Excerpts from
Basil Anthony Moreau's
CHRISTIAN EDUCATION

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THE HOLY CROSS TRADITION

The Holy Cross tradition of operating a school and teaching young people began in post-revolutionary France at a time in which Christian education was a crucial concern. When Father Basil Anthony M. Moreau took on the direction of the Brothers of St. Joseph, a group of lay men founded by Father James Dujarié, he saw these men primarily as educators. For Father Moreau, the vocation of a teacher was a special call from God as important as God's call to the religious life.

Father Moreau defined a Holy Cross education when he said that true education consisted in forming the hearts of young people. He truly believed that the first duty of a teacher was to develop Christians. He said, "Society has a greater need for people of values than it has for scholars." This is not to say that he believed knowledge and scholarship to be unimportant. His philosophy was quite the contrary: knowledge and scholarship have great importance, but only if placed in a context of values. Without this context, they are useless and meaningless.

This tradition of the Holy Cross school has flowed to the present from the earliest Holy Cross foundations. It has taken expression in various forms, but usually in a philosophy which promotes the education of the whole person—spiritual, intellectual, artistic, physical, social. Father Moreau was an educator who introduced some revolutionary ideas into the Catholic educational system of the time. Prior to his contribution, education was modeled on the seminary. Father Moreau believed that physical activity, social activity, music, and artistic activity were educationally valuable in themselves and should not be relegated only to periods of relaxation from school. Liberal education for Father Moreau was a much broader term than just the classical education practiced in seminary schools.

Father Moreau tried to show society that there was no sacrifice of "excellence" as defined in his time in this new education.

Holy Cross schools were required to maintain the highest level accreditation possible and to involve students in local community or town life even from the earliest years.

Throughout all of his writings on education, the organization of a school takes second place to the quality of persons teaching in the school. His belief that teaching is a call from God took expression in his understanding that teachers teach only when they interact with young people. Teachers are life models for young people and will be effective Christian educators only in so far as they are faithful, knowledgeable, and caring Christians themselves. He often pointed out to teachers that they could not give others what they did not possess themselves. The personal qualities of teachers in a Holy Cross school are what make Father Moreau's vision of education work. Without these personal qualities of reverence, knowledge, zeal, vigilance, self-control, meekness, patience, prudence, and firmness, teachers will not be able to carry out their call to develop young people into Christians, and the schools in which they work will be ineffective.
THE MISSION VALUES OF HOLY CROSS SCHOOLS

The Holy Cross tradition is an oral tradition. It has been taken by individuals to different cultures in different times and adapted to these. It has never been static, but rather responsive to the needs of a people in which it was placed. Thus it could be effective in cultures as diverse as France, Canada, the United States, Brazil, Chile, India, Uganda, Bangladesh, or Ghana.

Despite this responsiveness, there are certain values that seem to characterize Holy Cross schools throughout the world:

1. The school's primary purpose is the leading of young people towards being true Christians.

2. The school is a community and family. A spirit of family among administrators, teachers, staff, students, parents, alumni, and board members characterize the school.

3. The school serves a diverse population. Young people served by the school include the economically rich and the economically poor, the intellectually capable and the intellectually less capable, Catholics and non-Catholics.

4. The school approaches its responsibilities with a world-wide perspective. The mission of the school is seen as a part of the world-wide educational mission of Holy Cross with teachers banded together in all parts of the world and in a variety of cultures.

5. The school views itself as a part of the mission of the local diocesan Church. The school community, especially students, are encouraged to participate fully in the life of the diocese.

6. The school's mission includes helping students gain the best education possible by secular standards. The school's policies and programs fulfill well all secular requirements, and the education of students graduating from the school compares well with exemplary secular programs of the area. The school maintains the highest accreditation possible in its area.

7. The school's mission includes helping students become active and informed citizens. The school's programs lead to an "education for life," not just for the present.
EDITORS' NOTE

*Christian Education* is an unpublished manuscript by Reverend Basil Anthony M. Moreau, founder of the Congregation of Holy Cross. In this manuscript, Father Moreau attempted to outline the ideals and the goals of a Holy Cross education as he saw them in his time. These ideals were used in setting up the school in Le Mans, France, which bore the name of Our Lady of Holy Cross.

Only the first two chapters of the manuscript are presented here. They deal with the relationships among teachers and students that should characterize a Holy Cross school. The remainder of the manuscript contains very specific instructions for the establishment of a school in the France of Father Moreau's day and are useful primarily to scholars who might wish to find a sense of Father Moreau's administrative style.

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INTRODUCTION

This short work on education, intended for the use of those working in the schools associated with the Congregation, has the following goals: the formation of the hearts of young people and the development of a positive response toward religion within them. I have always understood the education of youth to be only this. I have always been convinced that the first duty of any teacher is to produce Christians; society has a greater need for people of values than it has for scholars. Knowledge itself does not bring about positive values, but positive values do influence knowledge and put it to a good use. If there ever existed a time when this type of education should be an influence in the lives of young people, it is certainly now -- a time when worldly and unchristian values seem to produce such confusion for the young. Christian education alone can influence the evil which we all experience in today's world. Christian education alone can return people to belief in and to the practice of Christianity by inspiring positive values in coming generations.

In order to bring unity to our efforts in educating young people in the schools with which we are associated, I have organized the educational plan which is discussed in this work. I call it a plan since it is really only an outline right now of reaching the goals I mentioned in my Circular Letter of May 29, 1856. I intend to complete work in this effort after I have received any observations and responses that the Brothers may wish to make regarding this document. *

\[Signature\]

*For whatever reason, Father Moreau never did complete work on this document.
CHRISTIAN EDUCATION

Those who teach justice to many will shine like the stars for all eternity
--Daniel XII: 3

Education comes from two Greek words --that for child and that for leading. It is the art of helping young people to completeness; for the Christian, this means education is helping a young person to be more like Christ, the model of all Christians. From the word's roots, education can mean to lead a young person away from ignorance and disorder. In this way it consists precisely in the reforming of human nature, weakened by original sin. This reforming involves first restoring to rational processes the light that was there before the fall of our first parents and then restoring to the heart the kinds of feelings and sentiments which ought to be there. This idea is founded on the principles of Catholicism and really makes of education a most important work for those who try to accomplish it; this idea makes education truly the art of arts.

