable when it comes to school visits.

Regarding the promotion of the Catholic identity of the school, local conditions may vary from school to school, or from school board to school board. The Montreal Catholic School Commission, for example, gives the promotion of Catholic values a higher profile than many other boards. Some indicate that, in part, this is due to the influence of the Ordinary of the archdiocese who actively promotes a strong Catholic presence in the schools. Other boards do not consider the promotion of the Catholic identity of the school important, and simply follow the bare minimum of regulations regarding Catholic schools. Little consideration seems to be given to the question of whether or not a prospective principal is in favour of promoting the identity of the Catholic school. It is clear that the role of the principal is critical when it comes to promoting religious education in the school. For instance expressed appreciation of the work done by the staff is a key role of the principal. For the Catholic school, this appreciation and co-operation must be demonstrated to those directly

involved in pastoral animation or religious instruction. Again some schools have lost the space allocated for pastoral animation, simply because the principal decided that the space occupied by the chapel or pastoral center could be put to better use. The new education act, Law 107, allows the principal of a Catholic school to be a non-Catholic - creating a situation that many feel will not be of help in the promotion of the Catholic identity of the school. However a non-Catholic who is cooperative would be an improvement over many principals who are Catholic in name only. Whether or not the age of "collective agreements" has soured relations between administrators and staff, creating a "we-them" atmosphere is not clear. What is clear is that both sides need to show more flexibility and appreciation, for the sake of the students. It is difficult to promote Catholic values in a war zone.

Despite their constant struggle and "missionary work," the animators interviewed are not entirely pessimistic regarding the future. They see some encouraging signs such as student interest in the spiritual realm and the involvement of some students in peer ministry. They also clearly agree that a "politique de presence" is ultimately effective.

Are Catholic Schools Today as "Catholic" as They Used To Be?

This is the last question that remains to be examined in this chapter. In an attempt to explain the question 22 teachers, who went to public Catholic schools in Quebec, and are presently teaching in public Catholic schools in Quebec, were asked three questions. The questions were:

1) When you went to school what made your school Catholic?

2) What identifies the school you work in today as Catholic?

3) How do you account for the differences, if any, between Catholic schools you attended and Catholic schools today?

By far, the most frequent response to the first question made mention of the dominant presence of Religious, particularly nuns and brothers, among the teaching staff and school administrators. Every respondent indicated that religion courses were compulsory and doctrinal and that the school was seen as "Catholic" by reason of externals like public daily prayer. The majority of the respondents made mention of compulsory Mass attendance and confession, and the observance of Catholic religious holidays. A significant number of respondents mentioned that visits from the parish priest were frequent when they attended Catholic school and many recalled the unmistakable Catholic ambiance (crucifixes, symbols, etc.) of the schools they attended.

The answers to the second question were more varied and vague, but a common thread tended to link them together. According to the teachers, the religious dimensions available to students today in our public Catholic schools are merely options. A few of the teachers mentioned the presence of pastoral animators in their schools. Some few made mention of crucifixes still found in their schools and the organization of activities concerned with the needs of others. There was little reference to the sacraments of Eucharist and Reconciliation, daily prayer or the observance of religious feast days.

By far, the most common responses to the third question were, the presence of non-Catholic teachers and non-practising Catholic teachers in the school and, secondly the availability of non-Catholic moral education courses. Again, some mentioned the decline or absence of Religious in the classrooms. A few teachers tended to point to society's permissiveness, materialism, and hedonism, as having a negative influence on the Catholic school. Others mentioned the lack of religious life in the family, as reflected in the students in school. If one looks closely at these responses one discerns that the main reasons given for the existing differences between the "Catholic" school of today and of past years are due to a decline or absence of clergy and Religious and to the non-compulsory nature of religious instruction and religious activities. It is clear too from

the answers, that if the possibility of worship and the challenge of service to others is not available in a school, this strikes at the very essence of Catholic religious education as we now see it.

However, in all fairness it must be stated that the fact that these activities are not compulsory does not necessarily diminish the Catholic nature of the institution. When the study of religion and the possibility of religious commitment are offered as a free choice, the Christian dimension of the school may very well be enhanced. For many, what made their school Catholic in the past was that everyone was forced to participate in religious rituals - an obligation that some Catholics have resented to this day. Faith, as in the spirit of the Gospel, must be a free response to God's call. As Richard McBrien has noted:

"Catholicism is at home with pluralism. It sees it not as a threat to religious identity, but as a boon to civil unity, within which religious identity can freely be nurtured and sustained."²³⁷

As pointed out in chapter II, the Vatican II document on religious freedom, *Dignitatis Humanae*, clearly states that everyone has a "right to religion and a right to be immune from coercion ... in matters religious." Forced conversion and religious dictatorship, though now primarily a thing of the past, still haunts the reputation of the Church.

The decline or absence of Religious need not necessarily affect the essential nature of a Catholic school

as found in didache, koinonia and diakonia. The decrease of the role of clergy and religious and the increase of the involvement of the laity is a universal phenomenon in the Church. Numerous Church documents underline the importance of the laity's being involved in the life of the Church. In the Vatican II document on the laity, Apostolicam Actuositatem, it is stated:

"They (the laity) exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel. In this way their temporal activity can openly bear witness to Christ and promote the salvation of men. Since it is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions, he is called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven."²³⁸

The school is a reflection of society. In Quebec, the majority no longer believe that religion should be imposed, and neither does the Church. The school reflects that belief. The fact that religion is no longer compulsory can make for a better Catholic school, in line with the thinking of a democratic society and a post-conciliar Church.

Finally, it would seem that the successful implementation of a program of Catholic religious education in a public school requires the interest and dedication of more than those who by vocation are directly involved in such a project. A pastoral committee within a school could serve as the catalyst necessary to allow theory to become

reality. This committee could involve the pastoral animator (who would most often be the organizer of such a committee), some religion teachers (at least one from each cycle), other interested teachers (the presence of these teachers involved in pastoral activities frequently enhances the validity of such projects in the eyes of the students), a member of the administration (a valuable asset for "permissions"), one or more student representative(s) of the students' pastoral committee and any concerned parents. The parents could be approached at a meeting of the school committee. Parents must give permission for their children to take Catholic religious and moral instruction up to and including secondary two and must be consulted on deciding the confessional status of the school. It would also appear to be clearly within the Catholic tradition to encourage parental involvement in the religious education taking place at school. This role is articulated within the information booklets for elementary and secondary schools provided by the Ministry of Education.²³⁹

This committee would help plan and implement a program of activities for the school that would promote the essential elements of Catholic religious education. It would not have to meet frequently (perhaps only twice a semester) but would, nevertheless, permit a "politique de presence" at a level where it counts most - the school itself. Jacques Grand'Maison, at the conference at Laval

University on Catholic Education in Quebec Schools held in August, 1989 stated:

"Les grandes études récentes en plusieurs pays ont, presque toutes, fait ressortir l'importance de redonner aux unités locales l'autonomie nécessaire pour bâtir leur personnalité propre. Les réformes dites "globalistes" ont connu bien des échecs. Mais en même temps on a constaté que les réussites les plus prometteuses, on les trouvait d'abord dans certaines unités locales. Le propos s'est fait plus clair en la matière: "La manière la plus sûre de changer nos écoles, c'est encore de les changer une par une, de les renouveler de l'intérieur, d'en faire des lieux plus authentiquement éducatifs, des institutions plus typifiées, plus personnalisées... les vrais changements devront se produire au niveau de l'école, à l'intérieur de celle-ci et en s'appuyant sur ceux qui oeuvrent dans l'école."²⁴⁰

This chapter has examined the essential elements of Catholic religious education and how these elements have been integrated into some English Catholic public schools. It also examined the question of today's Catholic schools in relation to those in the past in terms of a suggested framework of essential characteristics of Catholic religious education. The chapter concludes by proposing that quality religious education in a public school requires, acutely, a team effort involving pastoral animator, students, teachers and parents and pastors.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND SUGGESTIONS FOR FURTHER RESEARCH

The purpose of this dissertation has been to identify those factors affecting Catholic religious education in the English public schools of Quebec and to propose an effective developmental plan.

The thesis was stated formally in chapter I as a proposal, against the background of the nature of Catholic religious education on the one hand, and the struggle through the years of English Catholics in Quebec on the other towards patterns of survival and development of sound Catholic religious education in the English Catholic public schools of Quebec.

In this chapter the factors studied, and conclusions, will be reviewed. Also, some suggestions for further research will be offered.

A - Factors at play

The points to be examined include:

- 1) An historical review of the changes that came about during and after the period known as the Quiet Revolution and their effect on religious education in the public schools of Quebec;
- 2) The particular situation of English-speaking Catholics in this period of change;

- 3) The reaction of the organizations representing English-speaking Catholics to Law 107;
- 4) The present malaise among English-Catholic religious educators;
- 5) The quest for quality religious education and the confessional status of the school;
- 6) Problematic situations regarding the rights to religious education and the situation of English-speaking Catholics.

The Quiet Revolution and Religious Education

Paul Claudel once referred to Quebec as "Le Tibet du Catholicisme." He was describing Quebec before the period of the Quiet Revolution. The Catholic character of Quebec was very public and very powerful and was intertwined in the political, social, and cultural fabric of the Province. The Catholic public schools also reflected the domination of the Church in Quebec society and Catholicism permeated the educational system. Schools were closely linked to their parishes and the local clergy were active in the school. The teaching staff included many priests, nuns or brothers (see Appendix B) and formal Catholic religious instruction was compulsory for all - as was participation in religious rituals. Before Bill 60 was adopted in 1964, the Catholic schools of the Province were virtually run by the Catholic Committee, which, since 1875 included all the Catholic bishops of Quebec. In the early sixties, the situation changed radically, a period that has become known as the time of the Quiet Revolution. In the 1960 election

campaign, Jean Lesage's catch-phrase for the Liberals was "C'est le temps que ça change!" and a number of new laws removed or reduced the Church's jurisdiction and responsibility for certain services and handed them over to government bureaucracies. One of these laws was Bill 60 which created a Ministry of Education.

At the same time Pope John XXIII was using expressions like "convivienza" and "aggiornamento" and in 1961 he convoked the Second Vatican Council. This secularization of Quebec society and the changes in the Church, profoundly affected the Catholic public schools in the province. These changes included the following:

- the school's link with the parish(es) generally became weak or non-existent;
- school visits from the local clergy became rare and happened mostly in rural elementary schools;
- religious rituals and ceremonies became very infrequent and of an optional nature;
- a rapid decline of priests and religious among the teachers, until by the late 1970's few remained;
- an exemption, then an option to Catholic religious instruction was offered.

The Catholic hierarchy of Quebec, along with the Catholic Committee, responded to this new situation in a number of ways:

- by the development in 1969 of a new curriculum which

stressed the anthropomorphic basis of religious instruction over the traditional approach. In line with the Ministry of Education's policy of 1985 to initiate, objective-oriented programs, a new revision of Catholic religious and moral instruction was undertaken.²⁴¹ The concern of the Quebec Bishops and the Catholic Committee, as stated in their documents, was to insure a meaningful presentation of the "person and message of Jesus Christ" so as to encourage students to want to celebrate and to witness to this faith in their lives.

- by placing emphasis on the academic training and retraining of religion teachers and pastoral animators. The Catholic Committee has stated that the insurance of a meaningful presentation of the "person and message of Jesus Christ" required teachers and pastoral animators, who are adequately qualified. It specified the number of university credits required of religious educators for Catholic schools.²⁴²

- by clarifying the right of teachers, parents and students to religion and the right of exemption from religious expression. The Catholic Committee recognizes Quebec as a secular, pluralistic society. As a result, teachers must have the right to refuse to teach courses of Catholic religious instruction on grounds of conscience without any incrimination. Likewise, on grounds of conscience, the Catholic religious and moral instruction

program cannot be compulsory for all the students.

- by debating the whole question of confessional versus linguistic school boards and the legal guarantees for religious education, in light of Law 107. The Bishops expressed a preference for confessional school boards but were willing to accept linguistic boards if guarantees for religious education at the school level are entrenched in the law, whether the school is given a confessional status or not.

- by a series of position papers and documents produced as an attempt to respond to particular questions in an evolving situation.

The Period of the Quiet Revolution and English-Speaking Catholics

English-speaking Catholics were also affected in unique ways by the changes initiated by the government of Quebec and the Second Vatican Council. This unique situation was evident in the domain of public education. When the Ministry of Education was formed in 1964 and the jurisdiction over schools was now located in the larger more centralized systems of regional school boards and the Ministry in Quebec City, English-speaking Catholics still remained caught between a group they identified with linguistically namely, English Protestants and another group they identified with religiously. Since school boards remained confessional, schools for English-speaking

Catholics were part of a larger French system. They lacked decisional power in the running of their schools. They did not have their own English-Catholic school board, and the very existence of many of their schools was threatened by the changes in Quebec society and by new legislation. More drastic still for English Catholic schools was restrictive legislation, Bill 22 and later Bill 101, that limited access to English language schools thereby greatly reducing the number of students in that sector.

The English Catholic clergy had not experienced the political power and prestige that the French Canadian clergy had, and so the English Catholic community did not spawn the anti-clerical backlash to the Church that existed among the French. As Benoit Lacroix pointed out, these attitudes had an affect on how religion was presented in the classroom. English-speaking Catholics had not been as isolated as the French-speaking community, and the changes that came about in Quebec society seemed to be more a part of a natural evolutionary process for them. The new ecumenical spirit in the Church, for example, seemed a natural consequence for English-speaking Catholics who had worked, recreated and socialized with Protestants for years.

English-Speaking Catholics and Law 107

Before Bill 107 was made into law, several briefs were presented to the Government's Commission on the Bill.

Regarding the confessional status of the school and the school board, and the availability of religious education in the public school, a variety of positions emerged:

- The Protestant boards were against linguistic boards and supported the status quo, based on their interpretation of the constitutional guarantees for confessional education found in the British North America Act.

- Conservative Catholic groups found the proposed legislation to be a threat to the Catholic system and a step towards a more secularized school. Like the Protestants, they also believed that the law violated the rights guaranteed in the B.N.A. Act and also that it violated the Canadian Charter of Rights and Freedoms. They also held the position in their brief that Catholic religious instruction should be compulsory for all students in a Catholic school. They stated, in their presentation, that a Catholic school, where only the religion teachers have to be Catholic, where Catholic religious instruction is optional, and where the confessional status of the school is reviewed only every five years, would inevitably lose its Catholic character.

- Quebec's powerful teachers' union, the Centrale de l'enseignement du Québec (C.E.Q.), took the position that the recognition of a public school as either Catholic or Protestant violated the Canadian Charter of Rights and Freedoms and that a confessional system violates basic democratic principles. It called for the abolition of

confessional schools, confessional committees and all positions relating to confessional education. It had no objection to the teaching of religion in the school if the parents requested it, as long as the non-confessional moral option would be offered.

- Of all these positions, the one most in agreement with the government legislation was the one found in the briefs presented by the representatives of the English Catholic communities. All of the associations clearly indicated the right of Catholic parents to send their children to Catholic public schools. All were also in favour of linguistic school boards so that English-speaking Catholics could be represented in decision-making positions. The associations were also against "ententes" where Catholic boards rid themselves of English-speaking Catholics by sending them to Protestant schools.

When Bill 107 became law, several articles of the new law addressed the question of confessional school boards, confessional schools and the right to religious education. These included:

- the reorganization of the school boards along linguistic lines except for the confessional school boards of Montreal and Quebec City and the dissident boards. The other boards would remain confessional however, until the legal validity of linguistic boards would be confirmed by the courts;

- the right of every student to Catholic or Protestant moral and religious instruction or moral instruction at the elementary and secondary levels;

- the right of Catholic students to pastoral care and guidance;

- the necessity of teachers complying with the educational project of a Catholic school;

- the compulsory consultation of the orientation committee of the school by the school board on the matter of the application for recognition or withdrawal of the confessional status of the school.

