

Chicago Archdiocesan Union

Lecture Bureau
Committee
Service Bulletin
ADU 5607

836820

LECTURE BUREAU COMMITTEE

SERVICE BULLETIN

First Edition

FEBRUARY 1943



"THE MYSTICAL BODY OF CHRIST"

"THE POPE'S PEACE PLAN"

Published by

CHICAGO ARCHDIOCESAN UNION OF HOLY NAME SOCIETIES

31 East Congress Street -- Chicago, Illinois

“WHEN THE CENTRAL OFFICE OF THE
HOLY NAME SOCIETY CALLS UPON YOU,
PLEASE CHOOSE TO COME”

—DEAN CLARKE



MEET YOUR BULLETIN

At the last dinner meeting of the Lecture Bureau Committee, we promised a Service Bulletin. Since then more than a few, some impatiently, some sympathetically, all with generous interest, have been asking: "What happened to your Service Bulletin?" We had planned on sending you a copy long before this, but just as our plans were taking shape we became involved in a series of promotions. Always, however, the Service Bulletin has been uppermost in our mind. We launch it today with every intention of keeping same not only alive but awake.

CONTENTS

Your bulletin shall include suggested outlines for lectures, new trends, current problems, and literature in the various fields of learning, pointed messages of inspiration and information from our Spiritual Director, the Most Reverend Archbishop, Monsignor Hillenbrand, Chairman of our Advisory Committee, and John Zvetina, Chairman of the Lecture Bureau Committee; book reviews, breezy notes on the activities of some of our members, and last but not least appeals for cooperation.

As time goes on we will add one or two new items. And, oh, yes—we will want suggestions. Our members may have the solution of some problem which has escaped out attention; or opinions as to what topics should be developed. Recommendations and suggestions will be graciously accepted. We want our bulletin to become a repository of all the best ideas of all our lecturers. Quite a job for a little fellow who is not even in his adolescence but just learning to crawl. However, we shall do our best.

YOU ASKED FOR IT

Lecturers love to discuss things. We presume that they love the topics under discussion. We risked all a short time ago and threw a meeting of 125 lecturers into an open discussion. Of course a time limit of 30 minutes was set. Twenty-five minutes was spent discussing ways and means to promote a wider use of our Lecture Bureau. The consensus of opinion of all present was that something should be done to bring the Lecture Bureau to the attention of our parish units.

Every avenue of approach will be used. . . . Promotional letters are being prepared for the pastors, spiritual directors, presidents and program chairmen of each parish unit. Special emphasis will be placed on the services of this committee at our next district meeting and also at our leadership training schools. News releases will be sent to the *New World*, one hundred and thirty-five neighborhood papers, and to all the metropolitan newspapers. This publicity will bring I am sure, more calls to the Central Office and consequently, more work for you, Mr. Lecturer.

We feel that all the members of our Bureau have heard the usual wartime excuses, some real, some fancied—transportation difficulties, scarcity of rubber, rationing of gasoline, civilian defense activities, additional classes, etc. We presume, nevertheless, from that fatal discussion that our lecturers feel there is a definite need for their work regardless of war and its attendant inconveniences and are willing to make even greater sacrifices to fulfill their mission. Or are we too presumptuous?

We shall endeavor to lighten your burden by giving you three weeks advance notices and furnishing you transportation by auto whenever possible. In those instances where last minute calls are necessary or it is impossible for us to furnish transportation, we ask your indulgence until the rules and customs of the bureau

are understood by all. Anyway you asked for it. We conclude with those immortal words of Dean Clarke: "When the Central Office of the Holy Name Society calls upon you, please choose to come."

INSPIRATION

POPE PIUS XII

THE MOST REVEREND SAMUEL A. STRITCH, D.D.

Can We Let Them Down?

OUR LEADERS LEAD THE WAY

Our Spiritual Director, The Most Reverend Samuel A. Stritch, D.D., is a model for all of us. Day in and day out he goes throughout the Archdiocese preaching the word of God. He bids us do likewise. At our Annual Dinner Meeting he said: "Holy Name Society activities are not at all full without intense and widespread Lecture Bureau work. We have come to that point in our reorganization program where we can stress the Lecture Bureau in the life of the Holy Name Society of the Archdiocese." He does not stop with mere words of encouragement. He goes further and suggests specific attitudes he would have us inculcate into the minds of others and specific topics for discussion. The suggestions given are like the Archbishop himself—alert, timely.