It is very important for anyone in our schools to be trained in the art of education before trying to exercise it. It is an important obligation of those who are in charge to help anyone who comes to teach in the schools with which we are associated. They will need direction to complete their preparation since they will usually be unprepared to educate in the way which I am describing. It is also important that those who are in charge of the schools with which we are associated understand the importance of this unity of effort. They must also know what is involved in operating a school according to these principles. This, more than anything else, is what has inspired this document.
TEACHERS AND THEIR RELATIONSHIPS WITH STUDENTS

In order to succeed in the very difficult task of educating young people, a teacher really must have certain qualities in order to fulfill the teacher's mission of educating effectively.

A Call to Be a Teacher Since God alone provides the means for the successful accomplishment of any task, it really seems evident that a person needs to be called by God to be a teacher if that person is going to be able to be effective. Without this call to teaching, how will anyone be able to put up with everything which a teacher faces daily? From the time the school year begins, a teacher will not have a moment's rest or a moment free. Every good teacher is preoccupied with the care and the progress of students, with their school work, with the small and bothersome difficulties which inevitably arise in dealing with young people. Teachers will find it difficult to care seriously for their own spiritual needs and their own interests.

Relationships with young people are always difficult. Sometimes those who deal with young people attach themselves too much to the young and end by giving themselves over only to human affections. Finding among their students young people who are frank and open, who are moving towards accomplishing good things, who respond well to the care they are providing, some teachers forget the place of God in the relationship between teacher and student. This will often be a surprise to a teacher since it is easily hidden in enthusiasm, kindness, and even duty.

Teachers who experience this kind of relationship become totally occupied with their students: every place they go the students come to mind; no matter what they do the students come to mind. Teachers like this often enter into unhealthy relationships of all kinds with their students, often without realizing what is happening.

A Christian educator really needs a call from God in order to deal with all that a teacher faces in working with young people. How else could a teacher possibly work towards building Christian values in the young as well as towards giving them the knowledge they need? For the religious, this call to education comes in obedience.

R everence Reverence is a virtue which draws us to fulfill faithfully our duties to God. Saint Paul has said that reverence is necessary for everyone since it is the opening to all that God has promised us.

What about teachers without this virtue? They are left only with their own resources,
complete their tasks without real excitement and even with negligence, and are unable to teach all of the values and responsibilities contained in Christian education. They have no concern or desire to teach or to practice the life of a Christian; prayer and the sacraments are not important to them. While these teachers might be able to help students develop intellectually, and while they might pass on some knowledge which is useful in life, the important knowledge that students need -- that which leads them to the totality and completeness of the Christian life -- is neglected. These teachers may develop scholars, but they will not develop Christians. They have forgotten the essence of their mission -- the development of the heart and the soul on which good values depend. Consequently, their true goals are forgotten. The tender plants that these teachers have to cultivate will show real potential in their hands, but for lack of real care they will perish because they have not received the true nourishment they need.

On the contrary, how different is the result with those students who have been given truly reverent teachers. Convinced that the Lord Himself has given them the students whom they are instructing and are responsible for, these teachers will try above all to bring their students to the completeness of the Christian life. These teachers see their students' souls more than their bodies. They know that young people have been won at the price of the shedding of the Lord's blood, and they consider them adopted children of God and temples of the Spirit. Their enthusiasm for their work increases because of this. Their major duty becomes instruction in the faith; with untiring patience they help students learn to pray. They do not cease to remind students of the commitments of Christians, the works of God, and the effects of the sacraments. Finally, these teachers help students become able to deal with those values they will find opposed to Christianity and inspire in students devotion to the sacred.

The Lord will bless such efforts and reward such enthusiasm with the greatest results. Anyone entering a school will be able to note the reverence of the students. They grow from day to day both knowledge and in Christian values. Those who have formed students in this way "will shine like the stars of the heavens for all eternity." 

Knowledge If, as Saint Paul says, "knowledge without reverence makes one proud" and thus becomes dangerous, it is likewise true that reverence without knowledge makes a teacher useless and compromises the honor of the mission of a teacher. That is why Daniel, speaking of the reward prepared for those who teach others does not assume that they are merely "just" and hence reverent, but also "learned and knowledgeable." Without knowledgeable teachers, what can be said to families who want to have their children acquire all the learning needed to earn a good position in life? "You cannot give what you do not already have." This axiom applies to teaching as well -- it would be useless for a person to try to teach who did not possess the knowledge sufficient for the goals of instruction. Teachers should definitely have enough knowledge and instruction themselves to be able to deal with
questions which are only indirectly connected with the subjects which they are presenting and to be able to make lessons more interesting and more complete. In order to succeed in acquiring a superior degree of knowledge, teachers must have a constant desire for self-improvement and lose no opportunity to satisfy this ambition when it is not detrimental to their other duties. To teach with success, teachers must know good methods, be skillful in applying these methods, have clear ideas, be able to define exactly, possess language which is easily understood and correct; all these are acquired and perfected only through study. I think we must assume that good teachers are not content simply with obtaining a degree or a credential to show their capabilities, but will try to increase their knowledge even further by studying as much as they can. In this way teachers will be able to meet any qualifications required of them.

