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## **Adult Education: Handbook of Catholic Adult Education**

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of Life", a well-written but almost blasphemous affirmation of a naturalistic faith in the absolute dignity of man independent of God—in fact, in defiance of Him. That the form the author gave to *Job* "was scrambled from the dramatic to the narrative when Job was added to the canonical Scriptures;... to fit it into the conventional perspectives of the dominant Judaism at the time" (p. IX) is an altogether gratuitous statement and has no proofs whatsoever.

In conclusion, then, we wish to make clear just exactly what we criticize in this rather interesting work. It is not so much the probability of Euripides' influence on the author of *Job*; for that is very probable. It is Kallen's categorical statement that *Job* is a tragedy in the Euripidean form which we deny. For to say it was very *probably* written as Greek tragedy is far different from saying that *in its original form it was Greek tragedy* in imitation of the most tragic of Greek poets.

FRANCISCO DEMETRIO

## ADULT EDUCATION

**HANDBOOK OF CATHOLIC ADULT EDUCATION.** Edited by Sister Jerome Keeler, O.S.B. Milwaukee: The Bruce Publishing Company, 1959. vi, 95p. \$1.35.

Having written to 230 Catholic institutions of higher learning, the editor learned (from the 170 which replied) that ninety have no adult education program, and that of the eighty which stated that they have a program, twenty have evening courses for credit rather than adult education in its ordinary meaning. The editor offers this handbook as compact reference material for establishing, directing, or participating in the adult education movement. Descriptions furnished in the text, and listings placed just before the index, present data not only on the colleges and universities offering adult education programs, but also on what is done by dioceses, parishes, special centers, libraries and labor schools.

Approximately five pages of text are presented by each of seventeen contributors and the editor. The variety of contributors permits flexibility, besides adding interest. The writers include: seven lay persons, of whom four are women and three men; six priests, of whom three are diocesan, and three religious; and five other religious, one male and four female. The text contains three major divisions: "Areas of Interest and Activity", "Institutional Resources", and "Common Problems". These follow an Introduction presenting the meaning and scope of, and some thoughts of Pope Pius XII concerning, adult education.

The editor makes clear the difficulty of defining exactly the concept of adult education, but points out what seems to be acceptable to all, namely "that it is a life-learning process which deals with the needs of adult people, that usually there is no established form—no separate buildings, no separate faculty, no textbooks, no entrance requirements, no credits, no examinations, and no mandatory participation." Adult education under Catholic auspices has the same goals as those of the *Adult Education Association* of the United States, but adds an apostolic intent. Stating that the primary concern of adult education is to *satisfy needs*, the Editor notes that the moral and spiritual are the most pressing needs, and quotes the de-emphasis on material interests by the Director-General of UNESCO in his address at the opening of the *International Conference on Adult Education* in 1949.

Recognizing the limits on Catholic resources, the editor does not favor vocational and recreational programs under Catholic auspices, but permits free expression concerning this by the contributors. Thus, Monsignor Carney places theology, philosophy, and liturgy as the cornerstone and core of Catholic adult education, but sees place also for "lesser objectives relating to the attainment of earthly happiness and perfection..." Mr. Barta stresses the importance of papal documents, but also mentions study of foreign affairs, church-state relations, and so on. Sister Faith Schuster pleads for education in things of beauty, and Sister Henrietta Eileen speaks of "apostolic work simply by bringing people together in a Catholic atmosphere." Mr. Salamone calls attention to the necessity for recreation, and for arts, crafts and other leisure-time activities. Monsignor Cox describes the "wide variety of recreation courses given" at his parish school, which has 10,000 students annually.

Among the inspirational and factual matters presented is the growth of the central Catholic library, in a city which is only 15% Catholic, to a holding of adult books to the number of 26,000. Other helpful information pertains to the leadership and materials available through the National Councils of Catholic Men and Women; the Religious Discussion Clubs fostered by the Confraternity of Christian Doctrine; the Grail, with adult education programs in eighteen countries; the *Great Books* discussion groups, with suggestions concerning adaptations of the original program of the *Great Books Foundation*. Other contributions pertain to details in establishing and maintaining an adult education center, qualifications of teachers, and audio-visual aids.

For the variety of interesting, practical, and inspirational material we recommend this compact text to anyone presently in the field of adult education, or planning to have some connection with this important field later.

CHARLES R. MCKENNEY