ATTITUDES

"All of us," says His Excellency, "when we talk have certain attitudes which we endeavor to inculcate in others. There is a danger today, in the way modern warfare is conducted, with piecemeal information, and with rumor upon rumor circulating, that our people without realizing it may become victims of a paralyzing and degrading fear. We must teach our people the attitude of Christian fortitude. Fortitude has two functions; first, to make us strong and calm in the face of impending danger, and secondly, to give us strength to crush and destroy the evils which menace us. This is the traditional attitude of the Catholic Church."

For the attitude of the:

Defeatist—does not make any difference what we do or say;

Obstructionist—opposed to every change;

Indifferentist—let somebody else worry about those things;

He would have us substitute the *realistic Christian attitude*—changes are coming. Many are long overdue. Let us do our part to get a better Christian basis under the new order that will follow the war.

Attitudes are important. The attitude of people clamoring for revenge made impossible a successful peace after World War I. Are attitudes so important? Yes, as important as all that. They kept Pope Benedict XV's Peace Plan from the mirrored halls of Versailles—not to mention President Wilson's. Strangely enough Religion is again rather quietly dismissed in many proposed post war peace plans. What are we doing to bring Pope Pius XII's Plan to the peace table after World War II? Which brings up the next subject.

TOPICS

His Excellency's talk at our Dinner Meeting was very provocative. He asked one very pointed question. "What kind of a peace would we make if the war came to an end tomorrow?" "Is there a sufficient force given to Christian ideals to give them a prominent and dominant part in the making of the peace?" We quote several more of his observations—"The institution that is threatened most today is the family."—"Define what you mean by a Christian Society."—"The problem of minorities in our midst needs adjustment."—"Talk on what the world needs today." He concludes with a word of excellent advice—"Speak from the works of the Popes."

He directs that we speak on:

I. The Pope's Peace Plan

It is a big subject, of course. Some of it should be reserved for the experts, but not all. We poor mortals who live the problems of World War I and II surely will recognize a solution when presented. Pope Pius XII has given us that solution. His Christmas message of 1939 and 1941 are a blueprint of what the world should be after the war. It is the duty of all Catholic leaders to bring an understanding of this plan to all men throughout the universal world, and to see to it that it exerts an influence at the peace table. Remember, we must create an attitude. We present an outline of the Pope's Peace Plan (and a bibliography) in this our first edition. Our Lecture Bureau could be and should be a powerful agency for spreading the Pope's Peace Plan and its relation to post war reconstruction. Let's do something about it this time.

II. The Christian Family

Of all the social units, the family is of prime importance. Christian ideals of family life have been taking an awful beating even in Catholic circles in the United States. Family life is at a very low ebb. The home as a home has slowly (?) been losing its meaning. Families have been surrendering their responsibilities, their functions, their rights. As the war goes on, there are many things (necessary things) that of themselves tend to weaken still more family ties, the scattering of families, the employment of mothers, the institution of a wide system of state nurseries. Let's not be naive. There are elements at work in our country that see in state nurseries the best means of "socializing" family life.

It is our task to rebuild family life and Christian principles even as the war goes on. A big task. Assuredly! Impossible? Again the answer: it must be done if Christianity is to survive in the United States. As serious as all that? Yes, as serious as all that.

III. A Christian Society

Our ideas on this subject are quite hazy to say the least. In such a society we will not all be flying around playing harps. There is need for a definition. It is going to be a Society which is not going to tear down everything of the past. It is going to take the barnacles off a lot of things of the past and leave them better than they were before. It is not going to destroy private property. It is not going to root out the profit motive. It is not going to over-exaggerate the power of the State, because we don't have to. The Master says, we have to give to Caesar just what belongs to Caesar, and we Americans have been a little jealous of that. It does not mean, for instance, that some of the extravaganzas that are being imposed by the intellectuals of our day are ever going to be brought

into practice. It means that we are going to live in a nation of families, cooperating together, sensing our social duty toward each other, singing in justice and charity among ourselves and justice and charity to all the world, a hymn of praise to Almighty God.