Zeal

Zeal is the great desire to make God known, loved, and served, and thus to bring knowledge of salvation to others. Activity flows from this virtue. Teachers who possess it fulfill the duties of their profession with enthusiasm, love, courage, and perseverance. When they see young people who lack knowledge and Christian values, they experience what Saint Paul felt for those whom he had evangelized when he wrote to them: "My children for whom I labor again and again until Christ is within you." That statement, in fact, is the goal of all Christian education; to reach it a teacher must neglect nothing. Teachers who have this virtue will be happy only in seeing their students progress in the knowledge of virtue. All day and each day they will work at this great and difficult task of Christian education. When they pray, when they study, when they receive the Sacraments, it will be especially for "their young people." This will be done without distinction or regard for any as special because these teachers know that all students are equally important to God and that their duty is to work for each with the same devotion, watchfulness, and perseverance. If at times you show preference to any young people, they should be the poor, those who have no one else to show them preference, those who have the least knowledge, those who lack skills and talent, and those who are not Catholic or Christian. If you show them greater care and concern, it must be because their needs are greater and because it is only just to give more to those who have received less. You must be "all things to all people," like Saint Paul -- little with the little, great with the great, seeing in all only the image of God imprinted within them like a sacred seal which you must preserve at all costs. Teachers animated by such a spirit do not simply follow what is generally accepted in the profession but have a thousand little ways to encourage progress in even the weakest and least talented students and to challenge all students to their highest performance. These teachers know how to maintain silence when required, to keep students at work when required, and to maintain proper order without using punishments -- neither threats nor reprimands. These teachers use any occasion to provide models for young people and to communicate about God, Jesus Christ, and the students' souls. Since the zeal of these teachers is guided by love, everything they do is done with force and with kindness: with force because they are
courageous and unshakable in the midst of any difficulties which they face; with kindness because they are tender and compassionate like Jesus Christ, the model of all teachers, who loved to be bothered by young people. Without this virtue of zeal among teachers in a school everything changes. Everything there falls apart.

There is ignorance, disorder, bad conduct, and the true corruption of young people -- these are what families experience through the faint-heartedness and indifference of teachers without zeal. They are put in the midst of young people and cause the ruin of a great number of them. Thus, the virtue of zeal is necessary for a Christian teacher.

**Vigilance** The word vigilance is connected with "watchfulness" and hence signifies alertness. It is a virtue which makes us attentive to our duties. Vigilant teachers forget nothing of what they ought to do, do not become distracted from what they ought to be thinking about, seeing, hearing, or doing. There is nothing more necessary for teachers than this constant watchfulness over themselves and their students. Teachers need to watch themselves in order to conduct themselves as they should in front of young people who really study their teachers' faults and notice any weaknesses. Do not forget that young people are naturally observant and that they see all and hear all. Teachers are greatly mistaken if they believe that they don't have to be concerned with what students see or hear if the students are occupied with all of the distractions that go with being young. And teachers need to watch, above all, over the young people placed in their care. Indeed, they are the spiritual parents of these young people. How else will teachers be able to carry out their responsibilities to the families which rely on them to help develop good values in their children? From the moment teachers accept charge of young people for their education they become guardians. This vigilance does involve some annoying, tiring, and disquieting things, especially for those who are new to the profession. Until they have responsibility for their first classes, they don't realize the concerns which often bother those in responsibility and authority. When they are put in charge of a class, they often experience a loss of calm and peace and create anxieties for themselves which are really contrary to what should be motivating them. Looking out for students becomes a heavy responsibility and a real problem since it leads them to dislike their work and even question their calling as teachers. I caution young teachers not to take this virtue to the extreme. Teachers must keep their vigilance within reasonable limits and not imitate those who are always in a state of great alarm, often over some childish prank which they are unable to evaluate correctly. Those who are too vigilant are unaware that a great talent of a good teacher is often to pretend not to notice what he or she does not want to be obliged to punish. An indulgence prudently managed is worth much more than outbursts and the punishments which follow them. Always avoid this embarrassing vigilance. It is revolting to students and unbearable for teachers. Let your watchfulness and attention be calm, without over-concern, without agitation or trouble, great constraint, or affectation. But also avoid the opposite which
involves carelessness, distraction, unwillingness to act, and tardiness which are all contrary to this virtue of vigilance.

Seriousness

Seriousness comes through faithfulness to self-control. It is impossible for teachers to be truly serious unless they are able to control their exterior selves. Seriousness, however, does not force a person into pedantry or affectation. Teachers should carefully avoid mean and threatening looks, gloomy and scowling faces, angry voices, and bitter, biting, and satirical words. The aim of seriousness is not to intimidate students, to keep them from showing themselves as they really are, to make them afraid of making mistakes, or to hinder the development of good qualities which might exist in them. Seriousness does not in any way exclude kindness, tenderness, and an affable way with students which can win them over and lead them with docility. Seriousness is a virtue which assumes a mental maturity and wisdom in the one who possesses it along with a real faith in the presence of God. It is a virtue which requires noble sentiments and true humility. It will give you the dignity in attitude which inspires respect, commands attention, and enables you to exercise the authority and leadership which you need.

Although seriousness does not rule out affection for young people, it does not permit too great a familiarity with them, along with unseemly clowning, childish pranks and jokes, and ridiculous punishments which will discredit the teacher and earn the dislike of students. Teachers who wish to maintain this virtue in their lives guard against giving any particular student too great attention. This is the way one most often loses this virtue. It is the responsibility of a young teacher especially to develop this virtue in order not to lose the dignity of the mission of teaching and the respect that the teacher is owed by students.

Meekness

It was the Lord Himself who said "Blessed are the meek, for they shall inherit the earth." There is no other conclusion which can be reached than that in the overseeing of the mind and heart of a young person and in the effective use of authority in a school, a teacher needs to possess meekness. Meekness is the filling of the soul with the Spirit so as to moderate the anger which arises when a person feels irritated towards those who have caused some injury. It is the result of a patience which never tires and of a self-control which keeps everything under the guardianship of reason and faith.