The Present Malaise Among English Catholic Educators

Different surveys of religious educators in the English Catholic schools indicate a certain malaise. In the survey presented in Appendix A, this malaise was expressed by references to:

- the secular value system of a consumer society;
- the inadequacy of the government curriculum;
- a lack of teaching materials;
- the indifference of other members of the staff;
- the heavy workload and lack of job security;
- the lack of support for religious education in the home;
- the indifference of the administration and school board regarding religious education;
- the lack of a forceful religious presence in the school due to a lack of pastoral animation and support from the parishes;

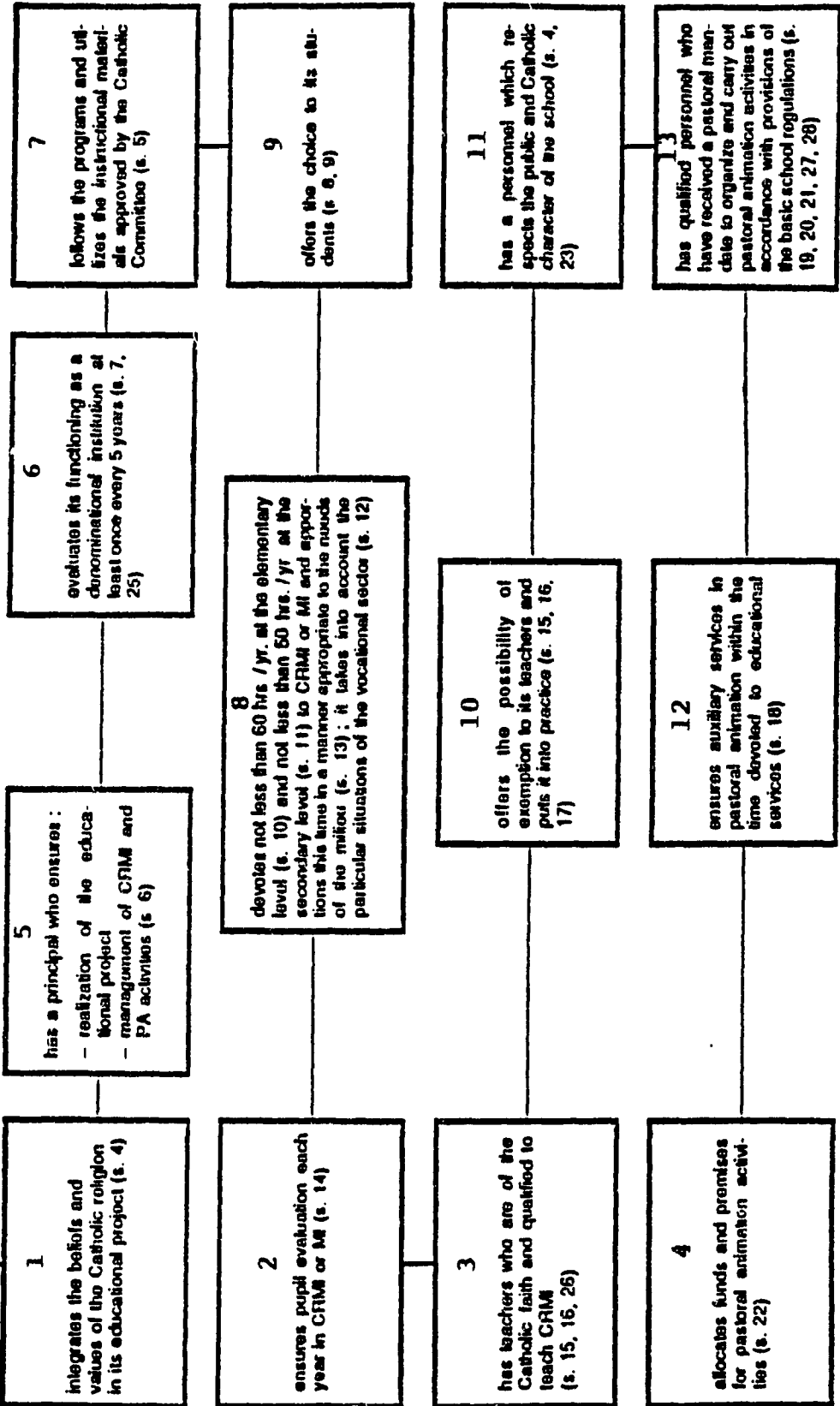
- the presence of unqualified, uninspiring teachers.

In another recent survey published by the Catholic Committee regarding religious education given to English language Catholics, 50 percent of the parents and teachers surveyed "expressed a negative attitude towards the efforts of their local diocese in promoting the quality of Catholic religious and moral instruction."²⁴³ The common theme among the majority of the religious educators in the English Catholic schools is that they sense a lack of support for religion from the school staff and administration, from the parents and the parishes, and from society in general.

The Quest for Quality Religious Education and the Laws of the Catholic Committee Regarding Confessional Status of the School

Do the regulations of the Catholic Committee guarantee quality religious education in Catholic schools? All schools with Catholic pupils must, by law, offer Catholic religious and moral instruction and pastoral animation whether these schools are recognized as Catholic or not. One might hope that the recognition of a school as Catholic would lead to certain activities of a religious nature that would be more formative. If one examines the organigram of the Catholic public school, published by the Catholic Committee, (following page), (that I have numbered for the sake of reference) only numbers 1 and 11 would fail to apply to a non-Catholic school.

The Catholic public school



7 follows the programs and utilizes the instructional materials approved by the Catholic Commission (s. 5)

9 offers the choice to its students (s. 8, 9)

11 has a personnel which respects the public and Catholic character of the school (s. 4, 23)

13 has qualified personnel who have received a pastoral mandate to organize and carry out pastoral animation activities in accordance with provisions of the basic school regulations (s. 19, 20, 21, 27, 28)

6 evaluates its functioning as a denominational institution at least once every 5 years (s. 7, 25)

8 devotes not less than 60 hrs / yr. at the elementary level (s. 10) and not less than 60 hrs. / yr. at the secondary level (s. 11) to CRM or M and apportions this time in a manner appropriate to the needs of the milieu (s. 13); it takes into account the particular situations of the vocational sector (s. 12)

10 offers the possibility of exemption to its teachers and puts it into practice (s. 15, 16, 17)

12 ensures auxiliary services in pastoral animation within the time devoted to educational services (s. 18)

5 has a principal who ensures: realization of the educational project; management of CRM and PA activities (s. 6)

1 integrates the beliefs and values of the Catholic religion in its educational project (s. 4)

2 ensures pupil evaluation each year in CRM or M (s. 14)

3 has teachers who are of the Catholic faith and qualified to teach CRM (s. 15, 16, 26)

4 allocates funds and premises for pastoral animation activities (s. 22)

It would seem that even when all the essential elements of Catholic religious education required by law are provided for, the students would depend more on the involvement of their parents and on the school community than on articles of law.

Present Situation and Problematic Areas for English Catholics

Taking into account the past situation of English-speaking Catholics and in light of Law 107 and the regulations that relate to its articles and the concerns of the religious educators in English-Catholic public schools, an analysis of the present situation can be made. This analysis examines the questions regarding:

1. the urgency for linguistic as opposed to confessional school boards;
2. the situation regarding "ententes;"
3. the situation of pastoral animation at the elementary level;
4. the curriculum;
5. support for religious education, and the necessity of a "politique de presence."

1. All the English Catholic organizations that presented briefs emphasized the urgency of linguistic boards to replace confessional boards for the very survival of their schools.

English Catholic schools in French language school boards, particularly on the "mainland," face serious

problems because of their minority linguistic status in the board. The recent problem of Good Shepherd school in Brossard is an example of such a situation. This is not to say that French boards deliberately neglect to respond to the needs of the English Catholics; it may simply be a case of insufficient numbers and funding. The point is that there is every indication that this minority status effects the quality of education, including Catholic religious education. An in-depth study of the problems and needs of English schools in Quebec, completed in 1987, gives an indication of the particular problems facing English Catholic schools in French Catholic boards off the Island of Montreal. Twenty-three school boards were questioned about consultative services available to English Catholic schools. There was no response from four of the boards. Twelve of the twenty-three indicated problem areas including "Nothing available in English at all"; "Resources and in-service very inadequate"; "Materials always late in coming"; "all information on implementation in French"; "Information received by school board on programs rarely sent to English schools; in-service totally inadequate"; "Funding for workshops very inadequate"; "They 'get by' by developing their own resources"; "Most resource material for programs translated at the school level"; "No in-service in English"; "All help in curriculum and in-service comes from DSEA" (the Ministry).²⁴⁴

Linguistic boards would seem to solve most, if not all, of these problems. Regarding Catholic religious education, Law 107 guarantees a Catholic religious and moral instruction consultant at the board level in all linguistic boards.

2. Another problematic area concerns the question of "ententes" or inter-board agreements where French Catholic school boards send their English Catholic students to English Protestant schools. The problem is not with English Protestant schools, but rather in the parents' having no say in decision making regarding the education of their children in these boards. This results in a situation where the parents of over seven thousand students can no longer vote in school board elections because declared Roman Catholics cannot be candidates for election or vote in Protestant school board elections. No other group in Quebec is in such a situation.

The percentage of English Catholics in English Protestant school boards is quite significant in some areas of the Province. Each of the following Protestant boards had over 25% of their students listed as Roman Catholics for the 1988-1989 school year:

- Gaspésian (32%)
- Greater Seven Islands (26%)
- Eastern Townships (32%)
- Laurentienne (61%)

- Laurentian (28%)
- Chateauguay Valley (32%)
- Bedford (28%)
- Richelieu Valley (40%)
- Baie-Comeau (89.7%)²⁴⁵

It is of interest to note that these percentages are a minimum because some English-speaking Roman Catholics declare themselves "other" when asked their religious affiliation, in order to be able to vote in board elections.

3. The right to pastoral care and guidance is guaranteed by law at the elementary level but no funds are provided for this service by the Ministry of Education. School boards have been reluctant to pay for these services so dioceses and/or parishes must help provide for this service, or pastoral animation will be non-existent at the elementary level. Another problem is in the fact that the Catholic Committee has stated in its regulations, the specific qualifications for pastoral animators, yet no pastoral animation program exists in either the English Cegeps or English Universities.

4. There appear to be for many, serious problems with respect to the program of studies in religious and moral education for Catholic schools, particularly at the secondary level. Here one may opt for a program that aims at encouraging faith, celebration and witness or one taking on a purely "religious studies" approach. The present

program of studies for Catholic schools in Quebec regularly opts for the former, with terminal objectives in secondary II such as: "to place oneself personally before the affirmation that Jesus is the Son of God", and, "to enumerate circumstances where Mary manifests her presence in the life of the Church and in one's life".²⁴⁶

Can such a program, encouraging celebration and witness, speak to the children studied in Appendix A?

Further, when English public schools will include Catholics, Protestants and members of other faiths, will three options continue to be given, that is, Catholic religious and moral instruction, Protestant moral and religious instruction, and moral education? One wonders about such problems as scheduling and staffing. One could imagine a course respecting the Judaeo-Christian tradition, yet including an understanding of other religions, acceptable to all involved. This possibility would in no way exclude pastoral animation in the school for those who desire to "celebrate and witness" their faith.

5. Religious educators express lack of support. They must however, invest time and effort in soliciting that support. For example, workload for religion teachers at the secondary level may be worked out, with sympathetic administrators. Difficult cases could be taken to the school's orientation committee through the teacher representatives on that committee; one of the duties of

these committees is to advise the principal on matters relating to the school's pedagogical organization.

Representations could be made to this same committee concerning the religious education of students, when, for example, regulations of the Catholic Committee seem not to be followed. The orientation committee has decision-making powers regarding the educational project of a Catholic school and must be considered a major player when seeking support for the religious education program for the school.²⁴⁷

The English Catholic community must also do its part. A recent study of Catholic public schools, published by the Catholic Committee, states clearly that, "Le soutien de l'école par la communauté chrétienne apparaît vital."²⁴⁸ What form this support would take would depend on particular situations. Parishes, for example, would have to decide whether or not they are willing to financially support pastoral animation for the elementary schools. They could also inform Catholics of their rights to religious education under the law and encourage them to exercise these rights.

Religious educators on the other hand, have the duty to inform the parish community of the programs and activities offered in their Catholic schools.

A concrete example of support for religious education has been the successful lobbying by representatives of the English Catholic community for funds for teaching materials,

particularly textbooks, for the religion program. After representatives of the English Catholic community brought this problem to the attention of the Minister of Education, Mr. Claude Ryan, they received a sympathetic response and funds were released by the Minister specifically for this purpose. It was clearly a successful example of what G. Emmett Carter referred to as a "politique de presence."

It is clear that laws and regulations, although theoretically positive, are not sufficient guarantees of quality religious education; those sincerely concerned must involve themselves in seeking support from a variety of other sources.

B - Concluding remarks

This dissertation attempted to identify those factors affecting the quality and viability of Catholic religious education in the English Catholic public schools of Quebec. It was seen that the factors identified included an understanding of the radical changes that took place in Quebec society in the sixties, and in particular, those changes that took place in education and in the Roman Catholic Church, that affected religious education in the public schools. The particular situation of English-speaking Catholics, regarding religious education in the public school, was examined within this larger context.

A description followed of the essential elements of Catholic religious education and how these elements are, and can be, promoted in the particular context of a public school.

Thus, the proposal of the thesis to suggest patterns of survival and development of sound Catholic religious education in the English Catholic Public Schools of Quebec, against the background of the nature of Catholic religious education on the one hand, and the struggle through the years of English Catholics in Quebec on the other, seems to have been met.

True, Quebec still finds itself wrestling with the question of confessional versus linguistic boards, with the question of the true nature of Catholic religious education, with an ongoing study of the developmental psychology of religious expression, with the coordination of home, school, school boards and Church in these projects.

In consequence, throughout the dissertation, especially in chapter V, care has been given to the discussion of hypotheses of action leading to a greater unity and clarity of aim and greater harmony of action.

C - Suggestions for further research

- Nature and exercise of pastoral animators.
- Longitudinal studies of pupil attitude to the guidance of religious response.

- Study of catechesis respecting levels of development.
- Study of a moral guidance respecting gradual growth of individual conscience.

- The management of religious education given the diminishing availability of clerics and the growing interest of the laity in the ministry.

- Means to ensure greater enthusiasm and deeper spiritual life among teachers.

- Possibility of organizing and networking study days and workshops for teachers, parents, clergy, administrators, on an ongoing basis.

FOOTNOTES

¹Nive Voisine, Histoire de l'église catholique au Québec (1608-1970), p. 51.

²André-M. Cimichella, Bishop Ignace Bourget (Montréal: Diocese of Montreal, 1976), p. 23.

³Nive Voisine, Histoire de l'église catholique au Québec, n. 59.

⁴Ibid., p. 63.

⁵Ibid., p. 61-62.

⁶Papal Teachings: Education (Boston: St. Paul Editions, 1960), p. 237.

⁷Horace Miner, St. Denis, A French-Canadian Parish (Chicago: Phoenix Books, 1939), pp. 185-189.

⁸Bibliothèque Nationale du Québec et du Canada, Le Grand Héritage - L'Eglise Catholique et la Société du Québec, (Québec: Gouvernement du Québec, 1984), p. 138.

⁹Claude Galarneau, Les collèges classiques au Canada français, (Montréal: Fides, 1978), p. 214.

¹⁰Ibid., p. 96.