IV. The Problem of Minorities

The Negro question will come much closer to a solution when the whites stop thinking in terms of social superiority and really and truly begin to think in terms of the dignity of human beings. The repeated—ad-nauseum this-ought-to-squelch-you-question—“Would you want your sister to marry a Negro?” is indicative of an attitude which prevents even good, sincere people from facing the reality that Negroes as human beings have a right to decent housing, a right to an opportunity to use God-given ability to gain a living, a right to elementary human rights. The American Indian too offers food for thought.

V. Fundamentals

There is a need today to get back to fundamentals. Instead of talking about things that involve fundamental concepts, we would do well to give some plain talks on these fundamental concepts themselves. For example, a treatise on human personality, its social bearings, how the idea of human personality begets human dignity, and how these concepts are tied up with the notion of human freedoms and human rights. The natural law with all its implications too is good subject matter.

VI. The Trends of Labor and Industry

The trend, of course, is definitely toward centralization, state control of both labor and industry. Such control seems necessary in a time of total mobilization for total war. But how about the future? We definitely do not want a thoroughly state controlled industrialist system, for that means State Socialism. Many people tell us that State Socialism after the war is unavoidable. Certainly a pessimistic attitude toward things. Rather put it this way, that State Socialism is unavoidable unless industry (Capital and Labor) can organize in a spirit of social collaboration to provide in a free democratic way the complete human living for all the people that the proponents of State Socialism promise through governmental control. That means that Capital and Labor must come together, must put aside mistrust, hatred, old rivals, struggle for dominance, and work together for the mutual good and the common good. Capital and Labor together must provide full employment. Capital and Labor must accept the social obligations of industry to supply all that is needed for complete human living in a democracy.

Can this be done? The answer, it must be done if we are to survive as a Christian democracy. And if it *must* be done, and a *sufficient number of people* can be shown that it must be done, then we have enough faith in America to feel certain that it *can* be done. First the *will* to solve the problem. Then *education* to the problem. Then the *means*, methods, technique. What can we do? Let's create an attitude.

OUR CHAIRMAN OF THE ADVISORY COMMITTEE

Monsignor Reynold Hillenbrand, D.D., Rector of St. Mary's Seminary, sets the pace for the members of this committee. At the last meeting of the Advisory Board it was decided that its members would interview and assist lecturers seeking aid; present outlines, recent trends and changes, bibliographies on their subject for this bulletin then merely anticipated, prepare outlines for a *series of lectures* in their specific field; and finally to secure lecturers to deliver same at Holy Name Meetings.

Monsignor Hillenbrand leads the way. He presents the first outline for our first edition—a full treatise on the Mystical Body of Christ, applying this doctrine to current problems of our times.—Individualism—Collectivism. He is now busy preparing outlines for a series of talks on the Pope's Peace Plan and will secure lecturers to deliver these talks in the parish units. Father Clement Jagodzinski, a member of our Advisory Committee, and Assistant at Transfiguration Parish, also presents an outline and study of the Pope's Peace Plan. This is good example Father. How about something from you laymen?

Especially are we interested in outlines for a series of talks in your specific field and also lecturers to give them. Remember, one of the duties of the Advisory Committee is to *secure speakers*. Many of our lecturers are now serving in the armed forces and we need men to meet the demand. At the present time the Advisory Committee is composed of experts in the following fields; business, Catholic Action, Catholic Charities, Catholic institutions, education, economics, history, canon law, social action, philosophy, religion, sociology, political economy, rural life, labor, medicine, law, Catholic activities, liturgy, science, and Catholic Press.

We do not know everything about all of these subjects. As a matter of fact, we have not even read a book on all of them. Some say we are the type that sells books, not the type that reads them. We have read a book, nevertheless, and in English, too. Be that as it may, we imagine that all of these subjects have a history, certain basic Christian principles, and a current problem which can be solved in the light of these basic principles. Should you desire to prepare a *series of talks* in your particular field, we suggest an outline of the *history* of your subject, its basic *Christian principles*, *current problem*, and the *solution* of that problem within the framework of these certain fixed Christian principles.

The plan would be very simple. Speaker A could give talk No 1, Speaker B talk No. II, and so on. Four, five, or six talks could cover a specific subject. We are most anxious to begin this new project. Monsignor Hillenbrand asks for your cooperation.

Monsignor Hillenbrand made some interesting observations at the dinner meeting. We quote—"The titles of our lectures are too broad and need brightening up."—"Our talks should be timely."—"We should sharpen up our talks from time to time and add new material from new literature and up to date magazine articles."—"Read book reviews." He issues a challenge. "I would like to see some layman talk on 'The Mystical Body of Christ'."