Given that, you can understand the need of such a virtue in teachers, for to fulfill their mission successfully teachers must make themselves liked by their students. Meekness is the only way in which they will succeed in this task of bringing out love in their students. You are aware of the statement that "love causes love." As people, we are
built so that we cannot resist a person who displays true affection for us. Young people are very impressionable and are especially drawn to this. They relate easily and happily with those from whom they hope and expect a reciprocal love and confidence. This love and respect between teachers and students is the result of charity and meekness, inseparable virtues which cannot exist without one another. Saint Francis de Sales himself says that meekness "is the very flower of charity."

Teachers who are meek and who follow the example of Jesus Christ lose none of their authority, and do not stress what is hard and severe in authority. They put themselves in their students' places. They try to persuade their students that they will find in their teachers tender and devoted friends who understand them. Considering themselves as taking the place of those who have entrusted these young people to them, meek teachers borrow from the father and the mother their positive feelings toward young people. Everything in these teachers bears the stamp of this virtue: they avoid judging with harshness and anger and they do not rely on exaggerated confidence in themselves. They are always guided by a heart full of compassion and kindness and make their decisions without stubbornness and injustice. They do not say things which will hurt the feelings of young people and do not make fun of students as people who often feel injured by the statements or actions of another do. Meekness overcomes those tendencies to self-love and shuts out the desire for any revenge. Meekness permits teachers to endure all the adversities and unpleasant experiences and occurrences which go hand in hand with schooling and to proceed with complete calmness of spirit.

Meekness begets a number of other good qualities: sensibility, good will, and a pleasant manner of acting and speaking. Meekness permits teachers to remove what is harsh from a command, permits teachers to participate in activities with young people, leads teachers to be able to talk and discuss matters with students, permits teachers to sympathize with students who are often upset over things which are not important, and permits teachers to assist students when they are not feeling well or when they are depressed. It is teachers filled with meekness who can show an interest and an affection for young people which will win hearts. In class these teachers treat students with politeness, answer their questions with patience, and help keep students from punishments as much as possible by keeping them out of situations which are likely to lead them to misbehavior and punishment.

Meek teachers will never be seen to inflict punishment when they are overly angry and upset. They will never push to the limit a student who is ready to react with anger and an outburst. Since these teachers are more disposed to reward than to punishment, whenever someone guilty of an offense wishes to return to a positive relationship, they pardon the student and show even more respect and friendship to that student than before. These teachers also look upon school as their mission. Far from being a source of boredom and disappointment, classes become a real pleasure. This simply supports the statement of the wise person who said "Do everything with meekness and you will attract not only the respect but the love of other people."

Teachers who have drawn such gentleness from Jesus Christ will be blessed and happy. They will truly be the important people in their school and they will also cause
Jesus Christ to be the important person there. Loved by their students, respected by the parents who will be so happy to have found such excellent teachers for their children, they will be rewarded with blessings from the entire school community and will go through life "doing good works." Their memory will remain engraved upon the hearts of those students whom they have brought to the fullness of Christianity and they will be a model to imitate and an example to follow.

Sad results flow from teachers who lack these qualities. Teachers who make no effort to acquire the gentleness of mind and heart which was recommended by Jesus Christ are really to be pitied. In their classes, they are annoyed and angered over every little thing. They shout, talk harshly, and carry on in all kinds of ways. Their rude and harsh approach intimidate and frighten students without their realizing that these actions can compromise them in the eyes of their students and the students' families. They injure their students by making fun of their inadequacies, or their families, or their ethnic background. They call their students names. They impose exaggerated and unjust punishments on some; they require of others assignments and duties beyond the range of their abilities or experience. They cause students to lose love for learning and to develop a distaste for school. Such conduct on the part of teachers earns them scorn and dislike; students try to find all kinds of ways of getting away from them and look for all kinds of ways to displease them. Not only will these teachers be unable to bring students to the fullness of Christianity, but they will be unable to give students the knowledge and the instruction which are owed them. It would have been better if these teachers had never entered a classroom and attempted the difficult art of teaching.

**Patience**

Anyone who knows young people will easily recognize the necessity of patience which is the only thing that will permit a teacher to rise above the difficulties inherent in educating youth. Patience is most necessary in directing a group of young people from very different backgrounds and training. Teachers often need to speak to one student, to answer another student and probably several at the same time, to help others reason out situations when they seem often to have little use for reason, to repeat many times the same thing without seeing any results; to calm those who are too lively, to move forward those who move slowly, to correct those who need correcting, to prepare others to accept responsibility—and it seems that all of this goes on at the same time. Teachers seem not to have a moment for themselves amid the activity which is constantly going on in a school.

Without this virtue of patience, teachers would have difficulty enduring those qualities which are so natural to young people: making life difficult for a teacher, refusing to follow directions, upsetting the class, promoting a bad spirit among other students, ridiculing teachers and making fun of them. Some students will mock teachers' voices and gestures; some will complain to parents without cause who will immediately assume that what they are being told is the truth. These many difficulties which persons face as teachers would be able to dishearten those who have entered teaching
with real hopes of accomplishment. But teachers need to remember that they have received a call and must resist such trials with all the means given to them through patience. If you know how to build patience, a calmness will come to you and peace will exist around you. Patience is the shield against which all these difficulties are blunted.

Teachers who do not know patience cannot restrain themselves, and they often show their lack of patience in harsh or imprudent words. They will often carry on in all sorts of ways, even becoming violent, and in a burst of anger, as ridiculous as scandalous, will lose all control. They will even go so far as to physically abuse their students. Losing self-control will lower them in the eyes of their students. The first cause of all of that is a lack of patience. With a little more energy and self-control, teachers can prevent these excesses. Little by little, time will calm first prejudices, soften reactions, and lead to reasonable conclusions. Right reason always ends by triumphing over all obstacles. It is through patience that "you will possess your soul in peace." 

Prudence  Prudence is the virtue which helps us decide the best way of reaching our goals and which helps us work against obstacles standing in the way of reaching them. To understand the necessity of prudence, we only have to reflect on our purpose as Christian educators. We cannot compromise our mission or hinder its progress by acting imprudently in directing our schools.

