

Quotations from Bernard Overberg
drawn from the paper prepared for the Education Conference
by Sister Margaret Mary Gorman

The human being ...is meant to live in union with God, the Eternal Spirit, whose breath he is, and to find in this union his unique measure of happiness. He is too great to be able to find this happiness in anything outside of God. (*Handbook of the Catholic Christian Religion*, Introduction)

Try to make (the children) feel more and more that loving God and consciously being pleasing to God by doing good are the only things that make human beings truly happy, i.e., that make us inwardly still, content and joyous; that everyone, no matter what station in life, may love God, do good, and as a consequence, be joyous. It would be well...if they could be convinced of this by their own experience. (*Directives*, 105)

What truly enters their hearts must come from the heart; and how can a teacher whose heart is void of the fear of the Lord let it flow over into the hearts of the pupils? All his skill and art in speaking and acting cannot make up for the void in his own heart. (*Directives*, 17)

You must love your pupils...be hearty in showing your affection for them. . . If you look upon your teaching not simply as a task to be done, but rather do it with zeal and enthusiasm in order to keep your classroom in the best possible atmosphere, you will discover that your pupils will become ever more dear to you. (*Directives*, 27)

Everything that is accompanied by good as well as pleasant emotion remains more firmly in memory. (*Directives*, 174)

Whatever might make religious instruction unpleasant for the pupils should be carefully avoided. (*Handbook*, VII)

The most useful and beneficial things you can teach your students are observation and reflection. (*Directives*, 109)

Converse with (the pupils) in such a way that they discover something themselves. . . “ (*Directives*, 117)

A teacher of children should not constantly hold monologues the way preachers tend to do on the pulpit. Children must also be able to speak. Instruction must occur as a friendly conversation with the children, and not by one-sided recitation. In this friendly conversation, the teacher must seek to be comfortable with the various abilities and conceptions of his students. To this end, he must as much as possible put himself in their place in his thinking, and, without detracting from the respect that is necessarily his, must seek, so to speak, to become a child among children. He must prefer to hear their voices than his own. (*Directives*, 154)

Get to know your students and as much as possible be guided by each one's nature and circumstances. . . you must recognize that the children have much that is peculiar to them about which one must inform oneself if one is not to judge and treat them unjustly. (*Directives*, 96)

Whoever understands the purpose of all religious instruction will not criticize me for stressing the inner life, the awakening of religious sentiments, the participation of the heart in the objective realities of our holy religion. (*Handbook*, Introduction)

Discipline and teaching: these are the framework; the love of God is the costly building which has to be erected (*Directives*, 40).