OUR CHAIRMAN OF THE LECTURE BUREAU COMMITTEE TOO

Mr. John Zvetina gives us good example. He has spoken in nearly every branch of the Holy Name Society in the Archdiocese, has made a contribution at many of our special functions, and is also active in other Catholic groups. He gives us his timely message.

THE OBJECTIVES OF THE HOLY NAME LECTURE BUREAU IN THE WAR

In His Christmas Message the Holy Father sounded the call to all men of good will. His message should have an especial significance and meaning for the members of the Lecture Bureau of the Holy Name Society.

"To you," the Holy Father said, "crusader volunteers of a distinguished new society, lift up the new alarm of moral and Christian rebirth; declare war on the darkness which comes from deserting God, on the coldness that comes from strife between brothers.

"It is a fight for the human race that is grossly ill and must be nealed in the name of conscience, ennobled by Christianity."

This is the call and the challenge we must meet in the ensuing year. Never has there been a time when greater responsibilities were imposed on the lay membership of an organization that bears the Holy Name. It is not an uncommon thing these days to hear speakers and writers emphasize the great changes that are taking place in our times, Marshall Field, owner of The Chicago Sun, in a recent address before the Chicago Bar Association, said that we are living in an era of the greatest change since the middle ages. Assuming that this statement by a person who is responsible for moulding, or at last influencing the opinions of the people of the Middle West, is true, what a tremendous responsibility rests upon us as members of an organization whose chief task is to go out as lay apostles to give expression to Catholic ideas on social, political, economic and religious subjects in societies of the Holy Name, whose membership has now reached the 200,000 mark in the metropolitan area of Chicago. If this represents an era of change, then the Holy Name Lecturer is given a golden opportunity at this time to bring back to a war-torn world and suffering humanity some of the spiritual truths that gave beauty, meaning and inspiration to the life of the middle ages. It is our duty to improve by study, by reading and by practice that we may meet this challenge adequately and fully.

The necessities of the time require that we must be the vanguard of that vest legion which our Holy Father urged be formed from among "all peoples and all nations" made up of "those handfuls of men who, bent on bringing back society to its center of gravity, which is the law of God, aspire to the service of the human person and of his common life ennobled in God."

While the purposes of the Holy Name Society are clearly and succinctly stated in the Constitution and By-Laws whereby it has dedicated itself to three specific tasks to:

1. More effectively attain the objectives of the Confraternity of the Most Holy Name of Jesus,
2. More efficiently assist in the development of the spiritual life of the Catholic men of the Archdiocese,
3. More successfully execute the specific works entrusted to them by the Most Reverend Archbishop."

nevertheless, it can also accomplish these worthy and holy aims by adjusting itself to the needs of the present emergency. Fundamentally, like the Divine principles of our religion, its objectives have always remained the same, but it must adopt new methods and rearrange its program to meet the exigencies of these stirring times. We are witnessing the vast amount of good that is being

done by our Military Committees—the work of building up the morale of our men in the armed forces as well as preserving the morale of the communities at home wherever the benign influence of the Holy Name Society is a factor. We, too, as members of the Lecture Bureau of the Holy Name Society are called upon to measure up to the high responsibilities of the present hour.

As lecturers it is our duty to keep in mind that we are an integral and essential part of the program of Catholic Action. Pope Pius XI wished his cherished program of Catholic Action to spring from three sources—faith in God, hope in God and love for God. Personal sanctification occupies a prominent part in the program, but it is the natural and inevitable result of such a living faith to desire that it be shared with others.

“Catholic Action,” said the saintly Pius XI, “is the participation of the laity in the apostolate of the hierarchy.” Religion and the apostolate of the hierarchy have for their end the improvement of every phase of man’s life. As Father Francis B. Cassily, S. J., has aptly said, Catholic Action on the part of the laity should take into account all the aspects of the many-sided activities of man. Chief among these activities are those that have to do with the home, business, civic life, social life and the school.

So while it is our duty to live to the objectives of the Holy Name Society in common with all other members, we have the further duty as members of the Lecture Bureau to lead and mould public opinion. This is not limited to our immediate circle or to the confines of the membership of our Society. As a Justice of the Supreme Court once said of the Constitution that its great ordinances did not establish and divide fields of black and white and that even the more specific of them were found to terminate in a penumbra shading gradually from one extreme to the other—so it is with our work and our lectures. Their influence must be far reaching in order that we may have a part in moulding the political, economic and social order about us by bringing sound moral and Catholic principles into all human activities.