¹¹"La religion des Québécois", Le Devoir, le 8 sept., 1984, Cahier 5, p. 11.

¹²Québec, Rapport de la Commission Royale d'Enquête sur l'Enseignement dans la Province de Québec. (Québec: 1963) Première Partie, p. 102.

¹³Nive Voisine, Histoire de l'église catholique au Québec (1608-1970) (Montréal: Fides, 1971), p. 81.

¹⁴Norman Henchey and Donald Burgess, Between Past and Future: Quebec Education in Transition (Calgary: Detselig Enterprises Limited, 1987), p. 6.

¹⁵Study commissioned by the Association canadienne d'éducation de langue française entitled, The Evolution of the English Education System in Quebec (Sillery, Quebec: 1971), p. 29.

¹⁶Québec, Ministère de l'Education, Education in Québec: A Progress Report (Québec: 1989), p. 3.

¹⁷Québec, Conseil supérieur de l'éducation, Comité catholique, La juridication et les responsabilités du Comité catholique (Québec 1987), p. 7.

¹⁸Ibid., p. 7.

¹⁹Jean Hamelin, Histoire du catholicisme québécois le XXe siècle (dirigée par Nive Voisine) (Montréal: Boréal Express, 1984), p. 239.

²⁰Nive Voisine, Histoire de l'église catholique au Québec (1608-1970), p. 82.

²¹Jean Hamelin, Histoire du catholicisme québécois le XXe siècle, p. 277.

²²Ibid., p. 330.

²³Ibid., p. 330.

²⁴"A Church in revolution", The Gazette, August 21, 1979, p. 8.

²⁵"A Church in revolution", The Gazette, August 18, 1979, p. 8.

²⁶"A Church in revolution", The Gazette, August 20, 1979 p. 8.

²⁷Jean Hamelin and Jean Provencher, Brève Histoire du Québec (Montréal: Boréal Express, 1987), p. 112.

²⁸"A Church in revolution", The Gazette, August 20, 1979, p. 8.

²⁹Yves-M. Côté, L'Eglise du Québec: un héritage, un projet Rapport synthèse - instrument de travail (Montréal: Editions Fides, 1972), p. 24.

³⁰Ibid., p. 86.

³¹Walter M. Abbott (General Editor), The Documents of Vatican II (New York: America Press, 1966), p. 646.

³²Ibid., p. 635.

³³Ibid., p. 636.

³⁴Peter Gill (Editor), Catholic Education Where Is It Going? (Melbourne: Cassell Australia Ltd., 1972), p. 83.

³⁵Walter M. Abbott (General Editor), The Documents of Vatican II, p. 213.

³⁶Ibid., p. 270.

³⁷Ibid., p. 283.

³⁸Ibid., p. 673.

³⁹Ibid., pp. 678-679.

⁴⁰Ibid., pp. 683; 685-686.

⁴¹Richard McBrien, Catholicism (Oak Grove, Minn.: Winston Press, Inc., 1981), p. 677.

⁴²Walter M. Abbott (General Editor), The Documents of Vatican II, p. 336.

⁴³Ibid., p. 345. It was at times amusing to my classmates and me in the Catholic college I attended during the Council when suddenly Protestants, most frequently referred to as "heretics" now became "our separated brethren" and the Protestant "revolt" became the Protestant "reformation". Despite the normal cynicism of college students, the changes were significant, changes that some like Archbishop Lefebvre and his followers never accepted.

⁴⁴Walter M. Abbott (General Editor), The Documents of Vatican II, p. 662.

⁴⁵Karl Rahner, Mission and Grace (London: Sheed and Ward, 1963), p. 51.

⁴⁶Walter M. Abbott (General Editor), The Documents of Vatican II, p. 151.

⁴⁷Ibid., pp. 125; 127.

⁴⁸I have frequently asked middle-aged Catholics who came from devout homes if they ever remember reading the Bible, together as a family or individually. They recall saying the rosary together and other prayers and devotionals but not reading the Bible. In the early sixties I received a Bible as a gift from my parish priest when I was in a Catholic High School and the religious in charge of the school "seized" it. We were allowed to read the New Testament, but not the Old. I came to understand that there were episodes in the Old Testament considered too "spicy" for adolescent boys and besides, if everyone read the Bible and interpreted the scriptures for his or herself we would end up as divided as the Protestants.

⁴⁹Québec, Conseil supérieur de l'éducation, Comité catholique, Religion In Today's School (1) (Québec: 1974), p. 15.

⁵⁰Ibid., p. 19.

⁵¹Ibid., p. 19.

⁵²Ibid., p. 21.

⁵³Ibid., p. 21.

⁵⁴Ibid., p. 24.

⁵⁵Ibid., p. 30.

⁵⁶Ibid., p. 41.

⁵⁷Ibid., p. 44.

⁵⁸Ibid., p. 48.

⁵⁹Québec, Conseil supérieur de l'éducation, Comité catholique, Religion In Today's School II Religious Instruction: Rationale, Objectives, Policies (Québec: 1976), p. 19.

⁶⁰Ibid., p. 39.

⁶¹Ibid., p. 50.

⁶²Ibid., p. 57.

⁶³Québec, Conseil supérieur de l'éducation, Comité catholique, Religion In Today's School 5 Pastoral Animation (Québec: 1980), pp. 18-19.

⁶⁴Ibid., p. 84.

⁶⁵Ibid., p. 85.

⁶⁶Québec, Conseil supérieur de l'éducation, Comité catholique, Religion In Today's School 4 Moral Education (Québec: 1985), p. 11.

⁶⁷Ibid., p. 18.

⁶⁸Ibid., p. 22.

⁶⁹Ibid., pp. 42-44.

⁷⁰Ibid., p. 49.

⁷¹Ibid., p. 51.

⁷²Ibid., p. 53.

⁷³Ibid., p. 53.

⁷⁴Message from the Bishops of Quebec to Educators (Montréal: L'Assemblée des évêques du Québec, Les Editions Le Renouveau Inc., 1978), p. 25.

⁷⁵The Congregation for Catholic Education, The Religious Dimension of Education in a Catholic School (Rome: Vatican Polyglot Press, 1988), p. 35.

⁷⁶Ibid., p. 21.

⁷⁷Ibid., p. 5.

⁷⁸One of my students, a future Catholic religion teacher, commented on this stress of the Roman document by stating, "Should we assume that a strong 'personal witness' is a necessary attribute of a religion teacher? Do you have to be virtuous to teach virtue? Perhaps the student questions the authenticity of the explicit witness. Perhaps the student will resist the encouragement of the personal witness, through fear of a 'hidden agenda'."

⁷⁹Québec, Comité catholique, Conseil supérieur de l'éducation, Anglo-Catholics and School Confessionality (Québec: 1982), p. 7.

⁸⁰Ibid., p. 3.

⁸¹Ronald Rudin, The Forgotten Quebecers (Québec: Institut québécois de recherche sur la culture, 1985), p. 96.

⁸²William Nolte, The Irish in Canada 1815-1867, Ph.D. Thesis, University of Maryland, 1975, quoted by Ronald Rudin, The Forgotten Quebecers, pp. 111-112.

⁸³Memorian Sheehy, "The Irish in Quebec", The Canadian Catholic Historical Association, 1943-1944, pp. 35-47.

⁸⁴Marianna O'Gallagher, St. Brigid's, Quebec (Quebec: Carraig Books, 1981), p. 33.

⁸⁵Ronald Rudin, The Forgotten Quebecers, p. 113.

⁸⁶Ibid., p. 114.

⁸⁷J.T. Copp and Marcel Hamelin, Confederation: 1867 (Vancouver: The Copp Clark Publishing Co., 1966), p. 71.

⁸⁸Clarence McCaffrey, "The Catholic High School: Montreal", The Canadian Catholic Historical Association, 1950, p. 64.

⁸⁹Emmett G. Carter, The Catholic Public Schools of Quebec (Toronto: W.J. Gage, 1957), p. 80.

⁹⁰Ibid., pp. 69-70.

⁹¹Jean Hamelin and Nicole Gagnon, L'Histoire du Catholicisme Québécois (Montréal: Boréal Express, Tome 1, 1984).

⁹²Ibid., p.

⁹³Ibid., pp. 58-59.

⁹⁴Interview with Dr. John McIlhone, Montreal, July, 1989.

⁹⁵Louis-Philippe Audet, Histoire de l'Enseignement au Québec 1840-1971, Tome 2, p. 409.

⁹⁶Through the Montreal Catholic School Commission I obtained his address and I wrote him requesting an interview. He graciously accepted and the interview took place on July 26th, 1989, in the Town of Mount Royal. Now 78, and in frail health, he was a great source of first-hand information about the earlier years involving the effort to provide quality education for English-speaking Catholics. His career as a teacher in Montreal began in 1934 and his direct involvement in education ended in 1973 when he retired as director of English Catholic schools in the M.C.S.C. In the past, he pointed out, the great challenge faced by English-speaking Catholics was, to use his expression, "to hold their own," because, he said, "we are tolerated, but have no legal status." He felt that when the needs of English-speaking Catholics were made known he always received cooperation from his francophone colleagues. One of the great challenges after World War II was to find qualified teachers for English Catholic schools. The number of students in the English Catholic sector was growing by leaps and bounds particularly because of the baby boom. In 1948 when Dr. McIlhone began to work with Mr. James Lyng there were 9,000 pupils in the English sector of the Montreal Catholic School Commission. When he retired in 1973 there were over 44,000 pupils. In 1954 Dr. McIlhone was part of a team that set out to seek qualified teachers in England, Scotland and Ireland. He pointed out that as a

result of that trip many fine teachers came to Montreal and some eventually occupied important positions in the English Catholic sector. He reiterated the problems English Catholics faced concerning curriculum and how they eventually changed it to be more in line with the English schools and, as G. Emmett Carter pointed out, there was a serious problem with textbooks. Textbooks either came from the United States or were poorly translated from the French. His advice to English-speaking Catholics concerned about the survival of their schools was, "to talk up, stand your ground and present your needs." He agreed entirely with G. Emmett Carter's "politique de presence." I asked Dr. McIlhorne if he realized when Paul Gerin-Lajoie called him and asked him to be on the Parent Commission that 25 years later we would still be discussing the importance of that Commission. He replied, "Never!"

⁹⁷Benoit Lacroix, "Les jeunes Québécois et leur religion", Prospectives, 1989, p. 136.

⁹⁸Ottawa, Ministry of Supply and Services, Current demographic analysis report on the demographic situation in Canada 1986 (Ottawa: 1987) - for the 1976-1981 figures. For the 1981-1986 figures the source is a Statistics Canada press release, April 20, 1988.

⁹⁹For an example of the decline of the school population of the English-Catholic schools, the school I taught in Macdonald-Cartier Memorial High School in St-Hubert, had approximately 3,800 students in 1975. Today, in 1990, it is struggling to maintain 800.

¹⁰⁰Ministère de l'Education, Direction Générale de la Recherche et du Développement, Les caractéristiques linguistiques et religieuses des élèves étudiant en anglais dans les commissions scolaires protestantes et catholiques (Quebec: 1988).

¹⁰¹Louis-Philippe Audet, Histoire de l'Enseignement au Québec 1846-1971, Tome 2, p. 412.

¹⁰²Arthur Tremblay, Le Ministère de l'Education et le Conseil Supérieur: antécédents et création (Quebec: Les Presses de l'Université Laval, 1989), p. 192.

¹⁰³Ibid., pp. 192-193.

¹⁰⁴Quebec, Report of the Royal Commission of Inquiry on Education in the Province of Quebec, Alphonse Marie Parent, Chairperson (Quebec: 1963-1966, Vol. 3), pp. 209-210.

¹⁰⁵Henry Milner, The Long Road to Reform: Restructuring Public Education in Quebec (Montreal: McGill-Queen's Press, 1986), pp. 26-27.

¹⁰⁶Ibid., p. 31.

¹⁰⁷Brief on Bill 40 presented by the English-Speaking Catholic Council to the Parliamentary Commission of the National Assembly, Sept. 1983, p. 2.

¹⁰⁸Ibid., p. 3.

¹⁰⁹Ibid., p. 9.

¹¹⁰Québec, Ministère de l'Éducation, Education Express Vol. 6, Special Issue, April 1989, p. 1.

¹¹¹Ibid., p. 1.

¹¹²Ibid., p. 1.

¹¹³Brief on Projet de Loi 107 Concerning Education Act presented by the English-Speaking Catholic Council to the Parliamentary Commission of the National Assembly, May 1988, p. 5.

¹¹⁴Ibid., p. 2.

¹¹⁵Ibid., p. 5.

¹¹⁶Ibid., p. 5.

¹¹⁷Statistics provided by the Montreal Catholic School Commission.

¹¹⁸Brief on Project de Loi 107 Concerning Education Act presented by the English-Speaking Catholic Council to the Parliamentary Commission of the National Assembly, May 1988, p. 19.

¹¹⁹Ministère de l'Éducation, Direction Générale de la Recherche et du Développement, Les caractéristiques linguistiques et religieuses des élèves étudiant en anglais dans les commissions scolaires protestantes et catholiques (Québec: 1988), p. 8.

¹²⁰Brief Presented to La Commission de l'Éducation on Bills 106 and 107 by the Provincial Association of Catholic Teachers, April 29, 1988, p. 9.

¹²¹Summary on Projet de Loi 107 and References to Projet de Loi 106 presented by the Quebec Association of Catholic School Administrators to the Parliamentary Commission of the National Assembly, April 4, 1988, p. 4.

¹²²Ibid., p. 3.

¹²³Québec, Ministère de l'Éducation, Education Express, Vol. 6, No. 6, February 1990, p. 3.

¹²⁴Québec, Ministère de l'Éducation, Education Express, Vol. 6, Special Issue, April 1989, p. 1.

¹²⁵Ibid., p. 9.

¹²⁶Mémoire soumis par le Mouvement Scolaire Confessionnel, à la Commission sur l'Éducation de l'Assemblée National, le 12 mai, 1988.

¹²⁷Ibid., p. 3.

¹²⁸Ibid., p. 3.

¹²⁹Ibid., p. 5.

¹³⁰Ibid., pp. 11-12.

¹³¹Ibid., p. 11.

¹³²Québec: Un Nation en Péril? (Supplement to the Mouvement Scolaire Confessionnel's brief on Bill 107).

¹³³Bill 107 Education Act (Québec: Official Publisher, 1988), article 77, p. 23.

¹³⁴Mémoire soumis par le Mouvement Scolaire Confessionnel à la Commission sur l'Éducation de l'Assemblée National, p. 15.

¹³⁵Québec, Conseil supérieur de l'éducation, Comité catholique, Regulation Respecting the Recognition of Elementary and Secondary Schools of the Public School System as Catholic and Their Confessional Character (Québec: 1987), article 7, section 2, p. 8.

¹³⁶Mémoire soumis par le Mouvementment Scolaire Confessionnel à la Commission sur l'Éducation de l'Assemblée National, p. 24.

¹³⁷Ibid., p. 24.

¹³⁸Ibid., p. 28.

¹³⁹"La religion des Québécois", Le Devoir, le 8 sept., 1984, Cahier 5, p. 4.

¹⁴⁰The Congregation for Catholic Education, The Religious Dimension of Education in a Catholic School - Guidelines for Reflection and Renewal (Rome: 1988).

¹⁴¹I live in a small Quebec village on a sparsely populated street set amidst farmers' fields and a wooded area. Every morning during the school year a bus picks up the children going to the English Catholic elementary school, another picks up those going to the English Protestant elementary school, another bus picks up those going to the French Catholic high school, another for those going to the English Catholic high school, another bus comes for those going to the English Protestant high school. There could also be buses for French Protestant elementary and secondary schools. There are at least two or three buses for the children in kindergarten and some private schools bus from our street.