Society does not permit us the luxury of mistakes in this area: often it takes just a minor imprudent act to ruin the reputation of a solidly established school. Teachers and administrators must take extra care to employ prudence so that they don't prejudice the people in the area around the school. It would be helpful to new teachers if they had a greater experience of people and events before they come to teaching, but only a limited experience is possible. Teachers in a school are of necessity in contact with three different groups of people: the students, the parents, and the society in which the school exists. Each places different demands and needs upon the school and the teachers which must be satisfied in order for the school to exist in reasonable peace with each group. Whatever skilled teachers do, it is likely that some opposition will arise against them from time to time, especially among those who look upon a school with an unfavorable bias to begin with. Teachers should expect that they will be criticized regularly in their careers: some people will complain about their way of teaching, others will complain about their discipline; some will say that their students don't make any progress, other will say that they are unjust in giving awards.

Teachers who always act with prudence will know how to make light of all this complaining in so far as it is false and unjust. They will be able to take care of those areas in which they should make some improvement. The best way of avoiding occasions for accusations such as these is to use the following principles: study and distinguish the different makeup of students in order to treat each one according to his
or her specific needs and prepare classes well. By reviewing the materials that make up the subject matter of lessons there will be no confusion of ideas and there will be clarity of expression on the part of the teacher. These two principles will really assist teachers who believe that their mission is important. It is impossible for a teacher to educate well without really preparing for the task daily. Cleverness can never substitute adequately for preliminary work and preparation; most of the time teachers who rely on their own cleverness fall into the use of old materials, repetitions, and digressions. Often some teachers have the illusion that the lesson or material is so simple, so easy, and so elementary that they require no preparation.

No teaching, however, requires more preparation than the teaching of young people. There is nothing more difficult than to help young minds begin building a fund of knowledge -- minds often with small capacity and very few ideas. It is not easy to help students with inattentive and unskilled minds move towards study and reflection. Teachers must practice becoming like young people, borrowing their language, taking their ideas, and placing all they say into the limited area of the knowledge of young people. This kind of teaching requires real skill and devotion. Teachers who do not prepare for it are acting outside of the counsels of prudence.

Consider teachers who are imprudent enough and presumptuous enough to dare running a class without looking ahead to what they are going to say or do. They enter the class without books or materials. They tend to talk at the top of their voice when they should be silent, saying whatever comes into their minds without considering the worth of what is being said or the importance of these opinions. They do not ask for anyone's advice and do not even listen to those having more experience. There exists great disorder in their explanations, making them incoherent and practically unintelligible to the students. They deny one day what they have rashly advocated on a previous day; they often contradict what they have said before. The result of all of this is boredom and dislike on the part of students. The students, condemned to listen, yawn or sleep and do not know what to do during the class. They waste their time and begin to take on a dislike for learning and study. This dislike may stay with them for a long time since this is one of the peculiarities of youth: impressions and experiences tend to leave an indelible trace during an entire life. It is important for young people, then, to learn early the habits of work and application. A skillful and prudent teacher will be able to profit from this peculiarity of youth in order to give students a good and solid education from the beginning.

Prudence, then, is of the greatest importance. Experience is one sure path for acquiring it, but there is another upon which we must all rely: an openness to the Lord, especially in prayer. Ask the Lord for prudence; pray to the "author of all wisdom" that you will be given the light and necessary graces to direct and lead you in everything with this prudence and wisdom necessary in teaching.
Firmness  The Bible, in speaking of the way in which God governs the world, says that Providence guides everything with "force" and with "gentleness." That is the model which teachers must follow if they wish to succeed in educating young people.

Without gentleness, they will never really get their students to have a love of work, application, and good behavior which are all essential conditions of success. On the other hand, if they lack firmness and steadfastness, they will not be able to maintain discipline in class. This virtue is needed to raise teachers above all the difficulties inherent in education, to help them remain unshakable in the course of their duties without becoming discouraged in a task which is troublesome and tiring. Teachers always must keep an eye on their classes in order to stop any movement towards disorder wherever it occurs. If students find too great a weakness in a teacher or a softness in demanding compliance, they will permit themselves disorders of all sorts. They will laugh at the threats of such teachers and not even perform the penances given because they know that these teachers will not push them to the limit and will end by giving in. From the time you enter the school, then, hold to a firm and assured course; know how to make yourself obeyed and communicate to students that you absolutely demand compliance with your regulations.

Conclusion  From what has been said above, you can conclude that your mission as a teacher is difficult and requires hard work. It requires of you a great devotion in order to continue in your calling as a teacher. With the eyes of faith consider the greatness of your mission and the wonderful amount of good which you can accomplish. And also consider the great reward promised to those who have taught the truth to others and have helped form them into justice: "they will shine eternally in the skies like the stars of the heavens." With the hope of this glory, we must generously complete the Lord's work.
STUDENTS AND STUDENT-TEACHER RELATIONS

It would be a serious mistake to open a school imagining that all the students will be alike in character and conduct. Providence varies all of its works. If two plants of the same family, apart from similar characteristics, have obvious differences, it is no less true that in the group of students given to you there are no two who have the exact same mind and heart. It will do little good then to use the same procedures in working with every student. You would be like a doctor who always gave the same remedy for every illness. This in itself should be enough to point out the importance of beginning the year or semester by studying your students. If you are taking the place of another teacher in a class, it will be important to gain all of the information the other teacher can give you about the students. In order to facilitate this study, which requires a lot of attention, there are some things you can look for in students to help you understand the different types of students you will be educating. You can use this information to determine the most suitable way to approach each student. Never forget that all teaching lies in the best approach to an individual student, that all the successes you will find will be in direct proportion to the efforts you have made in this area. In the different natures of young people, one can actually distinguish several characteristics marking them as poorly brought up or spoiled by their parents, unintelligent, self-centered, opinionated, insolent, envious, without integrity, immature, lazy, or in poor health.

