



Gouvernement du Québec
**Conseil supérieur
de l'éducation**

Comité catholique

ANGLO-CATHOLICS AND SCHOOL CONFESSIONALITY

October 1982

E3S9
C65
A53
1982
A
QCSE

INTERNET
DES COMMUNICATIONS

Recommendations adopted at the 204th meeting
of the Comité catholique
October 21-22, 1982

ISBN 2-550-05639-6
Dépôt légal: quatrième trimestre 1982
Bibliothèque nationale du Québec

DIRECTION
DES COMMUNICATIONS

1236260

E359

C65

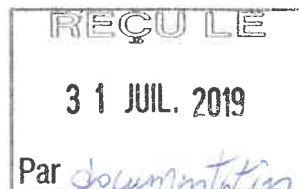
A53

1982

A

QL5E

**ANGLO-CATHOLICS
AND
SCHOOL CONFESSIONALITY**



Anglo-Catholics and School Confessionality

Recommendations adopted at the 204th meeting of the Comité catholique
October 21-22, 1982

During 1981-82, the Comité catholique gave special attention to the situation of Anglo-Catholics in Québec's educational system. Anglo-Catholics make up a minority within the Catholic population which is mainly francophone. Concerned about the rights of Anglo-Catholics, the Comité catholique wanted to analyse the elements of their school situation with regard to confessionality. A reading of the situation, visits to schools, and consultations brought to light certain expectations of the Anglo-Catholics.

Even though they have many traits in common with Franco-Catholics and with Anglo-Protestants, Anglo-Catholics encounter particular problems and expect certain accommodations which are more in line with their aspirations and conditions.

The Comité catholique refers here to observations made during the year 1981-82. With regard to the overall educational system in Quebec, the Comité recently announced its intention to establish, for schools recognized as Catholic, a system of option between Catholic religious instruction and moral instruction.¹ Furthermore, the Comité has expressed its views on the Catholic public school in an evolving school system.² Later on, it will make known its thoughts on the provisions for confessionality proposed by the White Paper on school reform.³ The reflections which follow refer to the situation and to the expectations of Anglo-Catholics, as they came to the attention of the Comité catholique by the end of the year 1981-82.

1. Anglo-Catholic Student Population in Primary and Secondary Schools

Until recently, figures on the primary and secondary school population were computed in a global and comprehensive way: for quick calculation, the francophone population was estimated at 80% of the school population. The anglophones, thus estimated at 20% of the student population, were roughly divided equally between Catholics on the one side, and Protestants and others on the other.

¹ Comité catholique, *Catholic Religious Instruction and Moral Instruction in Catholic Schools*, May 1982.

² Comité catholique, *The Catholic Public School in an Evolving School System*, July, 1982.

³ Gouvernement du Québec, *The Quebec School: A Responsible Force in the Community*, 21 June 1982.

But, the situation changes. Many factors such as emigration, the drop in the birth rate, and the effects of Bill 101 have modified the proportions.

In 1981-82, of a total population of 1 091 112 students in primary and secondary schools, 13,4% (146 754) attended English-language schools. The 69 561 Anglo-Catholic students represent 6,4% of the total population. The Anglo-Protestants and others represent 7%. The great majority of the Anglo-Catholic students attended the 168 Anglo-Catholic schools. About 15,7% of them attended Anglo-Protestant schools.⁴

2. School Structures

• *School Boards*

The number of Anglo-Catholic students is comparable to that of Anglo-Protestants. But, despite this numerical parity, Anglo-Catholics point out that Anglo-Protestants have the benefit of their own school structures, whereas they, themselves, do not.

• *Agreements with Anglo-Protestant Boards*

According to the figures for 1980-81, provided by the Direction de l'enseignement catholique du ministère de l'Éducation, 11 775 Catholic students attended a school within the jurisdiction of a Protestant school board. On the basis of approximate estimates, 7 000 of these Catholic students attend schools where Agreements have been worked out in conformity with the protocol established by the Confessional Committees. About 5 000 Catholic students attend Protestant schools where such Agreements do not exist. The Comité catholique has difficulty understanding why there are no Agreements for these students most of whom are found in Montreal.