¹⁴²Norman Henchey and Donald Burgess, Between Past and Future: Quebec Education in Transition, p. 176.

¹⁴³Mémoire soumis par le Mouvement Scolaire Confessionnel à la Commission sur l'Éducation de l'Assemblée National, p. 25.

¹⁴⁴Assemblée des Evêques du Québec, The School System and the Religious Convictions of the People, p. 10.

¹⁴⁵Ibid., pp. 4-5.

¹⁴⁶Ibid., p. 6.

¹⁴⁷Harold Buetow, The Catholic School: Its Roots, Identity and Future, p. 34.

¹⁴⁸Karl Marx, Critique of Hegel's Philosophy of Right (edited with a introduction by Joseph O'Malley) (Cambridge: Cambridge University Press, 1974), p. 75.

¹⁴⁹Henry Milner, The Long Road to Reform: Restructuring Public Education in Quebec, p. 66.

¹⁵⁰Centrale de l'enseignement du Québec, Mémoire sur le Projet de Règlement sur la Reconnaissance comme Catholiques et le Caractère Confessionnel des Ecoles Primaires et Secondaires du Système Scolaire Public: Pour une école publique commune et ouverte, p. 2.

¹⁵¹Ibid., p. 2.

¹⁵²Ibid., p. 4.

¹⁵³Ibid., p. 5.

¹⁵⁴Ibid., p. 10.

¹⁵⁵Ibid., p. 2.

¹⁵⁶Ibid., p. 5.

¹⁵⁷Ibid., p. 7.

¹⁵⁸Tortsen Husen and T. Neville Postlethwaite (Editors in Chief), The International Encyclopedia of Education: Research and Studies (Oxford: Pergamon Press, 1985), Vol. 2, p. 723.

¹⁵⁹Harold Buetow, The Catholic School: Its Roots, Identity and Future, p. 378.

¹⁶⁰"La religion des Québécois", Le Devoir, le 8 sept., 1984, Cahier 5, p. 4.

¹⁶¹Harvey Cox, The Secular City (New York: Macmillan, 1965), pp. 20-21.

¹⁶²Bill 107, Education Act, Chapter 1, articles 5-6, p. 10.

¹⁶³Ibid., Chapter 2, article 20, p. 14.

¹⁶⁴Ibid., Chapter 3, articles 55-57, pp. 20-21.

¹⁶⁵Québec, Conseil supérieur de l'éducation, Comité catholique, Regulation Respecting the Recognition of Elementary and Secondary Schools of the Public School Ssystem as Catholic and Their Confessional Character (Québec: 1987), p. 4.

¹⁶⁶Ibid., p. 5.

¹⁶⁷Québec, Ministère de l'Education, Education Express, Vol. 6, Special Issue, April, 1989, pp. 3 and 8.

¹⁶⁸Richard P. McBrien, Catholicism (Oak Grove, Minn.: Winston Press Inc., 1981), pp. 1172-1173.

¹⁶⁹Compiled from M. Rutter's School Effects on Pupil Progress: Research findings and policy implications quoted by Helen Bee in The Developing Child (New York: Harper and Row, 1989) and opinions of students in McGill's Faculty of Education.

¹⁷⁰Norman Henchey and Donald Burgess, Between Past and Future: Quebec Education in Transition (Calgary: Detselig, 1987), p. 95.

¹⁷¹Henry Milner, The Long Road to Reform: Restructuring Public Education in Quebec, p. 76.

¹⁷²Québec, Ministère de l'Education, Direction générale de la recherche et du développement, Education Indicators for the Elementary and Secondary Levels, 1989, 1989.

¹⁷³National Conference of Catholic Bishops, To Teach as Jesus Did (Washington, D.C.: U.S. Catholic Conference, 1973), p. 4.

¹⁷⁴Québec, Ministère de l'Education, Direction de l'Enseignement Catholique, The Secondary School Curriculum Catholic Religious Instruction Secondary One (Québec: 1983), p. 3.

¹⁷⁵Québec, Conseil supérieur de l'éducation, Comité catholique, Religion in Today's School: Religious Instruction: Rational, Objectives, Policies (Quebec: 1976), p. 19.

¹⁷⁶Ibid., p. 20.

¹⁷⁷One of my students at McGill, a graduate of a Catholic high school wrote: "If religion is taught in the same manner as I was instructed, I don't think it should be taught in today's schools. Making students memorize pages of confusing scripture without providing a meaning simply turns students away from religion. When a 95 percent in religion class can be obtained by regurgitating the words of a song, it's a wonder that religion hasn't lost all its credibility."

¹⁷⁸Pope John Paul II, Catechesis in our Time (Catechesis tradendae) quoted by Harold A. Buetow, The Catholic School: Its Roots, Identity and Future (New York: Crossroad, 1988), p. 105.

¹⁷⁹Québec, Ministère de l'Education, The Secondary School Curriculum Catholic Religious Instruction Secondary One (Québec: 1983). p. 26.

¹⁸⁰Rémi Bourdon, "Analyse des commentaires du sondage sur le programme d'enseignement morale et religieux catholique de première secondaire", Info-li, le Bulletin d'Information et de Liaison de l'Association Québécoise des Professeurs de Morale et de Religion, Vol. 10, No. 2, p. 14.

¹⁸¹Québec, Ministère de l'Éducation, Direction de l'Enseignement Catholique, New Regulations New Challenges for the Catholic School: Comparative List of the 1974 and 1987 Regulations of the Catholic Committee (Québec: 1988), p. 6.

¹⁸²Gazette officielle du Québec, Dec. 23, 1987, Vol. 119, No. 55, Division II, article 6, p. 4301.

¹⁸³Ibid., articles 15 and 16, pp. 4301-4302.

¹⁸⁴Québec, Conseil supérieur de l'éducation, Comité catholique, Religion in Today's School: Pastoral Animation (Québec: 1980), p. 19.

¹⁸⁵L'assemblée des évêques du Québec, A Message of the Bishops of Quebec to Educators (Montreal: 1978), p. 27.

¹⁸⁶Benoit Lacroix, "Les jeunes Québécois et leur religion" Prospectives, October, 1989.

¹⁸⁷Jacques Grand'Maison, "Situation de l'Éducation Catholique au Québec Indicateurs D'Analyse" Conference given at Laval University in August, 1989 and printed in Recueil des Communications Carrefour 89 sur l'éducation catholique scolaire, 1990, p. 163.

¹⁸⁸Direction de l'Enseignement Catholique, Religion in Today's School: Pastoral Animation, p. 19.

¹⁸⁹National Conference of Catholic Bishops, To Teach as Jesus Did, p. 7.

¹⁹⁰Avery Dulles, Models of the Church (Garden City, N.Y.: Doubleday, 1987), p. 207.

¹⁹¹Ibid., p. 215.

¹⁹²National Conference of Catholic Bishops, To Teach As Jesus Did, p. 7.

¹⁹³Avery Dulles, Models of the Church, p. 216.

¹⁹⁴Richard McBrien, Church: The Continuing Quest (Paramus, N.J.: Newman Press, 1970), p. 75.

¹⁹⁵Walter M. Abbott (General Editor), The Documents of Vatican II (Presbyterorum Ordinis), p. 545.

¹⁹⁶Avery Dulles, Models of the Church, pp. 218-219.

¹⁹⁷Ibid., p. 225.

¹⁹⁸As a last question on the final test of my Philosophy of Catholic Education course at McGill I ask them to imagine that they have in front of them a box containing four items that relate to the philosophy of Catholic education and they are asked to remove the items one by one, describing how they relate to some essential elements of Catholic education. Inevitably with every class, by far the most frequently described item is a cross or crucifix. At first I believed the popularity of this choice had to do with my students' lack of imagination but I now think it indicates the universal acknowledgement of its symbolic importance to Christianity.

¹⁹⁹Daniel Yankelovich, New Rules: Searching for Self-Fulfillment in a World Turned Upside Down (New York: Bantam, 1982), p. 30.

²⁰⁰Harvey Cox, Religion in the Secular City

²⁰¹Ibid., p. 128.

²⁰²Daniel Yankelovich, New Rules: Searching for Self-Fulfillment in a World Turned Upside Down, p. 248.

²⁰³Harvey Cox, Religion in the Secular City, p. 79.

²⁰⁴Québec, Ministère de l'Éducation, Direction de l'Enseignement Catholique, Handbook of Pastoral Animation Objectives for Secondary Schools (Québec: 1984), p. 16.

²⁰⁵Québec, Ministère de l'Éducation, Educational Activity and the Religious Dimension - Instrument for the Analysis of the Catholic Denominational Experience in the School (Québec: 1987), p. 8.

²⁰⁶Gabriel Moran, Religious Education as Second Language (Birmingham, Alabama: Religious Education Press, 1989), p. 42.

²⁰⁷Message of the Bishops of Quebec to Educators, 1978, p. 34.

²⁰⁸When Bishop Desmond Tutu was at Duke University he was asked by one of the professors if there was one incident he could recall that changed his life. He said, without hesitation, that he could and that it occurred when he was a little boy. He said a white man tipped his hat to his mother and that white man was an Anglican priest.

²⁰⁹Harold A. Buetow, The Catholic School: Its Roots, Identity and Future (New York: Crossroad, 1988), p. 84.

²¹⁰Direction de l'Enseignement Catholique, Religion in Today's School: Pastoral Animation, p. 19.

²¹¹André Naud, La recherche des valeurs chrétien Jalons pour une éducation (Montréal: Fides, 1985) pp.187 and 191.

²¹²Ibid., pp. 187-204.

²¹³Peg Slinger, "Television Commercials: Mirror and Symbol of Societal Values," Religious Education, Vol. 78, No. 1, Winter 1983, p. 35.

²¹⁴Daniel Yankelovich, New Rules: Searching for Self-Fulfillment in a World Turned Upside Down, p. 236.

²¹⁵Ibid., p. 237.

²¹⁶Gregory Baum, Compassion and Solidarity: The Church for Others (Montreal: CBC Enterprises, 1987), p. 29.

²¹⁷Ibid., p. 28.

²¹⁸Ibid., p. 40.

²¹⁹Ibid., p. 54.

²²⁰Hans Kung, On Being a Christian (London: Collins, 1977), p. 256.

²²¹Ibid., pp. 262 and 266.

²²²Avery Dulles, Models of the Church, pp. 220-221.

²²³Gustavo Gutierrez, The Power of the Poor in History (Maryknoll, N.Y.: Orbis, 1983), p. 96.

²²⁴Richard McBrien, Church: The Continuing Quest, p. 80.

²²⁵National Conference of Catholic Bishops, To Teach as Jesus Did, p. 8.

²²⁶Official program of "Carrefour 89", Conference on Catholic education in the schools held at Laval University, August, 1989, pp. 27-31.

²²⁷Québec, Ministère de l'Education, The Schools of Quebec, Policy Statement and Plan of Action (Québec: 1979), p. 26.

²²⁸Ibid., p. 28.

²²⁹Yves St-Arnaud, "Le Développement Intégral de la Personne et la Dimension Religieuse", Conference given at Carrefour 89, Laval University, August, 1989.

²³⁰I tested St-Arnaud's schema on several classes of my students at McGill. I asked them to consider the fundamental needs of human beings in order to achieve self-actualization. After working in small discussion groups they shared their findings with the class. All of the fundamental needs expressed by the students corresponded to the five categories of needs proposed by St-Arnaud.

²³¹Direction de l'Enseignement Catholique, "L'école catholique, le défi de son projet éducatif" (Québec: 1989).

²³²Horace Miner, St. Denis, A French-Canadian Parish, p. 189.

²³³Papal Teachings: Education, p. 237.

²³⁴On a parents' night at my daughter's school last year, we were informed by her teacher that "la couleur de l'école est catholique," but she then went on to reassure us that once religion class was over, "on n'en parlait plus jamais".

²³⁵Robert Schmuhl, The University of Notre Dame - A Contemporary Portrait (Notre Dame, Ind.: Univeristy of Notre Dame Press, 1986), p. 38.

²³⁶Ibid., p. 40.

²³⁷Richard McBrien, America, May 28, 1988, p. 556.

²³⁸Walter M. Abbott (General Editor), The Documents of Vatican II (Apostolicam Actuositatem), pp. 491-492.

²³⁹Québec, Ministère de l'Education, Direction générale du développement pédagogique, Secondary School Information Booklet (Québec, 1984), p. 12.

²⁴⁰Jacques Grand'Maison, "Situation de l'Education Catholique au Québec Indicateurs D'Analyse", p. 163.

²⁴¹Yves Cailhier, "1985: le tournant de la catéchèse" Communauté chrétienne, janvier-février, 1985, p. 5.

²⁴²Québec, Conseil supérieur de l'éducation, Comité catholique, Regulation Respecting the Recognition of Elementary and Secondary Schools of the Public School System as Catholic and Their Confessional Character (Québec: 1987), p. 22.

²⁴³Québec, Conseil supérieur de l'éducation, Comité catholique, Questionnaire regarding religious education given in schools to English language Catholics (Québec: 1989), p. 40.

²⁴⁴Final Sub-Committee Report to the Committee for English Language Education: Problems and Needs Assessment English Schools of Quebec, 1987. Sub-Committee members were G. Cochrane, K. Farquharson, K. Fitzpatrick, J. Pavelko, and I. Trasler.

²⁴⁵Québec, Ministère de l'Éducation, Direction de l'enseignement protestant, Portrait Statistique des Commissions Scolaires Protestantes 1988-1989 (Québec: 1989), pp. 1-25.

²⁴⁶Québec, Ministère de l'Éducation, Direction de l'Enseignement Catholique, Secondary School Curriculum Catholic Religious and Moral Instruction Secondary Two (Québec: 1989).

²⁴⁷Québec, Ministère de l'Éducation, The New Education Act Parents Play an Active Role in the School (Québec: 1989).

²⁴⁸Québec, Conseil supérieur de l'éducation, Comité catholique, L'école catholique le défi de son projet éducatif (Québec: 1989).

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APPENDIX A

STUDENT AND TEACHER SURVEY RESULTS REGARDING
CATHOLIC RELIGIOUS AND MORAL INSTRUCTION

As part of this research on Catholic religious education in the English Catholic public schools of Quebec, two surveys on Catholic religious and moral instruction were prepared and distributed - one for teachers and pastoral animators and one for students. In contrast to the survey prepared for the pupils, the one for the teachers was simpler and more narrow in scope. It was composed of four open questions regarding Catholic religious education: 53 teachers and pastoral animators from across the province were surveyed. The instrument for teachers and animators surveyed all work in the English Catholic sector in the Lower North Shore, Gaspé, Quebec City, Montreal region, and Hull areas of the Province. The surveys were distributed at sessions attended or animated by the writer. They responded to the following questions:

1. According to you, what are the major problems encountered by a religion teacher or a pastoral animator in our Catholic schools today?
2. How would you describe a good Catholic?
3. Do you think that part of your task is to encourage

students to participate in the sacramental life of their parish? If yes, why? If no, why not?