Young People Who Are Spoiled or Have Poor Upbringing

There are young people for whom parents show little care. These young people never do what their parents want, never follow directions, and murmur at the least thing which goes against what they think they desire. They are often dirty, disgusting, and unpolished. They are sometimes impertinent, impolite, teasing and extravagant, openly yawning, making faces, mimicking the faults of teachers and students. They are children spoiled by indulgence who will tire at the least hint of work and who will become disconcerted at the least punishment. They have become accustomed to seeing their least wishes satisfied and having all their little whims gratified. Often students who have been poorly brought up are those who come from rich families and who think of themselves as being so superior as to give themselves an air of authority over their fellow students, independence from their teachers, and believe that they have a right to special consideration and attentions. If it happens that someone makes fun of their ridiculous pretensions, they complain of poor treatment to their parents.

All of these young people have great need of being formed by proper education. To achieve this requires much patience, kindness and charity. A teacher will have to treat them with considerable indulgence since, if they have all these faults, it is not as much because of a shallow spirit or bad judgment or a poor internal disposition as because they have been left to grow up without direction. You must show them a lot of kindness, display an interest in them, correct them when necessary but always in a fatherly manner, and whenever you do correct them, give them only easy punishments
and what will really help them.

It is also good to have contact with parents in such situations in order to anticipate the accusations and recriminations of the young person and to support your own authority with theirs. This is a troublesome and delicate task. Expect to have a lot of duplicity and annoyance, but strengthen yourself by remembering the example given by our Lord: he also educated, not only children or young parents but persons already advanced in age and consequently possessing all the prejudices and the bad habits that people so often pick up in the course of their lives. In fact, recall that the apostles, chosen and formed in the school of our Lord, were unsophisticated, unlettered, taken from the lowest class of society, and combined a lack of education with a lot of ambition, self love, and egotism. Admire the unchanging gentleness and untiring zeal that the Lord never ceased to show. In all his teaching and actions, he tried only to inform them, to instruct them, and to make new men of them. As teachers, then, meditate on this example and try to pattern your own teaching after it.

**Unintelligent Young People**

Given the kinds of schools associated with the Congregation of Holy Cross, it is rare that a teacher will meet any young people so lacking in intelligence and memory that they can understand and retain practically nothing. These young people make no sound except when they think they are being punished. They are often sly, pouting, and surly, do not mix well with companions their age, do not take part in games, and keep themselves apart. A young person like this will present you with great obstacles. It is difficult to win the confidence of these young people because they lack openness and are often insensitive to signs of interest and affection. If they inconvenience you in class and bother their fellow students, you will need to work with administrators to ask their parents to withdraw them from the school. But if they are not a source of trouble for the class, it is great benefit to them that you will leave them in peace, limiting yourself to what is possible and being content with the little that they are able to accomplish.

**Self-Centered Young People**

You will sometimes meet students totally concerned with themselves, often looking at themselves in a mirror, combing and arranging their hair artfully, possessing an affected walk, having touchy or extremely timid characteristics, constantly excusing themselves and never recognizing any faults they might have. These young people can often be described as two-faced, lying, presumptuous, and bold. In class they will often be the first to attempt to answer questions; when they make mistakes, they will get angry and pout for some time. At the least correction they will feel hurt and wounded. They will always be ready to quarrel with their companions and will always use a lofty and superior tone of voice. These actions and attitudes will point out to a teacher a self-centered young person. The teacher's task is to correct this and there are ways which experienced teachers
have found will bring about this result. If you find this in one of the students, then rarely say anything to the student. When you do speak to the student do so very seriously. If the student makes an error, do not fail to point it out; when doing this, however, help the student to see that the resulting pouting and hurt feelings are ridiculous. Be careful always about not allowing the student to respond to your corrections as a teacher and help the student understand the ridiculousness of his or her feelings and pouting in private as well as in public. Always, however, approach the student in a way that holds him or her in respect.

**Opinionated Young People**

Sometimes there are students who refuse to carry out responsibilities given them, who are stubborn to the point that all threats and punishments seem to have no effect on them, and who lay open resistance to a teacher's authority. There are others who eventually give in but do so with such bad grace that they murmur aloud and make noises which disturb their fellow students' attention. Sometimes, those who give in to the teacher assume a posture which is a kind of defiance of the teacher by putting their heads down on their desks, by making ridiculous faces, or by imitating the gestures of the teacher when the teacher isn't watching.

Teachers should first avoid as much as possible giving occasion for such scenes which can harm the good order of the class and undermine the authority of the teacher. If a teacher has not been able to foresee and prevent this situation, then the teacher should refrain from responding too severely until convinced of the seriousness of a student's behavior and the punishment deserved. When a teacher finds it necessary to punish a student in this situation, the teacher should wait until the student's excited state is calmed down and can be talked to without arousing a greater state of disrespect. The teacher has everything to gain by playing for time since pushing the student to the limit will gain the teacher nothing. When the teacher notices that the young person is calmer, the teacher should use that moment to speak with the student, bringing the student in an off-hand way to admit to both the original problem as well as the resistance to the teacher's authority. A teacher will in this way help the student understand a punishment is necessary only to repair the poor example he or she has given to other students. Be sure to carry out the punishment while displaying great concern for the student, even if you ask the student to apologize publicly for the behavior. If, ever, the student persists in his disobedience, the student should be referred to other school authorities so that they can consider ways of helping the young person. A teacher should always take the opportunity to speak with the student's parents about this situation so that the teacher's authority is not compromised. Dismissal from school, however, should be used only as a last resort after all other means of working with the student have been tried.