The Comité catholique also notes that the prescribed time-limits set to work out Agreements are not always respected. Moreover, the way some Agreements are renewed almost automatically has as a consequence that a desirable evaluation of the Agreements is avoided and that the renewals are signed without sufficient involvement of the Anglo-Catholics concerned.

• *Particular Cases*

In 1981-82, the Direction de l'enseignement catholique counted 31 Protestant schools with a considerable Catholic population. In twenty-seven of these schools the Catholic students even outnumber the Protestants.

⁴ These statistical data were provided by the Direction de l'enseignement catholique du ministère de l'Éducation.

At first glance, this situation is surprising; or at the very least, ambiguous. Before attempting to rectify the situation, it certainly would be necessary to examine each case in particular. Some situations can probably be explained by the historical, social and cultural context of the area and seem to have been accepted by the milieu. It would be important, however, to examine them more closely.

3. Complaints of Anglo-Catholics

In several places, notably where Anglo-Catholics are more numerous, the school boards provide the personnel desired for religious instruction, for pastoral animation, and for the support of Christian education activities.

In other places, Anglo-Catholics complain about the inadequacy of resources and support, in particular where the Anglo-Catholic community is small and in certain cases of Agreements with Anglo-Protestant boards.

Sweeping statements regarding the educational situation of Anglo-Catholics run the risk of generalizing and of missing particular nuances. It is possible, however, to discern among a large number of Anglo-Catholics some precise points on which their complaints are focused.

• *Representation*

The Anglo-Catholics would like to be better represented where decisions are made. Everywhere, they feel they are a minority: school boards for Catholics are francophone in outlook, and the school boards for Protestants, English-speaking, have another understanding of the role of the school regarding religious education.

Within the school boards and in situations of Agreements with Anglo-Protestants, Anglo-Catholics complain that the system of representation is inadequate in their regard and that they cannot have a representative voice with sufficient influence on the decisions that concern them.

• *Teaching Material*

The teachers in Anglo-Catholic schools meet with serious difficulties whenever they have to implement official curricula which have not as yet been translated into English. Furthermore, they would like that teacher's guides and teaching material would be more than simple translations and adapted to the anglophone mentality.

For Catholic religious instruction in primary schools, the *Come to the Father* series is used. Adaptations of *Avec Dieu sur nos chemins* are foreseen for Grade 6 and of *Vers une Terre nouvelle* for secondary I. Several manuals edited in the United States and in Ontario are also used at the secondary level.

These efforts only partly correct the situation. The new curricula being prepared will call for entirely new teaching material. The Comité catholique is pleased that Anglo-Catholic consultants are currently participating in the preparation of the new curricula for Catholic religious instruction in primary and secondary schools. Nevertheless, the problems concerning teaching material will remain acute. The numerically small Anglo-Catholic population makes the production of suitable material difficult. Because of the limited market, publishing houses have to be subsidized so that the publication of religious instruction material for Anglo-Catholics in Quebec becomes economically feasible.

• *Legal Guarantees Concerning Catholic Education*

The current debate about school reform creates insecurity and uneasiness among Anglo-Catholics. They value their Catholic schools. Where it is impossible to have Catholic schools because of the low density of population, Anglo-Catholics expect, at least, quality Catholic religious instruction and pastoral animation. Even though Anglo-Catholics share a linguistic identity with other religious groups, they do not want to be confused with them when it comes to the religious education of their children. They insist that what is their own be respected: their Catholic faith.

• *The System of Option Between Catholic Religious Instruction and Moral Instruction*

In June 1982, the Comité catholique made public its intention to modify certain articles of its Regulations for schools recognized as Catholic, so that a system of option between Catholic religious instruction and moral instruction be established in all primary and secondary grades.⁵ The Comité catholique realizes that a number of Anglo-Catholics do not appreciate that decision.