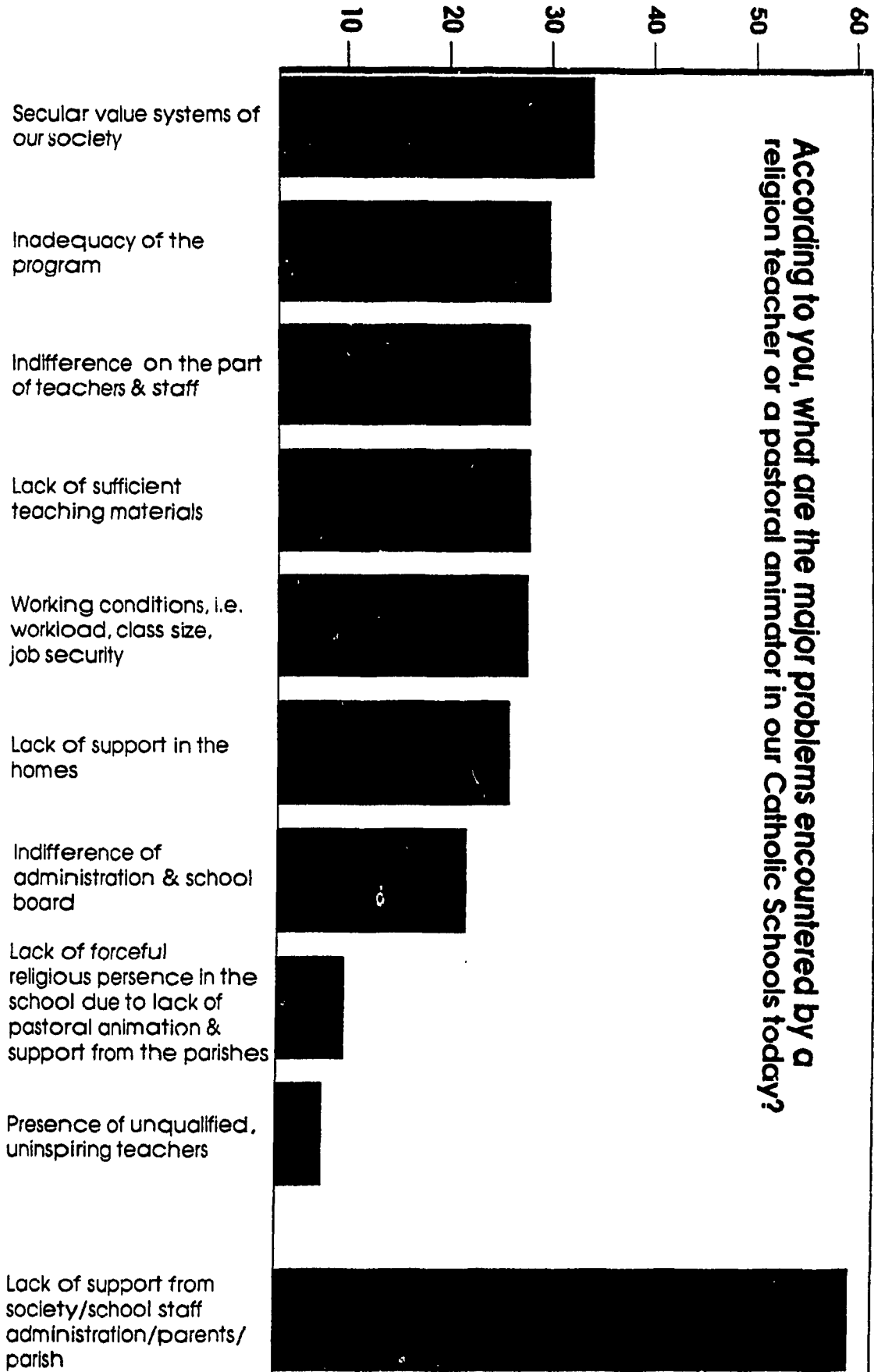
4. What were the positive and/or negative aspects of your own Catholic education?

The following is a breakdown of their answers. In response to question number one, 33.9% of the teachers and pastoral animators remarked that the major problem facing them today was what they believed to be the pernicious influence of a materialistic and hedonistic society whose promotion of secular values such as money and sex caused student indifference toward religious education and consequently ignorance about the Bible and Catholic dogma. For the same question, 28.3% made reference to the inadequacy of the religion program itself. Teachers made remarks like, "the curriculum is not Catholic enough," and the program is "directionless" and "ever-changing." Others said the program is "too abstract" for most students and too "ivory-towerish" to be effectively applied in the classroom. In response to question number one, 26.4% of the teachers said the problem was the indifference shown toward religion on the part of teachers and staff and making the school Catholic in name only. 26.4% also made reference to a lack of sufficient teaching materials such as textbooks and bibles. The same percentage complained about teacher workloads, classroom sizes and lack of job security. 22.6% surveyed said that the problems were caused by a breakdown of the

family unit and the lack of any value-reinforcement in the home. 20.7% referred to the indifference on the part of administrators and school boards with little or no priority given to the religion program. 11.3% mention the lack of a forceful religious presence in the school such as would be provided by pastoral animators, and the absence of support from the Catholic community itself - lack of involvement on the part of parishes. Finally, 9.4% mention uninspiring, unqualified teachers who are weak as role-models. (cf. next page)

An analysis of the responses to this question indicates that the indifference of society to matters religious, an indifference reflected in the school, the family and the parish, is perceived by 55.8% of the religious educators as being the most serious obstacle facing quality religious education today. This contemporary phenomenon of indifference to matters religious has been analyzed by many. The entire issue of the journal, *Revue Notre-Dame* of March, 1989, is devoted to the question of religious indifference, as its title implies: "Une Religion Grugée Par L'Indifférence". Author André Charron, the dean of the Faculty of Theology of the University of Montreal, seems to agree with the teachers on the root of the problem:

"S'il est exagéré d'affirmer que nous en sommes arrivés collectivement à l'indifférence religieuses, il rest que nous sommes en présence d'un phénomène qui semble prendre de l'ampleur. Il suffit pour s'en convaincre de regarder un peu ce qui se passe autour de soi. Il y a chez



According to you, what are the major problems encountered by a religion teacher or a pastoral animator in our Catholic Schools today?

plusieurs de nos concitoyens, pour ne pas dire chez une majorité d'entre eux, une baisse d'intérêt marquée pour des éléments importants de la religion chrétienne.¹

In the same issue of the magazine an essay entitled "Bof! Et Encore Bof!" identifies some of the causes of religion taking a back seat in modern society - causes that the teachers also note:

"C'est le jeu du monde qui importe, le métier ou la profession, la performance scientifique et technique, le bonheur du confort et de l'argent qu'on a ou qu'on desire avoir. Les jeunes, au dire de bien des parents, affichent une indifférence religieuse telle qu'ils ne pensent pas qu'il puisse y avoir autre chose que le matériel, la réussite à poursuivre, l'idéal d'être bien dans sa peau et de profiter de ce qui passe.... Lié à un univers mental de plus en plus étranger aux références religieuses, qui cherche sa cohérence dans une vision du monde technocratique, scientifique, matérialiste ou hédoniste, le phénomène de l'indifférence religieuse progresse silencieusement et sans heurt, écartant jusqu'aux conditions qui rendent possible un questionnement religieux."²

A questionnaire regarding religious education, prepared by the Catholic Committee for English language Catholics published in February, 1989, also pointed out this indifference on the part of the family, school staff and administration.³ In the same questionnaire, the program is seen as a problem by some, but it is also pointed out in one of the comments that, "The interest expressed by the student towards the religion course is highly dependent upon the interest and enthusiasm expressed by the teaching in the classroom."⁴ It is very clear that the teacher who is

enthusiastic and qualified will be able to arouse more interest in the subject of religion than one who is uninspiring and poorly prepared. At a June 1989 conference on religious education at Assumption College in Massachusetts, attended by 127 religious educators, I asked some of those in attendance to write about their favourite religion teacher and why they considered that particular individual the best religion teacher they had. Enthusiasm on the part of the teacher for the subject of religion, and a love of children, were the attributes most frequently listed.

The problem of workload was the subject given particular attention by the Association Québécoise des Professeurs de Morale et de Religion, who did a survey, tabulating the results of 362 teachers regarding "La Tâche" -the workload. The answers to open questions about workload reveal that the two problem areas for teachers are the large number of students they must teach, and the lack of time for all the tasks involved:

"... il est deux constantes qui ressortent des questions 'ouvertes' de notre sondage et elles sont exprimées assez souvent pour en faire l'objet exclusif de nos commentaires: il y a en premier lieu le nombre élevé d'élèves différents que les enseignants rencontrent et le manque de temps pour à peu près tout ce qu'ils ont à faire: préparer des cours, rencontrer des élèves, étudier les nouveaux programmes, préparer des examens, corriger des travaux, faire des bulletins et se retrouver entre collègues pour planifier les étapes de l'année scolaire.⁵

It is not surprising that the same issue carries an article on teacher burnout, and another, "La tâche au secondaire ... ouf!" by a former religion teacher, now president of a local of the CEQ in the Eastern Townships. The majority of teachers who answered the Association's survey teach between 12 and 16 different groups of students for a total of between 166 to 240. This is not a new situation. In June, 1983, the Catholic Committee published a document entitled "Deux Questions Pressantes Pour L'Ecole Catholique" where the heavy workload of religion teachers is discussed under the title, "Une tâche trop lourde pour le professeur d'enseignement religieux au secondaire." The 1983 document states that the problem concerning workload is one that has been talked about for over 10 years.⁶ Many feel that if something is not done about this problem, the good teachers will suffer burnout, because, despite all their qualities, they will be incapable of doing what they would like to accomplish. As a solution, both the teachers and the Catholic Committee favour a schedule for religion teachers that will allow them to teach other subjects such as personal and social development and career guidance, and thereby reduce the number of groups they meet. The association of teachers of religious and moral education are not entirely pleased with the results of this suggestion. In some places this was not attempted, and in others, even though religion teachers were given these other subjects to

teach, they were not given the same students as in their religion classes and many ended up teaching over 350 students.⁷

The second question asked was, "How would you describe a good Catholic?" Three distinct dimensions of a good Catholic, according to the teachers, emerged from the responses:

- (a) good works (love, charity);
- (b) an inner religious experience (faith and belief that involve a personal encounter with God);
- (c) worship through the Church (participation in the sacraments).

It is interesting to note that 90.1% of the respondents cited good works as being central to leading an authentic Catholic life. It demonstrates the importance of diakonia in the eyes of the teachers as characteristic of a good Catholic. 45% made some reference to (b) and 43.1% made mention of the Church and worship in a community of believers as important in the description of a Catholic. When the teachers were asked, "Do you think that part of your task is to encourage students to participate in the sacramental life of their parish?", 84.3% gave an unqualified "yes" as an answer. Two teachers only, answered "no" and six answered with a qualified "yes" saying that they would, only if the parents agreed, or only by example or if there already existed some form of faith-life in the

students. The last question asked the teachers was, "What were the positive and/or negative aspects of your own Catholic education?" In examining the answers it was difficult to arrive at a consensus as to what teachers considered good or bad about their own Catholic education. Elements that some considered negative, others considered positive. First I shall present what some teachers considered negative. Approximately a quarter of the respondents complained about the dry, doctrinaire aspects of their Catholic education. An equal number resented what they believed was an over-emphasis on the weak side of humanity and stress on sin. They felt that their religious education was based far too much on fear of punishment and guilt. Others mentioned having "dull" and "narrow-minded" religion teachers. Four teachers recalled, in the days before ecumenism, the unmistakable xeno-phobia of the Church. Four respondents also regretted the lack of importance attributed to good works as opposed to faith and obedience. In reference to this negative aspect, one respondent wrote, "Our Christianity was suppressed by our Catholicity." These teachers felt there was an overemphasis on loyalty to the Church; perhaps, because of this, two respondents felt compelled to label their religious education "unresponsive" to the needs of the young people of the time. On the other hand, approximately a quarter of the respondents viewed the greater emphasis in the past on

Church dogma, belief, and participation in the sacraments, as a positive thing. Approximately the same number warmly recalled the sense of "belonging" and "meaning" that a distinctly Catholic upbringing brought to their lives. Three of the respondents saw a previous stress on rules and discipline as a positive element sorely lacking today. Just as some teachers had negative memories of their religious educators, an almost equal number had fond memories of capable and devoted teachers. Seven of the respondents made mention of the sense of vitality and importance that the Church projected when they were young, and how the strong cooperation of school, home, and parish ensured the constant reinforcement of Catholic values and beliefs in the young.

The survey on Catholic religious and moral education for students was distributed to 334 of the approximately 4,051 secondary five students in English Catholic schools in 10 high schools across the province: St. Patrick's in Quebec City, Pierrefonds Comprehensive in Pierrefonds, Father McDonald in St. Laurent, Macdonald-Cartier in St. Hubert, Lasalle Catholic in Lasalle, Thomas D'Arcy McGee, William Hingston, James Lyng and Laurier Macdonald in Montreal, and D'Arcy McGee High School in Hull. The sample included students from urban, suburban and rural areas. The average age of the students surveyed was 16.8 years and the average number of years they had attended a Catholic school 9.8 years. The first 19 questions consisted in objective

questions about the Bible and beliefs of the Catholic Church. Their purpose was to see if after 11 years of Catholic religious and moral instruction, the students could obtain a 60% success rate. The questions related to the programs of studies and were formulated in consultation with five high school religion teachers from four high schools in four different school boards.

One criticism frequently heard about the religious education of Catholics today is that at the end of high school, they know little or nothing about their religion. The purpose of these questions was to attempt to verify the allegation.

The other questions concern the students' personal beliefs, religious practices and opinions, concerned, that is, with the dimensions of koinonia and diakonia.

Questions 20 to 28 and question 32, seek to discover any signs of religious belief and/or practice in the lives of the students expressed in a context of Christian community within the school. Questions 29, 35 and 38 explore the diakonia dimension of the school. Other questions are general in nature. They look for some indication of the students' degree of satisfaction with religion courses over the years and a possible interest in furthering their religious knowledge. Some questions, then, inquire about: who influenced them most in their religious education, helpful activities in their parishes,

availability of optional moral education courses. The concluding question is open and concerns what they believe to be the most important thing they have learned through the years of religious instruction. The following are the tabulated results of the questionnaire:

The following questions are about the Bible and beliefs of the Catholic Church. Please circle the correct answer.

1. Which Old Testament character left his home in Ur and obeyed God's command to go to a land which God would show him?

- a) David 30 (9.1%)
- b) Moses 116 (35.3%)
- c) Noah 46 (14.0%)
- d) Abraham 137 (41.6%)

2. In the Old Testament who led the Jews out of slavery in Egypt?

- a) Noah 12 (3.7%)
- b) Moses 241 (73.7%)
- c) Isaiah 55 (16.8%)
- d) Joseph 19 (5.8%)

3. Who was the great king in the Old Testament who sinned grievously by committing adultery but then repented?

- a) Solomon 136 (42.4%)
- b) David 84 (26.2%)
- c) Ramses 62 (19.3%)
- d) Herod 39 (12.1%)

4. A prophet is:

- a) A fortune teller. 7 (2.1%)
- b) A financial gain. 10 (3.0%)
- c) A person who predicts the future. 26 (7.9%)
- d) A person who conveys a message from God. 286 (86.9%)

5. The agreement between God and Abraham concerning the Hebrew people is called:

- a) The Bible. 16 (4.8%)
- b) The Ten Commandments. 57 (17.2%)
- c) The Torah. 73 (22.1%)
- d) The Covenant. 185 (55.9%)

6. At what event in Jesus' life did the Spirit of God descend upon him in the form of a dove and a voice from heaven say, "You are my own dear Son. I am pleased with you?"

- a) At his birth 39 (11.9%)
- b) At his resurrection 75 (22.9%)
- c) At his death 60 (18.3%)
- d) At his baptism 154 (47.0%)

7. Jesus used these comparison stories to convey religious lessons.

- | | | |
|------|----------|-------------|
| a) | Epistles | 25 (7.6%) |
| → b) | Parables | 232 (70.5%) |
| c) | Myths | 27 (8.2%) |
| d) | Gospels | 45 (13.7%) |

8. What does the Christian feast of Easter celebrate?

- | | | |
|------|---------------------------|-------------|
| → a) | The resurrection of Jesus | 272 (82.9%) |
| b) | The birth of Jesus | 8 (2.4%) |
| c) | The death of Jesus | 28 (8.5%) |
| d) | The ascension of Jesus | 20 (6.1%) |

9. According to Catholicism what sacrament of initiation gives the special strength of the Holy Spirit to reaffirm one's faith and fulfill one's Christian responsibilities?