Teachers and schools should proceed in the same way in dealing with students for whom penalties seem to be counter-productive.
Insolent Young People  Teachers may have to deal with certain young people who border on insolence, knowing no rule of politeness, having no discretion or regard for anyone. They have a way of getting worked up over nothing, of being irritated at the slightest correction. When becoming upset their faces flare up, their eyes move around like two hot coals, their bodies bristle up, and their whole being is agitated. These students so easily lose control of themselves that even the language of reason and kindness cannot make them recover at such a time. Teachers should consider themselves fortunate if that is all they experience from these young people. Many of these students, heated up with anger, burst out with all kinds of insults, threats, and bad language and will seem ready to go to any lengths in dealing with a teacher.

The best thing for a teacher to do in such a situation is to keep a profound silence, showing by a sad and postured air that the teacher pities the insolent young person and is waiting until the first fire of anger is put out. That is the moment for the teacher to act and to make the student feel the weight of the teacher’s authority. By words of severity and firmness, the teacher should make the student realize the fault, the unworthiness of the conduct, the shame that the student should feel, and the results which the student will then experience. If a teacher can have the student in this way admit to the wrong doing, the teacher will have gained more respect and authority than was ever lost in the public display. The teacher should then be content with a punishment of short duration, but one that is of the sort to impress the student by its severity. On such occasions, teachers should never fail to hold up for their students the virtue of politeness by praising it and pointing out that they attach great value to it. It is a fine opportunity to give students a lesson in being civil to another person with confidence that at another time it will be remembered to the teacher’s advantage.

Envious Young People  There are some young people, envious by nature, who are unable to see clearly that any fellow student may possess superior talent or merit. They build and hold a feeling of hatred for any fellow student who may appear superior. They speak to such students in a cold way and the presence of these students annoys them. No matter what the other student does, they are offended; even the thought of another’s success causes deep feelings of hate and distress.

They often go further and join to their animosity a spirit of strife. Since they cannot endure those fellow students who cause this jealousy, they seek quarrels with them and find fault with all they say and do. They are unable to see in their fellow students anything but faults and go so far as to distort their best intentions. From disputes they pass to fits of passion and fighting. Was it not jealousy that led Cain to kill his brother and the sons of Jacob to throw Joseph into a cistern in order to expose him to death and then to sell him to foreigners? The secret of success in dealing with these poor slaves of self-love lies in winning their confidence. This is a difficult task and requires
great prudence. These young people are by nature filled with suspicion and erratic in their judgments. Try to build a positive relationship with them as far as this is possible. Then in all ways act with the utmost patience because this fault penetrates deeply like a vigorous plant which can be cut or destroyed on the outside while it cannot be totally destroyed so long as the roots remain in the ground. Profit by the control you exercise over these students to help them sense on every occasion how much this passion debases them in the eyes of others and how much it offends God who loves everyone as they were created. Every time they happen to fall into this vice, impose on them as a penance some small prayer in which they ask God's pardon for their fault and the grace not to fall again. Do not forget also to require them as punishment to show themselves more gentle and charitable toward those of whom they are jealous and even to give clear signs of repentance by congratulating these others and saying something nice to them.

Young People Without Integrity Although most of the young people whom you will be educating will have an admirable candor, a purity, and an innocence, be sure that there are others who, even if still quite young, have already tasted the fatal fruit of the tree of knowledge of good and evil. The demon has already had access to the souls of these young people, and in an age so young they know a thousand secrets and have aged in the path of depravity. We find even parents, often religious ones, who in blind security are asleep in this regard, and indirectly foster the vices of their children by laziness. These poor parents abandon their children to take care themselves, give them liberty to visit anyone or make no choice of the companions that show up. They are unaware that it is enough to have one dissolute character in their children's midst to spread the poison of malice and corrupt weak or impressionable natures.

Among the many young people in a school, it is hardly possible not to find some affected with this poison. It is your task as the shepherd of the young flock, to redouble your care, attention and vigilance in order to keep these sheep from spreading their evil to all those who are healthy and doing well. You will never be able to display too much zeal and activity in discerning these young people who are the plague of your school and whose influence you must at all price prevent and destroy. Look on them as devouring wolves that the devil has introduced into the sheepfold confided to your care, in order to surprise and kill the tender lambs who rely on you for their security. Experience will also teach you that these hearts have a particular skill in recognizing one another, guess at and attract one another. Surely the nature of evil favors these unions and friendships, for they quite soon have an understanding. A few words uttered by chance are enough to be understood; they already know one another and their friendship is formed. Since crime is the principle and bond of this union, your duty is to break it and prevent the results.

By what characteristics then will you recognize these young truants and by what
means will you be able to keep them apart, foil their tricks or, if possible, work to remedy the situation? At first you will be aware of them from a certain desire they have to be together, to be a separate group, with an air of defiance and a certain separation from their teachers or prefects. You will also know them by their gestures and their attitude, by a type of isolation and staying apart, by an air too calm and quiet ordinarily to be associated with healthy young people their age. Undoubtedly that will not be enough to let you make a sure judgment or allow your suspicions to become evident facts, but it will be enough to awaken your attention and further open your eyes. Even if you have suspicion, do not give in to spying. This would be tantamount to remedying one evil with another. By acting in that way you would spread among them the seeds of defiance, disunion and hypocrisy. But try to see and hear everything yourself; try to surprise them at times when they see themselves not in view of a teacher and are not keeping up any sort of guard. Times of recreation, extracurricular events, field trips -- those are the times that you must especially exercise vigilance. If you are vigilant, you will succeed in clarifying your suspicions and reaching a good judgment or a reasonable probable opinion about the condition of these young people. If their inclinations are well enough known to you, you should at once bring it to the attention of the school administration. Administrators then will need to work with the father and mother of this student, in order to help them improve the state of their son or daughter by purifying the heart and enlightening the intelligence. For that, there will be a need for continued surveillance. To give this heart the goodness it has lost and to inspire in it hatred of whatever eats at the goodness, you will have to have recourse to all means of prudence, to all the resources of charity and, above all, to the efficacy of prayer. If, in spite of all that, the student is unable to correct his or her condition or if you are seriously concerned that the student will have a bad affect upon the other students, it will be necessary for the student to be dismissed from the school.