To resume briefly: Let our program for the present year, one of gravest importance to us all as Catholics, American citizens and Lecturers, make us ever mindful of the fact that we are in the forefront of the Lay Apostolate and as such must lead Catholic Action. Let our lectures reflect the Christian philosophy of life so that they will influence the activities of the home, our civic, economic, business and social life. By so doing we will be powerful factors for good in the community, thus aiding in the elimination of those evils which have so sorely tried human life. This is especially indispensable today. As good American citizens we know that it is our duty to support all lawful authority in the winning of the great struggle in which our country finds itself engaged. In times of great stress when every human nerve is taut and all our energies are being exerted to the fullest extent for the achievement of victory, it is our high responsibility and sacred trust to keep before the eyes of our fellowmen our real objective in winning this war. We stand with the Holy Father in seeing that the “Star of Peace shine and stand over society.” Let our lectures and addresses reflect His sage warning to oppose “the excessive herding of men, as if they were a mass without a soul”; that we “uphold respect for and the practical realization of the fundamental personal rights” in order to develop and maintain man’s corporal, intellectual and moral life. It is said that this is essentially a machine war. In our efforts to surpass the mechanical productions of our opponents we must not lose sight for a moment of the human factor back of the machine. We must prevent a materialistic and positivistic philosophy from making further inroads because of the exacting needs of an immediate emergency.

And finally, let our influence be felt in winning the Peace. It is a high responsibility to which we must dedicate ourselves in the coming year. In the words of His Holiness, mankind owes a vow to the countless dead who lie buried in the fields of battle, to the mothers, widows and orphans who have seen the light, the solace and the support of their lives wrenched from them, to the exiles who have been scattered in strange lands, to those unfortunates who, because of their nationality, have been consigned to death or slow decline in concentration camps, to the many thousands of noncombatants, women, children and aged from whom aerial warfare has, without discrimination, taken life, and to "the flood of tears and bitterness, to the accumulation of sorrow and suffering emanating from the murderous ruin of the dreadful conflict." And with Him we must realize that international harmony is intimately dependent upon "the internal equilibrium and development of the individual States in the material, social and intellectual spheres."

Conscious, therefore, of what is expected of us and the role we are to play in bringing Victory to our cause and restoring the influence of His Holy Name in our political, economic and social orders, let us dedicate ourselves to the great task before us; that from the inspiration of His Holiness, Pope Pius XII and the benign leadership of our Archbishop, the Most Reverend Samuel A. Stritch, D.D., we shall take increased devotion to the task to which we have dedicated ourselves this year as members of the Lecture Bureau. With their leadership and our Catholic objectives we cannot, we must not fail.

INFORMATION

THE MYSTICAL BODY OF CHRIST

By VERY REV. MSGR. REYNOLD HILLENBRAND, S.T.D.

The Mystical Body: General Ideas

I. The Approach

1. *Christ lives in us*

"I am the Life" (John 14, 6)

"I am come that men may have life and may have it more abundantly" (John 10, 10) (not intellectual, cultural, economic but supernatural, divine life)

St. Paul: "I live, now not I, but Christ liveth in me" (Galatians 2, 20)

2. *We live in Christ*

"I am the Vine, you the branches (John 15, 5)

"He that abideth in me and I in him, the same beareth much fruit" (John 15, 5)

How can we live in Christ and He in us?

Example: our bodies, made up of millions of cells

one cell not another, yet all living and all one body, nourished by one life-stream, governed by one head, vivified by one soul; therefore, cells may be said to live in the body, and the body in the cells.

Because we are cells in the Body of Christ, we can be said to live in Him and He in us.

II. The Two Bodies

1. Christ took a *physical* body from His Mother

with it He lived in this world; acted with it; left with it Ascension Day.

2. Christ stayed in the world after Ascension Day
lives in the world and acts in it with another body
This is called His *MYSTICAL BODY*, which He takes from men.

III. What Is It?

The living, organic (inter-connected) union of all in the Church and Christ they form with Christ—one compact unit, one organism, one living whole, one “body.”

men—are incorporated into it by Baptism

live its new life, the supernatural, the divine life, which flows from the Head.

belong to it (are living members) as long as they retain the divine life cut themselves off from it (become dead members) by grievous sin.