- | | | |
|------|----------------|-------------|
| a) | Baptism | 53 (16.1%) |
| b) | Eucharist | 31 (9.4%) |
| → c) | Confirmation | 219 (66.4%) |
| d) | Reconciliation | 27 (8.2%) |

10. What sacrament was instituted by Jesus at the Last Supper?

- | | | |
|------|-----------------------|-------------|
| → a) | Eucharist | 257 (78.4%) |
| b) | Anointing of the sick | 20 (6.1%) |
| c) | Reconciliation | 42 (12.8%) |
| d) | Baptism | 9 (2.7%) |

11. The term that we use to describe the belief that God became a man is:

- | | | |
|------|------------------------|-------------|
| a) | Transfiguration. | 89 (27.3%) |
| → b) | Incarnation. | 141 (43.3%) |
| c) | Transubstantiation. | 26 (8.0%) |
| d) | Immaculate Conception. | 70 (21.5%) |

12. The belief expressed by the phrase "three persons in one God" refers to:

- | | | |
|------|------------------|-------------|
| a) | Incarnation. | 10 (3.1%) |
| b) | Mystical Body. | 46 (14.2%) |
| c) | Transfiguration. | 23 (7.1%) |
| → d) | Trinity. | 245 (75.6%) |

13. Catholics believe that Jesus was:

- | | | |
|------|-----------------------------------|-------------|
| a) | A really good person but not God. | 18 (5.5%) |
| → b) | True God and true man. | 224 (68.5%) |
| c) | Really God disguised as a man. | 46 (14.1%) |
| d) | A prophet but not God. | 39 (11.9%) |

14. According to Jesus what are the two most important commandments?

- | | | |
|------|--|-------------|
| → a) | Love of God and love of others | 215 (65.7%) |
| b) | Love of our friends and of our enemies | 78 (23.9%) |
| c) | The sixth and ninth commandments | 21 (6.4%) |
| d) | Telling the truth and not killing | 13 (4.0%) |

15. The idea of Church in the New Testament involves primarily:

- | | | |
|------|---------------------------------------|-------------|
| a) | The Pope, bishops and priests. | 34 (10.4%) |
| → b) | The community of believers in Christ. | 275 (83.8%) |
| c) | A building where people pray. | 8 (2.4%) |
| d) | The saints in heaven. | 11 (3.4%) |

16. Who was the famous Christian who was converted on the road to Damascus and later became a great missionary in the early church?

- | | | |
|------|---------|-------------|
| a) | Stephen | 31 (9.8%) |
| b) | Mark | 53 (16.7%) |
| c) | John | 103 (32.5%) |
| → d) | Paul | 130 (41.0%) |

17. The event often referred to as "the birthday of the Church" when the Holy Spirit came upon the first Christians, is called:

- | | | |
|------|---------------|-------------|
| → a) | Pentecost. | 207 (62.7%) |
| b) | Easter. | 19 (5.8%) |
| c) | Confirmation. | 14 (4.2%) |
| d) | Christmas. | 90 (27.3%) |

18. Which apostle betrayed Jesus and handed him over to his enemies?

- | | | |
|------|-------|-------------|
| a) | Peter | 87 (26.7%) |
| → b) | Judas | 220 (67.5%) |
| c) | Herod | 8 (2.5%) |
| d) | John | 11 (3.4%) |

19. In the sixteenth century who played the major role in what is called the Protestant Reformation?

- | | | |
|------|------------------------|-------------|
| a) | Thomas Aquinas | 85 (26.2%) |
| b) | Martin Luther King Jr. | 46 (14.2%) |
| c) | Henry VIII | 105 (32.4%) |
| → d) | Martin Luther | 88 (27.2%) |

The following are questions about your personal beliefs, religious practices, and opinions. Please circle the letter that is correct for you.

20. Which of the following statements comes closest to what you believe about God?

- | | |
|--|-------------|
| a) I know God really exists and I have no doubts about it. | 106 (32.2%) |
| b) While I have doubts, I feel that I do believe in God. | 119 (36.2%) |
| c) I find myself believing in God some of the time, but not at other times. | 34 (10.3%) |
| d) I don't believe in a personal God, but I do believe in a higher power of some kind. | 41 (12.5%) |
| e) I don't know whether there is a God and I don't believe there is any way to find out. | 29 (8.8%) |

21. Do you believe there is a life beyond death?

- | | |
|--|-------------|
| a) I believe that this is completely true. | 108 (32.7%) |
| b) I believe that this is probably true. | 171 (51.8%) |
| c) I believe that this is probably not true. | 35 (10.6%) |
| d) I believe that this is definitely not true. | 16 (4.8%) |

22. Which of the following best expresses your view of the Bible?

- | | |
|--|-------------|
| a) The Bible is God's Word and all that it says is true. | 66 (20.2%) |
| b) The Bible was written by men inspired by God, and its basic moral and religious teachings are true, but because the writers were human beings, it contains some human errors. | 222 (67.9%) |
| c) The Bible is a valuable book because it was written by wise and good men, but God had nothing to do with it. | 21 (6.4%) |
| d) The Bible was written by people who lived so long ago that it is of little value today. | 18 (5.5%) |

23. Regarding the religious practices of a Catholic do you believe participation in the sacraments is:

- | | |
|--------------------------------|-------------|
| a) Of no important whatsoever. | 23 (7.1%) |
| b) Of some importance. | 143 (43.9%) |
| c) Of little importance. | 33 (10.1%) |
| d) Very important. | 127 (39.0%) |

24. How often do you go to Mass?

- | | |
|-------------------------------|-------------|
| a) About once a year or less | 104 (32.8%) |
| b) A few times a year | 114 (36.0%) |
| c) About once a month | 31 (9.8%) |
| d) Two or three times a month | 31 (9.8%) |
| e) Every week | (11.7%) |
| f) More than once a week | (0.0%) |

25. How often do you celebrate reconciliation by going to Confession?

- | | |
|---|------------|
| a) I have not been since my first Confession. | |
| b) About once a year | 83 (31.7%) |
| c) Less than once a year | 59 (22.5%) |
| d) A few times a year | 34 (13.0%) |
| e) About once a month | 11 (4.2%) |
| f) Two or three times in my whole life | (0.0%) |

26. Which of the following best describes your participation in the act of prayer?

- | | |
|---|-------------|
| a) Prayer is a regular part of my behavior. | 103 (32.0%) |
| b) I pray primarily in times of stress and/or need, but not much otherwise. | 136 (42.2%) |
| c) Prayer is restricted pretty much to formal religious services. | 30 (9.3%) |
| d) Prayer is not an important part of my life. | 28 (8.7%) |
| e) I never pray. | 25 (7.8%) |

27. Could you recite the "Our Father" from memory?

- | | |
|------------------|-------------|
| a) Yes | 287 (85.9%) |
| b) No | 16 (4.8%) |
| c) I'm not sure. | 30 (9.0%) |

28. Are there particular moments when you feel "close" to God?

- | | |
|-----------------|-------------|
| a) Frequently | 40 (12.3%) |
| b) Occasionally | 153 (47.1%) |
| c) Rarely | 88 (27.1%) |
| d) Never | 44 (13.5%) |

29. A good Christian should be involved in the struggle against poverty and injustice in this world.

- | | |
|----------------------|-------------|
| a) Agree strongly | 104 (32.0%) |
| b) Agree somewhat | 121 (37.2%) |
| c) Disagree somewhat | 30 (9.2%) |
| d) Disagree strongly | 11 (3.4%) |
| e) Don't know | 59 (18.2%) |

30. There is a basic opposition between the discoveries of modern science and the teachings of the Church.

- | | |
|----------------------|-------------|
| a) Agree strongly | 85 (25.9%) |
| b) Agree somewhat | 123 (37.5%) |
| c) Disagree somewhat | 28 (8.5%) |
| d) Disagree strongly | 12 (3.7%) |
| e) Don't know | 80 (24.4%) |

31. How religious would you say your family-life at home is?

- | | |
|-------------------------|------------|
| a) Very religious | (16.3%) |
| b) Somewhat religious | (42.5%) |
| c) Not very religious | 99 (29.8%) |
| d) Not at all religious | 38 (11.4%) |

32. How religious would you say you are?

- | | |
|-------------------------|-------------|
| a) Very religious | 33 (9.9%) |
| b) Somewhat religious | 151 (45.5%) |
| c) Not very religious | 106 (31.9%) |
| d) Not at all religious | 41 (12.3%) |

33. Regarding your own interest in religion, who has influenced you the most?

- | | |
|---|-------------|
| a) My parent(s) or guardian(s) | 149 (55.6%) |
| b) A particular religion teacher | 47 (17.5%) |
| c) My parish priest | 15 (5.6%) |
| d) A friend | 9 (3.4%) |
| e) No one, I am not interested in religion. | 48 (17.9%) |
| f) Other _____ | (0.0%) |

34. Some parishes provide a lot of activities for young people your age. Others do not provide too many. How about your parish?

- | | |
|---|-------------|
| a) There are a lot of activities. | 64 (19.5%) |
| b) There are a few activities. | 100 (30.5%) |
| c) There are practically no activities. | 40 (12.2%) |
| d) I do not know. | 123 (37.5%) |

35. Which among the following categories of persons do you admire the most?

- | | |
|---|-------------|
| a) Successful business leaders like Lee Iacocca | 34 (10.8%) |
| b) Religious persons concerned about the welfare of others like Mother Teresa | 89 (28.2%) |
| c) Professional athletes like Tim Raines | 37 (11.7%) |
| d) Multimillionaires like Donald Trump | 43 (13.6%) |
| e) Others _____ | 113 (35.8%) |

36. Looking back generally over your years in a Catholic school how would you rate your religion classes?

- | | |
|---------------|-------------|
| a) Excellent | 29 (8.8%) |
| b) Good | 212 (64.4%) |
| c) Poor | 51 (15.5%) |
| d) Inadequate | 35 (10.6%) |

37. Before the school year began this year did the school inform you of your choice between the course in Catholic Religious and Moral Instruction and the course in Moral Instruction?

- | | |
|--------|-------------|
| a) Yes | 112 (34.3%) |
| b) No | 214 (65.4%) |

38. Does your school organize activities that involve service to the community, such as Christmas baskets, raising money for good causes, etc.?

- | | |
|------------------|-------------|
| a) Yes | 321 (96.7%) |
| b) No | 4 (1.2%) |
| c) I don't know. | 7 (2.1%) |

39. Would you be interested in taking a course in religion at CEGEP or University if you had the opportunity?

- | | |
|--------------------------|-------------|
| a) Very interested | 15 (4.6%) |
| b) Somewhat interested | 80 (24.3%) |
| c) Not too interested | 127 (38.6%) |
| d) Not interested at all | 107 (32.5%) |

40. What do you think is the most important thing you have learned in the course of all your years of religious instruction?

Regarding the first 19 questions, more than 50% of the students answered 13 of the 19 questions correctly. If one were to take 60% as a pass mark, that is, 12 correct answers out of 20, overall 53.7% of the students would pass with a wide range from one school to the next; one school had a success rate of 90.3% while another only 16%. Since three of the questions that had a failure rate of more than 50% are from the new programs, one could adjust the passing mark to 55% taking into account the possibility of non-familiarity with the subject matter. In this case, the success rate jumps almost 10% to 62.4%. The success rate for schools then goes from 90.3% (no change) to 32% (an increase of 16%). This percentage (62.4%) compares favourably with the results on the secondary V written French (language of instruction) exam that had a success rate of 57.4% in 1988. Students who took that exam made an average of one mistake for every 15 words.⁸

Regarding the discrepancy among schools, this may be due to several factors: resources, teachers, the make-up of the school population and the social background of the students. For example, the percentage of those who succeeded with a 55% pass mark from the six inner city schools was 55.5%, while the average for the other four schools was 78.8%. The Ministry of Education itself has no explanation as to why, for instance, the failure rate of boys on the written French examination is 14% higher than

the failure rate of girls.⁹

What can be said, is that it is incorrect to state that at the end of high school, students know little or nothing about their religion.

% of Students Passing @ 60%		% of Students Passing @ 55%	
School #		School #	
1	90.3%	1	90.3%
2	41.3%	2	50.0%
3	45.0%	3	57.5%
4	79.1%	4	86.0%
5	16.0%	5	32.0%
6	72.2%	6	88.9%
7	57.7%	7	61.5%
8	53.3%	8	60.0%
9	65.5%	9	72.4%
10	45.5%	10	50.0%
All Schools 53.7%		All Schools 62.4%	

Pass Mark of 60% or More

	Male	Female	All
1	92.31%	88.89%	90.32%
2	39.13%	43.48%	41.30%
3	57.14%	38.46%	45.00%
4	66.67%	88.00%	79.07%
5	5.88%	21.21%	16.00%
6	71.43%	72.73%	72.22%
7	44.44%	64.71%	57.69%
8	50.00%	56.25%	53.33%
9	55.56%	70.00%	65.52%
10	55.56%	38.46%	45.45%
Average:	53.81%	58.21%	

Pass Mark of 55% or More

	Male	Female	All
1	92.31%	88.89%	90.32%
2	47.83%	52.17%	50.00%
3	57.14%	57.69%	57.50%
4	77.78%	92.00%	86.05%
5	23.53%	36.36%	32.00%
6	85.71%	90.91%	88.89%
7	55.56%	64.71%	61.54%
8	64.29%	56.25%	60.00%
9	66.67%	75.00%	72.41%
10	66.67%	38.46%	50.00%

Average: 63.94% 65.24%

For the first 19 questions, there is no significant difference in the number of correct answers obtained by boys as compared to girls (60.11% for boys and 60.13% for girls).

Another commonly held assumption today is that young people are not religious and that religious practice in general is on the wane. Many seem to think that the earlier predictions of Sigmund Freud, that young, modern men and women would forgo religion in favour of science and reason and leave "heaven to the angels and the sparrows", is an actual phenomenon today. If that were true, it would certainly make the task of forming a worshipping, believing community that celebrates its faith, a difficult, if not an impossible one. Of course, whether young people are considered religious or not depends on what we mean by "religious." If "religious", in the context of Catholicism, means, for example, someone who regularly goes to mass on

Sunday, then only 11.7% of the secondary V students could be considered religious. However, if by "religious" we include other attributes such as belief in God, in the afterlife, and in the Bible as a divinely inspired text, one could conclude that a majority of secondary V students are religious. Of the students surveyed, 32.2% have no doubts about the existence of God, and 36.2%, while harbouring some doubts, feel they believe in God. Only 12.5% do not believe in a personal God but they do believe in a higher power of some kind. Regarding afterlife, 84.5% believe that the existence of a life beyond death is completely or probably true; 88.1% believe that the Bible was inspired by God. In the survey, 59.4% said they frequently or occasionally felt "close" to God. Only 16.5% said they never pray or that prayer is not an important part of their life. There is a significant difference between males and females in the answers to question 32, as the results indicate that 18.2% more females than males consider themselves very or somewhat religious, while only 10.6% of females considered themselves not at all religious, in contrast to 15.2% of the boys. In all, 55.4% answered that they considered themselves very religious (9.9%) or somewhat religious (45.5%).

Regarding participation in the sacraments, more consider this participation very important (39.0%) although fewer regularly participate. Regarding attendance at Mass, 68.8% celebrate once, or a few times a year. 28.6% have not

celebrated the sacrament of reconciliation since their first confession.