Many Anglo-Catholics had not liked the exemption clause. And they like even less the system of option in a school recognized and identified as Catholic. They would prefer that those Catholics who do not want Catholic religious instruction attend Protestant schools which are usually accessible. Thus, the Catholic school, they think, remains faithful to its concept of a Catholic school by imposing Catholic religious instruction on all. Freedom of choice remains intact, they say, when it is exercised in the choice between the Catholic school that gives Catholic religious instruction, and the Protestant school which gives teaching common to all religious denominations and moral instruction. One notes that in Anglo-Catholic schools there is little and even no exemption from religious instruction.

⁵ Comité catholique, *Catholic Religious Instruction and Moral Instruction in Catholic Schools*, May 1982.

The Comité catholique is aware of the reactions of Anglo-Catholics which show that, for them, the Catholic faith is a differentiating factor. This is why it is important to give due consideration to this factor through legal guarantees concerning religious education in schools.

4. Expectations of Anglo-Catholics with regard to Catholic Education

- ***A Dominant Feature: the quest for quality Catholic education***

The Anglo-Catholics experience a variety of situations in the Quebec educational system. They are found in large and small Catholic schools. A certain number attend francophone Catholic schools. Others attend Protestant schools, sometimes with Agreements and sometimes without. In some cases they are well served, in others they have to fight. In some areas, especially in Montreal, they are in substantial numbers, elsewhere they form small communities drowned in a large Franco-Catholic or Anglo-Protestant population.

Discreetly, but actively, they adapt to a variety of arrangements, realistically making the best of the situation. If small in numbers, they have to make concessions which do not reflect the ideal to which they aspire.

But, one feature remains constant: they hold to the Catholic education of their children; a Catholic education of the best possible type and in communion with the thinking of the Church. They want a school which is faithful to the Christian concept of man and of life, and to Christian values. They believe that the school plays an important role in the education of the faith of their children.

- ***A Firm Will: Maintain Catholic Schools***

The Anglo-Catholics insist on keeping Catholic schools. They consider this to be the best formula for the Christian education of their children. If sometimes they compromise, it is only out of necessity, but in no way reflects a poor opinion of Catholic schools.

Anglo-Catholics are aware of the numerical drop in the Anglophone population. Many of the small schools will not be able to survive. Regrouping with Protestants becomes necessary, but this should always respect the religious identity of the Catholics. Basically, they do feel responsible for providing their children with a school of high quality and of English culture. If this school can be a Catholic school, then they absolutely want to have it. If not, they will seek accommodations which safeguard quality Catholic religious instruction and good pastoral animation.

• ***A Special Feature: A Concept of Religious Education Different from that of Anglo-Protestants***

While speaking the same language, anglophone communities are differentiated culturally by distinct ethnic and religious characteristics.

This is particularly true in religious education. For Anglo-Protestants, education of faith is not really part of a school's educational project; for them, it is more the responsibility of the family and of the churches. In its leaflet entitled: *L'école publique protestante de langue française*, the Comité protestant writes: "With regard to religious and moral instruction, the Protestant public school takes on the function of providing information on the moral and religious values lived in our society. Religious formation itself is reserved to the parents and to the Church."⁶

For Anglo-Catholics, on the contrary, the school has an important role to play in the education of faith. For them, the school has the responsibility of providing their children with precise and authentically Catholic religious education. They want their schools to be Catholic, wherever this is possible. They do not want to end up in anglophone schools in which their children would have to take moral and religious instructions common to all denominations. For the schools which their children attend, they count on legal guarantees providing them with Catholic religious instruction and pastoral animation. In this regard, they presented the Comité catholique with explicit expectations: quality Catholic religious instruction given by qualified teachers who can benefit from inservice training; quality pastoral animation provided by pastoral animators mandated by the Catholic church; a place for religious instruction and pastoral animation within the regular setting of the school; adequate pedagogical support from the school board and from the ministère de l'Éducation; proportional representation at administrative and professional levels.