IV. Its Elements

1. Christ is the Head
chief element, the Redeemer, the High Priest, the *Life*
2. Men are the members
subordinate, subsidiary parts
3. Holy Ghost is the soul
unifying, vivifying spirit, who joins Head to members

Note: Because this body is closely compacted, it means not only that men are united to Christ, but that men are united closely to *one another*.

V. History

1. Christ took His physical body on Annunciation Day in womb of His Mother
2. Christ took His Mystical Body on Pentecost Day by sending into it, the Holy Ghost, its soul, so that Head and members would be one, because united by one Soul.

VI. What Kind of a Body?

Mystical Body

—is not a physical body like ours, like Christ’s human body in Heaven or in the Eucharist

—is not a “moral” body, like a nation (United States), like a society (Holy Name Society, Knights of Columbus), like a club (for playing bridge).

Called “mystical”

—not because unreal, unknowable

—but because it is supernatural

it is a mystery (external structure can be seen; inner life has to be believed by faith)

it is in a class by itself, is unique

Unique—

because its Head is Christ; its members, men; its Soul, Holy Ghost but still all these are closely united in one living organism

VII. In that Body

millions and millions of cells (members yet all unite into one real, living body because all have same life-stream the divine life; governed by same head, Christ; united by one Soul, the Holy Ghost.

GOD'S WORD

For as the body is one
and hath many members,
and all the members of the body,
many as they are,
form one body,
so also (it is with) Christ

For in one Spirit
all we, whether Jews or Greeks,
whether slaves or free,
were baptized into one body:
and we were all given to drink of one Spirit.

Now the body is not one member, but many.
Now ye are (together) the body of Christ,
and severally His members.

(I Cor. 12)

Mystical Body: Holy Ghost, the Soul of the Mystical Body

I. Head and members not sufficient to constitute the living Body, the Mystical Christ

- must have a soul, principle of life and unity
- that soul is the Holy Ghost

Holy Ghost lives in our souls as individuals (the inhabitation, the indwelling—but in the Mystical Body he lives in us collectively, as a whole dwelling)

Scripture:

“For in *one Spirit* were we all baptized *into one Body*, . . . and in one Spirit we have all been made to drink.” (I Cor. 12, 13).

“One Body and one Spirit.” (Eph. 4, 4).

NOTE:

Physical Christ: in the Incarnation the human and divine natures were united in Christ by the Holy Spirit

Mystical Christ: in the Mystical Body all members are united to Christ and among themselves by the Holy Ghost.

II. Before and after Pentecost

Christ

- before Pentecost Apostles formed a *society* in which members were individually united to Christ
- after Pentecost they formed an *organism*, united to Christ and to one another *collectively*

Holy Ghost

- before Pentecost the Holy Ghost had been in the Apostles *individually* as an indwelling Spirit
- after Pentecost Holy Ghost dwelt in them *collectively* as the *soul* of the new body to which they belonged

NOTE:

The secret of the Church's unfailling life is her soul, the Eternal Spirit, who cannot be destroyed, even though the members may be.

MYSTICAL BODY: THE CHURCH

I. The Church is the Mystical Body

- a good definition of the Church is to say it is the Mystical Body
- The Church is
 - the complete Christ, the whole Christ, the fullness of Christ
 - the extension of Christ into space and time
 - His living beyond the boundaries of Palestine and year 33.
- “Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ in my flesh for *his BODY which is the church*” (Colossians I, 24).

II. What He does with His Body

The same three things He did with His physical body

1. *Teaches* with it, because in His life he acted as Teacher (Truth)
“Going, therefore, teach . . .”
He that heareth you, heareth Me.”
2. *Governs* with it, because in His life He acted as King (Way)
“All power is given to me on Heaven and earth. . . .”
“Whatsoever you bind on earth shall be bound in Heaven”
3. *Sanctifies* with it, because in His life He acted as Priest (Life)
“Baptizing them. . . .”
“Do this in commemoration of Me.”
“Whose sins you shall forgive, they are forgiven them.”

NOTE:—unless people have a consciousness of Church as Christ’s Mystical Body, they will regard it as something exterior to themselves, to which they belong or to which they go for help.