Immature Young People

The greatest number of your students will be immature and giddy. That is a mark of youth and a characteristic proper to it. Do not be alarmed then, and keep from wanting always to bring students to a seriousness which is against nature. In connection with this, most of them resemble those butterflies in our garden that are always flying but whose flight is not regulated at all. They leave one flower, return to it, and then quit it to go to another, finding their nourishment and enjoyment in all sorts of places. You should then take into consideration their immaturity and should act toward them as a wise parent towards a child with great kindness, patience, and tenderness. Rarely does a wise parent chastise, but a look and tone of voice take the place of reprimands and punishments, making known what the parent really thinks. These are the delicate devices that truly form the hearts of young people and give them nobility of character and loftiness of feelings.

Learn to put yourself within reach of immature young people, treating them with the indulgence that their age deserves, while distinguishing slight faults from those that reflect malice and dangerous tendencies. An immature young person should not be led
by way of penalties since, being susceptible only to transitory impressions, the memory of the correction is soon lost. The young person shortly after falls into the same fault while not showing real obstinacy. As for these natures, the art of education consists in removing from them the occasions in which they most often fail; thus, in class, be careful to place them between the best behaved and most serious students in order, to remove from them all the small objects which distract and amuse them.

Generally these students have a good heart. Make use of this excellent quality to win their affection and confidence so that they will consider you less as a teacher than as a father or a friend. Above all, know how to arouse their striving by promising and giving them at opportune times rewards which flatter them. A skillful teacher knows how to draw a lot of gain from this procedure, for young people are easily led in this way. Small rewards and praise wisely used, can produce the most astonishing results in the students. Also consider how consoling it is for a teacher to be appreciated by the students, to see that they obey less through fear of penalties than, from fear of displeasing or of not earning the small rewards and praises which are handed out to those students who behave well. It is indeed easy for the teacher who really knows how to educate children to get immature young people to this goal. Most of the time the majority of them need only reflection and more developed reasoning to become excellent students.

Lazy Young People

Laziness is not only avoiding work and desiring to waste time away on all those enjoyments which are so natural for the young, but above all laziness is a softness and an indolence which makes students sometimes apathetic and incapable of anything that is serious, noble and generous. This quality in some students is one of the most irritating, since it amounts to removing the hope of one day seeing the acquisition of good habits. Every good habit is brought about by doing violence to oneself in a series of acts. That is the way one can break in a fiery horse and make it gentle, docile under the master's hand, untiring in work. What good use can one expect from a horse without this vigor? Lazy students lack the active push that each us needs from ourselves. They do not have the energetic zest which brings ardent students a long distance. They must then be pressured, sharpened as much by the promise of rewards as by threat of punishments which they deserve. This twofold way dealing with lazy students ought, however, to be used with discretion and prudence, for there are young people who, if pushed too abruptly or too far, will resist these efforts and will become obstinate believing that the impossible is being asked of them. They will then do nothing of what is requested of them. Every hope then of getting them to progress will be lost. The teacher, perhaps thinking them totally inept, will then abandon them to decay for lack of care and nurture. Thus a teacher should avoid excessive zeal with lazy students and practice combining firmness with wise leniency. Teachers must be aware of the natural trouble that lazy students have with work while letting no opportunity to overcome this problem pass by. Teachers must let words and counsel call lazy students to their obligation toward work and also join to that their own example and the example of others, using every possible way to encourage what is most noble in the young people entrusted to their
Young People in Weak Health  In dealing with young people who are in poor health, one must give them compassion, interest, and attention. It is important to lessen some of the requirements for them, to plan for them, and to see to it that they always find cleanliness in the school. It is especially important that the air be clean and often renewed. In anything related to instruction, although teachers should keep them in regular classes, they should be less demanding of these students in assigning duties and lessons. Even when the student is at fault, teachers should be somewhat indulgent as long as other students do not read this as injustice. In general, teachers should treat these students like those who are extremely gentle and somewhat timid in character. These young people are not generally inclined to waste time as much as others and their misfortune prevents them generally from getting into some of the difficulties that their fellow students face. The example of those who do well and the natural fear of penalties and punishments they see given out are usually enough to deter them from laziness and encourage them to complete their assigned work. It is often easy to keep such students in good order without severe punishment. Their physical condition, usually well-known to others, will serve as an excuse for the teacher’s special way of dealing with them. A teacher can always use this reason in dealing with questions raised about equality of treatment.

Conclusion  These considerations can assist teachers in distinguishing the qualities of their students, in knowing students’ faults, and in guiding teachers in developing good order in the classroom and school. But these alone are not enough to give teachers a complete knowledge of teaching and the education of young people, a knowledge which each teacher must grasp in order to fulfill worthily the role of a teacher. In conducting a class there are a thousand details, a thousand circumstances which teachers run into in practice which often cannot even be conceived of before the circumstances arise. These will naturally disconcert a young teacher totally new to teaching and inexperienced in the ways students act.

It is necessary then to join to what has already been said some other counsels related to the running of a school. They can help a young teacher make up for the lack of experience which is naturally lacking in those who are beginning to teach and which often weakens the authority they need for success. Young teachers must not come to believe that it is age, body size, tone of voice, or threats which give a teacher this authority and inspire respect among students. It is none of these external advantages, but rather is a character which is fair, firm, modest, one which is consistent at all times and which never acts without reason or through outbursts. It is this quality which keeps everything in order, establishes good discipline, sees that regulations are observed, makes reprimands few, and forestalls punishments. Actually, the authority a teacher exercises over students depends, above all, on the way in which the teacher begins. Nobody knows a teacher then; they wait to see how the teacher presents
himself or herself and then judge the teacher. Teachers who do not grasp this favorable moment, who do not put themselves in charge of the class from the first day, will then have all the trouble in the world in getting back the authority which they did not seize in the first place. The ideas contained here are meant to help teachers not fall into this trap due to lack good principles.