This gap between the formal religious practice and the religious beliefs of young people is also pointed out in Bibby and Posterski's study of Canada's teenagers. As one 17 year old female from Toronto expressed it, "I only go to Church on special occasions but I do strongly believe in God!"¹⁰

Questions 29, 35, and 38 relate to the aspect of diakonia in the school. The highest percentage (96.7%) given to any answer was the positive response to the question about activities in the school that involve service to the community. The students agree strongly (32.0%) or agree somewhat (37.2%) that a good Christian should be involved in the struggle against poverty and injustice in this world. Question 35 sought to discover what category of persons the students most admired, revealing something about their value system. Persons who care about the welfare of others, like Mother Teresa, were most admired by 28.2% of the students. There is a significant difference here between males and females. Of the girls, 33.2% most admired people like Mother Teresa while only 17.3% of the boys did. The most frequent response in the "others" category for question 35 involved references to persons with specific virtues such as courage, dedication and honesty. The next largest category mentioned was entertainers, like movie

stars, and rock singers; literary artists and family members were mentioned with almost equal frequency.

A significant number of students (65.4%) said they were not informed by the school about the choice between Catholic Religious and Moral Instruction, and the course in Moral Instruction only, even though the situation is irregular and illegal according to Law 107 if students are not offered a choice.

It is encouraging, that 30% of students show some interest in taking religion courses later at college or university level. A report published in May of 1983 indicated that only 21 out of 46 public CEGEPs offered courses either in religious studies or theology, while 83% of private CEGEPs offered such courses.¹¹ There are 30 possible courses that could be given in this subject area at Cegep level. It is either through neglect or anti-religious sentiment on the part of Cegep teachers that more courses are not given, and not because of a lack of interest on the part of students. Dawson College, for example, has a thriving religion department with a higher than average enrolment in its classes. The report made the following recommendations:

"1) Que chaque collège offre des cours d'enseignement religieux.

2) Que les cours d'enseignement religieux soient véritablement accessibles aux élèves qui souhaitent s'y inscrire, et qu'à cette fin, soit explorée la possibilité pour un élève de remplacer par un cours en enseignement religieux l'un ou

l'autre des cours actuellement obligatoires.

3) Que chaque collègue s'assure que le contenu réel des cours donnés corresponde aux contenus indiqués dans les Cahiers de l'enseignement collégial."¹²

There is no indication that the recommendations were ever taken seriously.

Finally, in question 33, regarding pupil interest in religion, students are asked, who has influenced them the most. As expected, a high percentage (55.6%) indicated their parents. One would have expected this to have been even much higher since many believe that any interest in religion comes primarily from the home. 17.5% of the students indicate that their interest in religion is due to a particular religion teacher and only 5.6% due to their parish priest. These numbers are significant in that they contradict those who believe that any interest in religion on the part of the students depends entirely on the family. The answers to question 36 are also positive from the perspective of teachers where 73.2% of the students rate their religion classes over the years as excellent (8.8%) or good (64.4%). Only 15.5% indicated they were poor and 10.6% indicated they were inadequate.

The last question was an open question asking students to write what they thought was the most important thing they learned in the course of all their years of religious instruction. The vast majority of the responses were positive. Most of the negative answers were concentrated

among students from two schools. Here is an example:

"To be perfectly honest, I found that my religion classes at my school have been a real joke. Whether it's the program or the teachers I don't know... I worry for the younger ones, for them having to attend these classes, instead of raising your interest, they tend to push you away from it." (a 17 year old female)

A typical positive answer was:

"I think that I've learned that you have to have morals, respect, integrity and be helpful to people in need. Also to believe in yourself, and to believe that God is somewhere around." (a 17 year old male)

The responses varied, too, from school to school. Contrast the following two responses:

"For me learning the positions of the Catholic Church on subjects such as abortion, pre-marital sex, homosexuality and so on really helped me shape my own Catholic beliefs and thoughts.

The above was written by a 16 year old female and was typical of responses from school number one. The following, a response from a 17 year old male, was typical of the answers from school number ten:

"The meaning of life and how Jesus' messages might have to be changed according to our time. The last two years have been most interesting because we weren't (taught) straight from the Bible but from life experiences."

Catholic Religion Survey Results

Question	Number of Responses (Male) (< indicates correct answer)						Percentage of Responses (Male) (< indicates correct answer)						Total	
	None	A	B	C	D	E F	None	A	B	C	D	E		F
1	4	17	51	15	46		3.0%	12.8%	38.3%	11.3%	34.6%			100.0%
2	1	5	99	19	8		0.8%	3.8%	75.0%	14.4%	6.1%			100.0%
3	3	58	34	22	15		2.3%	43.9%	25.8%	16.7%	11.4%			100.0%
4		5	5	13	109			3.8%	3.8%	9.8%	82.6%			100.0%
5		4	21	30	77			3.0%	15.9%	22.7%	58.3%			100.0%
6	1	19	26	27	59		0.8%	14.4%	19.7%	20.5%	44.7%			100.0%
7	1	13	90	10	18		0.8%	9.8%	68.2%	7.6%	13.6%			100.0%
8	3	104	3	10	12		2.3%	78.8%	2.3%	7.6%	9.1%			100.0%
9	1	27	11	81	12		0.8%	20.5%	6.3%	61.4%	9.1%			100.0%
10		105	8	14	5			79.5%	6.1%	10.6%	3.6%			100.0%
11	1	34	60	14	23		0.8%	25.8%	45.5%	10.6%	17.4%			100.0%
12	1	5	21	10	95		0.8%	3.8%	15.9%	7.6%	72.0%			100.0%
13	3	12	83	21	13		2.3%	9.1%	62.9%	15.9%	9.8%			100.0%
14	4	90	28	7	3		3.0%	68.2%	21.2%	5.3%	2.3%			100.0%
15	2	16	106	4	4		1.5%	12.1%	80.3%	3.0%	3.0%			100.0%
16	3	16	18	43	52		2.3%	12.1%	13.6%	32.6%	39.4%			100.0%
17	2	89	7	7	27		1.5%	67.4%	5.3%	5.3%	20.5%			100.0%
18	2	26	94	4	5		1.5%	19.8%	71.8%	3.1%	3.6%			100.0%
19	2	36	16	44	34		1.5%	27.3%	12.1%	33.3%	25.8%			100.0%
20	2	42	44	11	15	18	1.5%	31.8%	33.3%	8.3%	11.4%	13.6%		100.0%
21	1	42	67	10	11		0.8%	32.1%	51.1%	7.6%	8.4%			100.0%
22	1	24	88	14	5		0.8%	18.2%	66.7%	10.6%	3.6%			100.0%
23	4	12	58	12	46		3.0%	9.1%	43.9%	9.1%	34.8%			100.0%
24	7	47	47	10	6	11 4	5.3%	35.6%	35.6%	7.6%	4.5%	8.3%	3.0%	100.0%
25	7	32	30	27	8	4 23	5.3%	24.4%	22.9%	20.6%	6.1%	17.6%		100.0%
26	3	29	57	11	15	17	2.3%	22.0%	43.2%	8.3%	11.4%	12.9%		100.0%
27		105	11	15	1			78.9%	8.3%	11.3%	0.8%		0.8%	100.0%
28	5	12	49	45	20		3.8%	9.2%	37.4%	34.4%	15.3%			100.0%
29	3	39	48	12	5	25	2.3%	29.5%	36.4%	9.1%	3.6%	18.9%		100.0%
30		34	52	10	4	32		25.8%	39.4%	7.6%	3.0%	24.2%		100.0%
31		22	52	44	14	1		16.5%	39.1%	33.1%	10.5%		0.8%	100.0%
32	1	11	48	51	20	1	0.8%	8.3%	36.4%	38.6%	15.2%			100.0%
33	7	46	22	9	2	25 21	5.3%	34.8%	16.7%	6.8%	1.5%	18.9%	15.9%	100.0%
34	3	25	32	17	54	43	2.3%	19.1%	24.4%	13.0%	41.2%			100.0%
35	5	15	23	20	27		3.8%	11.3%	17.3%	15.0%	20.3%			100.0%
36	6	14	71	20	19		4.6%	10.8%	54.6%	15.4%	14.6%			100.0%
37	1	43	87	1	87		0.8%	32.8%	66.4%	0.8%				100.0%
38	1	126	3	1	48		0.8%	96.2%	2.3%	37.4%	36.6%			100.0%
39	1	5	28	49			0.8%	3.8%	21.4%					100.0%

Catholic Religion Survey Results

Question	Number of Responses (Female) (< Indicates correct answer)						Percentage of Responses (Female) (< Indicates correct answer)						Total	
	None	A	B	C	D	E F	None	A	B	C	D	E		F
1	3	13	65	30	90	<	201	1.5%	6.5%	32.3%	14.9%	44.8%	<	100.0%
2	3	7	141	35	11		197	1.5%	3.6%	71.6%	17.8%	5.6%		100.0%
3	11	76	50	40	24		201	5.5%	37.8%	24.9%	19.9%	11.9%	<	100.0%
4	4	2	5	13	175	<	199	2.0%	1.0%	2.5%	6.5%	87.9%	<	100.0%
5	3	11	36	43	107	<	200	1.5%	5.5%	18.0%	21.5%	53.5%	<	100.0%
6	4	20	48	33	94	<	199	2.0%	10.1%	24.1%	16.6%	47.2%	<	100.0%
7	3	12	141	17	26		199	1.5%	6.0%	70.9%	8.5%	13.1%		100.0%
8	3	166	5	18	8		200	1.5%	83.0%	2.5%	9.0%	4.0%		100.0%
9	3	26	18	138	15		200	1.5%	13.0%	9.0%	69.0%	7.5%		100.0%
10	5	150	12	28	4		199	2.5%	75.4%	6.0%	14.1%	2.0%		100.0%
11	7	54	80	11	47		199	3.5%	27.1%	40.2%	5.5%	23.6%		100.0%
12	7	4	25	13	148	<	197	3.6%	2.0%	12.7%	6.6%	75.1%	<	100.0%
13	5	6	138	25	26		200	2.5%	3.0%	69.0%	12.5%	13.0%		100.0%
14	4	123	50	13	10		200	2.0%	61.5%	25.0%	6.5%	5.0%		100.0%
15	5	18	166	4	7		200	2.5%	9.0%	83.0%	2.0%	3.5%		100.0%
16	13	15	32	60	78	<	198	6.6%	7.6%	16.2%	30.3%	39.4%	<	100.0%
17	4	115	12	7	63		201	2.0%	57.2%	6.0%	3.5%	31.3%		100.0%
18	5	61	124	3	6		199	2.5%	30.7%	62.3%	1.5%	3.0%		100.0%
19	8	49	29	60	53	<	199	4.0%	24.6%	14.6%	30.2%	26.6%	<	100.0%
20	2	64	74	22	26	10	198	1.0%	32.3%	37.4%	11.1%	13.1%	5.1%	100.0%
21	2	66	104	23	4		199	1.0%	33.2%	52.3%	11.6%	2.0%		100.0%
22	6	42	133	6	12		199	3.0%	21.1%	66.8%	3.0%	6.0%		100.0%
23	4	11	83	20	81		199	2.0%	5.5%	41.7%	10.1%	40.7%		100.0%
24	1	55	67	21	25	3	197	0.5%	27.9%	34.0%	10.7%	12.7%	1.5%	100.0%
25	9	41	53	31	26	7 31	198	4.5%	20.7%	26.8%	15.7%	13.1%	15.7%	100.0%
26	5	74	77	18	13	8	195	2.6%	37.9%	39.5%	9.2%	6.7%	4.1%	100.0%
27		181	4	15			200		90.5%	2.0%	7.5%			100.0%
28	3	28	103	42	24		200	1.5%	14.0%	51.5%	21.0%	12.0%		100.0%
29	4	65	71	18	6	34	198	2.0%	32.8%	35.9%	9.1%	3.0%	17.2%	100.0%
30	5	50	70	18	8	48	199	2.5%	25.1%	35.2%	9.0%	4.0%	24.1%	100.0%
31		32	88	54	24		198		16.2%	44.4%	27.3%	12.1%		100.0%
32		22	103	53	21		199		11.1%	51.8%	26.6%	10.6%		100.0%
33	4	103	25	6	7	21 33	199	2.0%	51.8%	12.6%	3.0%	3.5%	16.6%	100.0%
34	2	39	68	23	67	1 1	201	1.0%	19.4%	33.8%	11.4%	33.3%	0.5%	100.0%
35	13	19	66	15	16	70	199	6.5%	9.5%	33.2%	7.5%	8.0%	35.2%	100.0%
36	2	15	140	30	16	2	205	1.0%	7.3%	68.3%	14.6%	7.8%	1.0%	100.0%
37	2	67	127	1		1	198	1.0%	33.8%	64.1%	0.5%		0.5%	100.0%
38	2	193	1	6			200		96.5%	0.5%	3.0%			100.0%
39		10	51	77	58		198		5.1%	25.8%	38.9%	29.3%		100.0%

Catholic Religion Survey Results

Question	Number of Responses (Total) (< indicates correct answer)						Percentage of Responses (Total) (< indicates correct answer)						Total
	None	A	B	C	D	E F	None	A	B	C	D	E	
1	7	30	116	45	136	<	2.1%	9.0%	34.7%	13.5%	40.7%	<	100.0%
2	4	12	240	54	19		1.2%	3.6%	72.9%	16.4%	5.8%		100.0%
3	14	134	84	52	39		4.2%	40.2%	25.2%	18.6%	11.7%		100.0%
4	4	7	10	26	284	<	1.2%	2.1%	3.0%	7.9%	85.8%	<	100.0%
5	3	15	57	73	184	<	0.9%	4.5%	17.2%	22.0%	55.4%	<	100.0%
6	5	39	74	60	153	<	1.5%	11.8%	22.4%	18.1%	46.2%	<	100.0%
7	4	25	231	27	44		1.2%	7.6%	69.8%	8.2%	13.3%		100.0%
8	6	270	8	28	20		1.8%	81.3%	2.4%	8.4%	6.0%		100.0%
9	4	53	29	219	27		1.2%	16.0%	8.7%	66.0%	<		100.0%
10	5	255	20	42	9		1.5%	77.0%	6.0%	12.7%	2.7%		100.0%
11	8	88	140	25	70		2.4%	26.6%	42.3%	7.6%	21.1%		100.0%
12	8	9	46	23	243	<	2.4%	2.7%	14.0%	7.0%	73.9%	<	100.0%
13	8	18	221	46	39		2.4%	5.4%	66.6%	13.9%	11.7%		100.0%
14	8	213	78	20	13		2.4%	64.2%	23.5%	6.0%	3.9%		100.0%
15	7	34	272	8	11		2.1%	10.2%	81.9%	2.4%	3.3%		100.0%
16	16	31	50	103	130	<	4.8%	9.4%	15.2%	31.2%	39.4%	<	100.0%
17	6	204	19	14	90		1.8%	61.3%	5.7%	4.2%	27.0%		100.0%
18	7	87	218	7	11		2.1%	26.4%	66.1%	2.1%	3.3%		100.0%
19	10	85	45	104	87	<	3.0%	25.7%	13.6%	31.4%	26.3%	<	100.0%
20	4	106	118	33	41		1.2%	32.1%	35.8%	10.0%	12.4%	8.5%	100.0%
21	3	108	171	33	15		0.9%	32.7%	51.8%	10.0%	4.5%		100.0%
22	7	66	221	20	17		2.1%	19.9%	66.8%	6.0%	5.1%		100.0%
23	8	23	141	32	127		2.4%	6.9%	42.6%	9.7%	38.4%		100.0%
24	8	102	114	31	31		2.4%	31.0%	34.7%	9.4%	9.4%	2.1%	100.0%
25	16	73	83	58	34	7 54	4.9%	22.2%	25.2%	17.6%	10.3%	16.4%	100.0%
26	8	103	134	29	28	25	2.4%	31.5%	41.0%	8.9%	8.6%	7.6%	100.0%
27		286	15	30	1	1		85.9%	4.5%	9.0%	0.3%	0.3%	100.0%
28	8	40	152	87	44		2.4%	12.1%	45.9%	26.3%	13.3%		100.0%
29	7	104	119	30	11	59	2.1%	31.5%	36.1%	9.1%	3.3%	17.9%	100.0%
30	5	84	122	28	12	80	1.5%	25.4%	36.9%	8.5%	3.6%	24.2%	100.0%
31		54	140	98	38	1	0.3%	16.3%	42.3%	29.6%	11.5%	0.3%	100.0%
32	1	33	151	104	41	1	3.3%	10.0%	45.6%	31.4%	12.4%	0.3%	100.0%
33	11	149	47	15	9	46 54	3.3%	45.0%	14.2%	4.5%	2.7%	13.9%	100.0%
34	5	64	100	40	121	1 1	1.5%	19.3%	30.1%	12.0%	36.4%	0.3%	100.0%
35	18	34	89	35	43	113	5.4%	10.2%	26.8%	10.5%	13.0%	34.0%	100.0%
36	8	29	211	50	35	2	2.4%	8.7%	63.0%	14.9%	10.4%	0.6%	100.0%
37	3	110	214	1	7		0.9%	33.4%	65.0%	0.3%	0.3%	0.3%	100.0%
38	1	319	4	7	106		0.3%	96.4%	1.2%	2.1%		0.3%	100.0%
39	3	15	79	126			0.9%	4.6%	24.0%	38.3%	32.2%		100.0%

ENDNOTES - APPENDIX A

¹André Charron, "Allez-y, Servez-Vous!" Revue Notre Dame, Mars, 1989, p. 1.