III. Without the Mystical Body (the Church), Christ would be limited.

- the Redeemer needs the Redeemed; the Head needs members
- the Mystical Body, a living body, is a growing thing
 - time will come when it will have grown to perfect stature
 - then human race will have achieved its purpose, and the world will come to an end.
- “Until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ.” (St. Paul)

IV. Mystical Body and Communion of the Saints

- Mystical Body, which is the Communion of Saints, includes:
 - man on earth, Church Militant
 - souls in purgatory, Church Suffering
 - saints in heaven, Church Triumphant

V. Three Divisions not Independent

- there is constant communication among them, and commerce of prayers
 1. between Church Triumphant and Church Militant
saints are eager for our victory; listen to us readily
 2. between Church Suffering and Church Militant
death does not separate; unity is based on sharing divine life
they cannot help themselves; they can help us

- 3. among members of Church Militant
 - all one, all united. Prayer, sacrifice, the Mass send their influence far afield—into the other members
- we do not stand alone; beneficent influence from heaven and purgatory reaches us
- Mystical Body takes us out of this tiny universe into an eternal Kingdom where all in Heaven, in Purgatory, and earth share the same God-life.
- we begin and leave off, others will complete; we sow, others will reap—because the Body lives on

MYSTICAL BODY: THE MASS

I. Mass is Christ's Death Renewed

- Christ wanted to leave his death. Only a few were able to be present. His death was the restoration of divine life for everybody.
- He left it in the Mass.
- Mass is the renewal, the re-enactment, the re-presentation of Christ's Death
 - the prolongation of Christ's Death into space and time
 - the contemporizing of His Death
- in going to Mass, we do the same thing Mary and John did on Calvary.

NOTE: *

We do not see it with our eyes, but believe it through our faith. Faith is surer than eyesight.

II. The Part We Play

1. First Truth. Christ's Death was a sacrifice. In every sacrifice there is a priest who offers. Christ was the priest on Calvary. Mass and Calvary are one. Christ is the Priest who offers the Mass.
2. Second Truth. In the Mystical Body, we share the priesthood of Christ.
3. Conclusion. Christ is the Priest who offers the Mass. In the Mystical Body we share the priesthood of Christ. We, too, are priests who offer the Sacrifice.

III. The Lay Priesthood

- the lay priesthood comes from the Sacraments of Baptism and Confirmation
- the sacramental *characters* are nothing else than certain participations in the priesthood of Christ, flowing from Christ Himself.
- therefore, lay people share in the priestly character and in the acts of Christ, the High-Priest
- there is a big difference between those in holy orders and other Catholics. But all who have the characters of Baptism and Confirmation truly share the priesthood of Christ.

IV. As a Result

- in the Mass, Christ, the Head and High-Priest, offers the Infinite Sacrifice *with His members*
- men reach a peak in their lives (the greatest act on earth) *at Mass*—the Infinite Sacrifice.

NOTE:

They do this with Christ and *together*. They are all one in Christ, one Body.

V. As a Further Result

- Mass is not something men watch passively
- it is something men are actively engaged in doing. They are priests; they offer.

NOTE:

If you could choose to be present at Calvary (year 33) or Mass (1943), choice should be Mass. Mass is the same, and you can receive Christ in communion.

- something Mary couldn't do on Calvary.

MYSTICAL BODY: CHARITY

I. Charity

- the Mystical Body is a union not only of Christ and a member but also a union of all members among themselves
- they are one Body, closely joined to Christ, closely joined to one another.

II. As a Result

- Christ could say to St. Paul: "Why persecutest thou *Me*?" when he was persecuting Christians. Christ and His Members are *one*.
- Christ could insist
 - love of others is similar to love of God
 - what we do to others we do to Him

III. As an Application

- when Christians harm one another, they do violence to the whole Body and to the Head. "Tear Christ limb from limb."
- when Christians do good to one another, they do it to the whole Body and to Christ, the Head. They are building up the Body.

IV. Illustrations

St. Christopher—suppose the child had not been the Christ-Child, would the reality have been the same?

Saint Martin—suppose the beggar had not been Christ in the guise of a beggar, would the reality have been the same?

V. Motive Power in the Church

- for the hard things:
 - missionaries, hospitals, slums: the ignorant, sick poor
 - Father Damien, St. Isaac Jogues

VI. Scripture

Christ

- in the *new Body*, the Mystical Body, there is a new *commandment*
"A new commandment I give unto you: that you love one another as I have loved you." (John 14, 34)
- by the services we shall be known as *one with Christ*
"By this shall all men know that you are my disciples, if you have love for another." (John 14, 35).