5. Recommendations of the Comité catholique

In the near future, the Comité catholique will present its recommendations concerning the confessionality aspect of the governmental proposal contained in the White Paper: *The Quebec School: A Responsible Force in the Community*. The present document and the recommendations that follow hereafter have a more limited scope. The analysis of the situation and the expectations of Anglo-Catholics give rise to certain recommendations. These recommendations are made within the present legal context, but they remain valid for any legislative modification which touches upon the respect of rights and upon the quality of schools. Here are then a number of recommendations that the Comité catholique finds useful so that the legitimate expectations of Anglo-Catholics be taken into account.

⁶ Comité protestant, *L'école publique protestante de langue française*, article 4, 4e paragraphe.

-
- 5.1 *That any policy regarding the repartitioning of schools take into account the wish of Anglo-Catholics to be provided with Anglo-Catholic schools wherever the number of students makes this possible.*
 - 5.2 *That school boards make sure that personnel entrusted with religious instruction and pastoral animation for Anglo-Catholic students have the required qualifications and benefit from professional development and support.*
 - 5.3 *That school authorities, at all levels of administration, see to it that quality Catholic religious instruction and pastoral animation be organized in those schools which Anglo-Catholics share with other religious denominations.*
 - 5.4 *That the various school authorities grant Anglo-Catholics equitable representation on decision-making bodies as well as in positions of administration and services.*
 - 5.5 *That the ministère de l'Éducation see to it that English translations of curricula and teacher's guides be provided as soon as these curricula and guides take effect.*
 - 5.6 *That, whenever possible, the ministère de l'Éducation adapt to the mentality of Anglo-Catholics, teacher's guides and teaching materials for religious instruction and pastoral animation.*
 - 5.7 *That, if necessary, the ministère de l'Éducation give financial support to publishing houses, with a view to supporting the publication of Catholic religious instruction material for the limited Anglo-Catholic market.*

MEMBERS OF THE COMITÉ CATHOLIQUE

Lucien BEAUCHAMP
Président du Comité
Salaberry-de-Valleyfield

Denise BÉLANGER
Parent
Cap-de-la-Madeleine

Jean-Guy BISSONNETTE
Vicaire général du Diocèse
de Saint-Jean — Longueuil
Longueuil

Yvon CHERRIER
Chef de l'approvisionnement
des films
Radio-Canada
Île Bizard

Noëlla CRÉPEAU-CLERMONT
Professeur à l'école
Joseph-François-Perreault
Rosemont

Rita DUBÉ
Conseillère pédagogique en
enseignement moral et religieux
à la C.S.R. de l'Estrie
Saint-Denis-de-Brompton

Bernard FORTIN
Directeur
Office de la famille de Montréal
Rosemont

Pierre GAUDETTE
Professeur à la Faculté de
Théologie
Université Laval
Sillery

André GAUMOND
Curé de la paroisse Saint-Pamphile
Saint-Pamphile

Denise HÉBERT
Conseillère en animation
au Petit Séminaire de Québec
Sainte-Foy

Joseph HOFBECK
Professeur de théologie à
l'Université Concordia
Pierrefonds

Marie-Alice LUPIEN
Infirmière à l'hôpital
Le Gardeur
Saint-Sulpice

Fernand PARADIS
Directeur général
Commission des écoles catholiques
de Québec
Québec

Pascal PARENT
Curé de la paroisse Sainte-Blandine
Sainte-Blandine

Charles VALOIS (Mgr)
Évêque de Saint-Jérôme
Saint-Jérôme

Richard BROSSÉ
Sous-ministre associé
Ministère de l'Éducation
Québec

Guy MALLETTE
Secrétaire

CONSEIL SUPÉRIEUR DE L'ÉDUCATION



QCSE007472