²André Charron, "Bof! Et Encore Bof!" Revue Notre Dame, Mars, 1989, p. 5.

³Québec, Conseil supérieur de l'éducation, Comité catholique, Questionnaire regarding religious education given in schools to English language Catholics (Québec: 1989), p. 33.

⁴Ibid., p. 32.

⁵Info-li-Bulletin d'Information et de Liaison de l'Association Québécoise des Professeurs de Morale et de Religion, Mars-Avril, 1989, Vol. II, No. 2, p. 17.

⁶Québec, Conseil supérieur de l'éducation, Comité catholique, Deux questions pressantes pour l'école catholique. (Québec: 1983), p. 3.

⁷Info-li-Bulletin d'Information et de Liaison de l'Association Québécoise des Professeurs de Morale et de Religion, Mars-Avril, 1989, Vol. II, No. 2, p. 17.

⁸Québec, Ministère de l'Éducation, Direction générale de la recherche et du développement, Education Indicators for the Elementary and Secondary Levels, 1988 (Québec: 1989), pp. 36-37.

⁹Ibid., p. 36.

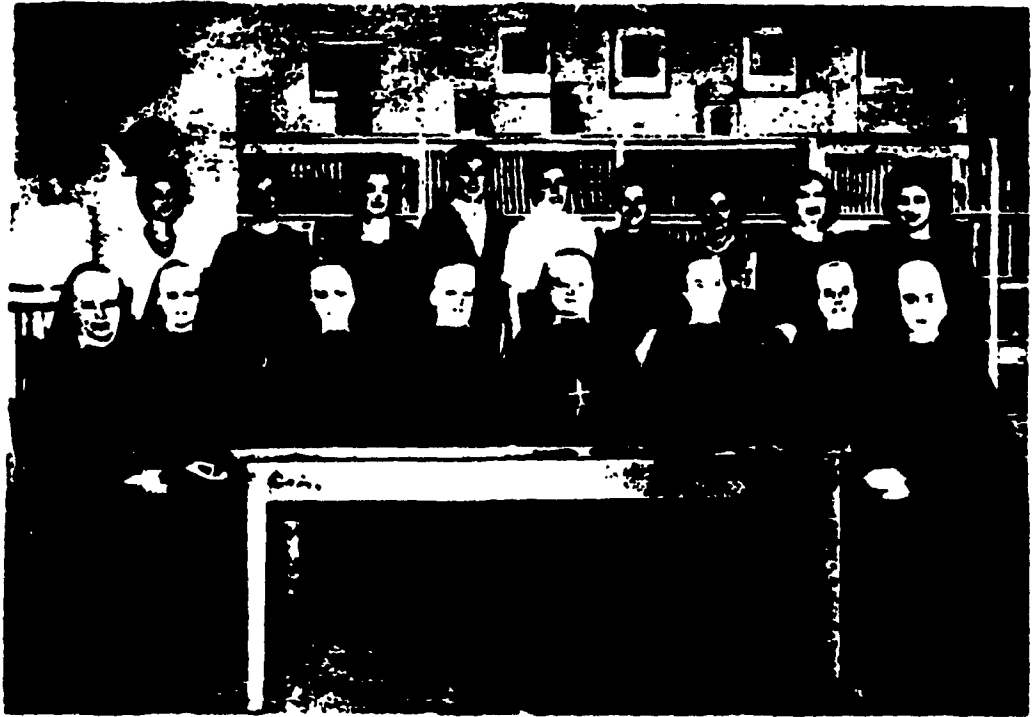
¹⁰Reginald W. Bibby and Donald C. Posterski, The Emerging Generation, An Inside Look at Canada's Teenagers (Toronto: Irwin Publishers, 1985), p. 115.

¹¹Québec, Conseil supérieur de l'éducation, Comité catholique, Recommandations au Ministère de l'Éducation au Sujet de l'Éducation Religieuse au Collégial (Québec: 1983), p. 3.

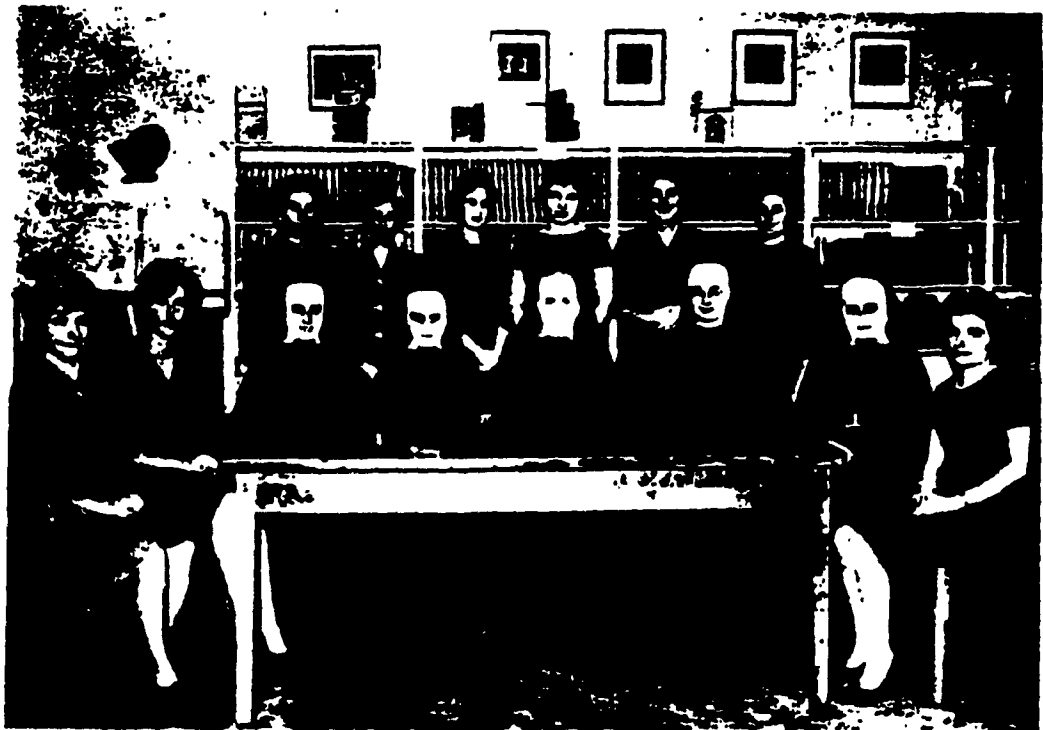
¹²Ibid., p. 7.

APPENDIX B

Three pages from Memories 1962 - yearbook of Holy Names High School, Montreal. Note the number of nuns on staff and the central place of religion in the school. This was a public, all girls, English Catholic high school.



STANDING: Miss C. Borowski, Miss A. Lezon, Miss K. Sallie, Miss M. Gruhn, Mrs. R. Lemieux-Shea, Miss C. Popadynec, Miss M. Shishini, Miss M. Purcell, Miss J. Riordan.
SEATED: Sr. Christine Mary, Sr. Leonard Thomas, Sr. Helen of the Passion, Sr. Margaret of the Cross, Sr. M. Francis of Alverno, Sr. Hannah Mary, Sr. Margaret Eileen, Sr. Hubert of Mary.



STANDING: Miss E. Cannon, Mrs. A. Cardegna-Langlois, Miss H. Rivard, Miss C. Druce, Miss E. Harrison, Miss Gil. SEATED: Miss P. Perresult, Miss S. Hartzman, Sr. Mary Rita, Sr. Philomena Mary, Sr. Mary Geraldine, Sr. Ursula Mary, Sr. Corinne Françoise, Miss J. Lincourt.

RELIGIOUS
EDUCATION



Religion classes
occupy the place of honor on our daily schedule





QUEEN AND HER COURT



Candidates who rank first in religion become members of the court who crown our Lady in the traditional May ceremony.



APPENDIX C

Articles describing pastoral activities taking place in the schools mentioned in this dissertation.

The Catholic Times

Montreal, March 1990

MACDONALD
CARTIER
CORNER

Throughout Lent, students at every level will reflect on the many opportunities they have to help others *Rise Above*. Religion Class presentations, liturgies, foyer kiosks, Coffee House get-togethers, and our annual Hunger Meal will sensitize us to the needs and rights of children around the world.

It is our objective that the students will also try to improve the way in which they live by giving full witness to the teachings of Jesus, particularly those found in the Beatitudes.

Specific information concerning the school and our Lenten activities will air each week on MCTV, Videotron Cable Network: Mon., 9:30 p.m.; Tues., 5 p.m.; Sat., 7:30 p.m.; Sun., 10 p.m.

Jack Adams
Pastoral Animator

The Catholic Times

Montreal, May 1990

Child labor focus of D&P exhibit

Share Lent: Macdonald Cartier students under the direction of the school's pastoral youth group, KAIROS, conducted a most interesting Lenten campaign for Development and Peace. The group's objective was to find a way to sensitize fellow students to the exploitation of children in Third World countries and, in particular, in Asia. It was decided that the school's main foyer would need to be transformed into a construction site, wherein members of the community would be ordered around and forced to carry bricks by hand as they would be in other parts of the world. Workers were then

rewarded with a piece of bread and occasionally a pat on the back.

This activity, along with an extensive display on the "Rights of the Child," was coupled with our 12th annual Hunger Meal to highlight a most active Share Lent campaign. Other events include a Share Lent Solidarity Mass, Religion Class Collection (\$1,000 for Development and Peace Project, "Child Worker in Asia"), Alumni Coffee House, and Volleyball games (courtesy "980 Hits" — thanks D.J.'s!)

We are very grateful to all who shared this endeavor with us, particularly our alumni and

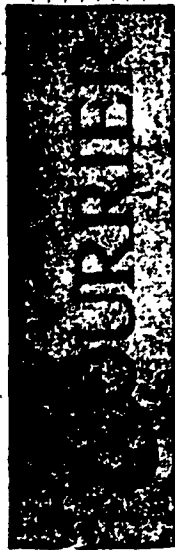
parish friends who are always the wind beneath our wings.

Word of Thanks: Many thanks to Fr. John Walsh, EV, who spent two days with the Secondary V's. The topic was the Church and the participation of young people in the life of the Church. Fr. Malcolm Smith will also spend time with these same students.

Fr. Walsh and Teresa Kerr spent the whole of a Pedagogical Day with the pastoral animator and religion teachers, sharing the Personages of the Old Testament.

Jack Adams,
Pastoral Animator

December, 1989



L'Education

L.C.C.H.S. pastoral news

Our Pastoral Committee began meeting in mid-September with some 20 members representing the different levels. Sean Cheong was elected captain, Patrick Salvail and Charmaine Jarvais as co-captain, Patrick Salvail and Charmaine Jarvais as co-captains. Our first activity was to raise money and this was very successfully done by a

Popcorn sale. We sold over \$125.00 worth of popcorn. A group of 15 students had a two day retreat in October at Ville Marguerite. We offer a great big "Thank you" to Mr. Richard Jolin (the Bear) for the great cooking, and also to Trudy who organized the whole fun and prayerful time.

Our Pastoral Team of Fr. Mike and Trudy have

already had prayer retreats for all the Secondary I Religion classes. On October 16th, our old friend Tom Phillip, L.C.C.H.S. Student Monitor, died and so a memorial service was held in the large gym. Three hundred students, most of our staff, past graduates and all of Tom's immediate family attended. Students, teachers and

support staff were involved in various parts of the service, which proved to be both moving and meaningful to all concerned. Our prayers and love goes out to the Phillip's family and also to another former staff member, Frank Diorio who died a few days before Tom. On November 2nd, we celebrated All Souls Day. Some 70 students and staff signed to

remember in prayer their deceased relatives and friends with several joining us at one of three Masses we held that day.

By the time you read this article we will have celebrated "Remembrance Day" at our school on November 9th. Drums, trumpets and pipes will have been provided by the Black watch, a colour party by the Canadian Legion and prayer, scripture and reflections by Anthony Frainett (Secondary I student), Mr. Paul Whalen, a teacher, and Fr. Mike and Trudy.

With the season of Advent upon us we are now preparing all students for a Reconciliation Service and those who voluntarily wish to celebrate the Sacrament of Reconciliation will have an opportunity to go to one of the 10 to 12 priests during December 5, 6 or 7th. Trudy is presently working closely with Rose Inaravado's Secondary 4 French Immersion class to prepare our Advent Eucharist on December 8th.

We are also planning a food drive for the poor, carol singing around

LaSalle to collect for the poor and a bazaar to sell items to children from 3 years to 14 years. This bazaar will allow them to buy a simple uncostly gift for their parents. These are a few of the Christmas activities we have planned to raise funds for our Christmas baskets. We will be visiting Benedict Labre House to arrange the cooking to feed 200 people.

Have a Holy Advent everyone.

Fr. Mike & Trudy.
L.C.C.H.S. Pastoral Team

**LAURIER MACDONALD
COMPREHENSIVE HIGH SCHOOL**

- ACTIVITIES
- Celebration committee
- Daily morning mass
- Moments of silence
- Christmas celebrations
- Lent-Easter celebrations
- Graduation mass
- Personal counselling
- Group discussions
- Parish activities

- ACTIVITIES
- Unicef
- Centr'Aide
- Christmas Campaign
- Poverty Committee
- Hostesses Committee
- Third World Programme
- Fashion Show
- Birthday Committee

"I did not come to be served but to serve"

The Spirit of Service is the trade-mark of the true follower of Jesus Christ.

To care for the sick, the elderly and the small children is to care for Christ Himself.

There is a joy in serving that nobody can take away from us.

ACTIVITIES -

- Hospital volunteers
- Elderly cares
- Tutorial programme
- Decoration committee
- Publicity committee
- Executive committee
- Teachers' committee
- Parents' committee
- Big Brothers, Big Sisters
- Posters Committee
- Parking Committee

BELIEVE

SERVE

LOVE



**La Commission Scolaire
Jérôme-Le Royer**