St. Paul

- if I speak with tongues . . . of angels and have not charity, I am become as sounding brass . . .

- if I should have prophecy and should know all mysteries and all knowledge, and I should have all faith so that I could remove mountains, and have not charity, I am nothing
- if I should distribute all my goods to feed the poor and if I deliver my body to be burned and have not charity, it profiteth me nothing.

VII. The Proof of Christ

“I was hungry and you gave me to eat. . . . For whatsoever you have done to the least of My Brethren, you have done to Me.”

MYSTICAL BODY: THREAT FROM THE PAST, INDIVIDUALISM THREAT FROM THE FUTURE, COLLECTIVISM

I. Bad Heritage: Individualism

- What has afflicted the world for many generations has been individualism.
- This means nothing more than self-centered selfish attention upon ourselves (each individual), oblivious of the rights and well-being of others.
- it has carried over into nearly every department of life.
 - international (each nation for itself). Called “nationalism.”
 - economic (each man for himself). Called “rugged individualism” rightly; often called “private enterprise” though it is only “rugged individualism.”
 - political (each man for himself). Led to lack of conscience in public life. Each man out to get what he could. “Spoils politics.”
 - religious. Outside the Church, the multiplication of sects. In the Church, the loss of the sense of “corporateness.” Each man going his own way, not thinking of the bonds which tie him to others in worship.
 - family life. Broken homes, divorce.

II. The Result: Collectivism

- Individualism means a lot of injustice. It also means a lot of trouble, because people react from the abuses.
- Instead of merely curing the individualism, people swing to the opposite extreme—or are forced to the opposite extreme—collectivism.
- Then nothing, or very little, is left to the individual. Men are forced to do together what they should have done by themselves.
- Two forms of that are obvious:
Communism and Fascism.
- These are threats of the future for us, as they have already overtaken some nations.

III. Remedy: Mystical Body

1. Against individualism
 - the Mystical Body stresses:
 - The unity of all men in Christ
 - they are one Body in Christ: a compact, living organism
 - they must be aware of their corporateness
 - they must act together in every department of life
 - they must realize their supreme action together; sacrificing together with Christ the High Priest at Mass
 - they must carry this corporate action, learned at the altar, into other relationships of life (international, economic, and the others).

- it also stresses
 - that what I do to others (for example, “cut-throat” competition), I do to Christ
 - that what one part of the body suffers (for example, the share-croppers of the south, the masses in India), I suffer as well. I cannot be different
 - that I must build up the Body by doing my best to remove bad conditions resulting from individualism, which impede the work of religion.

2. Against collectivism

- The Mystical Body stresses:
 - the supreme worth of each individual, who is
 - a member of Christ
 - a sharer in the divine life
 - a sharer in Christ’s priesthood
 - the sacredness of each man’s *rights* because man is sacred:
 - to religion
 - to life
 - to marriage
 - to a sufficient, secure life
 - (to a living, family, savings wage)
 - to association, to organize
 - these rights are now being much stressed as the concern of the peace which will follow the war.

Therefore, man must never be submerged by any collective force. He is too important as an individual.

IV. Conclusion

We must rid ourselves of individualism. Otherwise we breed the trouble of collectivism. The world witness that this has happened. The spiritual remedy against individualism is the Mystical Body which stresses our unity with all and obligations to all.

Things have come to such a pass that collectivism is a reality in some parts of the world. No part is completely secure against it. In the face of it, the doctrine of the Mystical Body is the spiritual remedy. It stresses the supreme worth of each individual.

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WAR AND PEACE

By REVEREND CLEMENT JAGDZINSKI

A General Outline

- I. **The Remote Causes of the War.**
 - A. Religious
 - B. The Failure of Liberalism
 - C. The Failure of the League of Nations
 - D. The Secularization of Western Culture
(Dawson: Judgment of Nations)
- II. **The Proximate Causes of the War.**
 - A. The Totalitarian Idea of the State
 - B. The Communist Idea of the State
 - C. The Democratic Idea of the State
 - D. The Christian Idea of the State
 - E. Modern Imperialism
- III. **The War.**
 - A. The Just War
 - B. Application of Principles to Modern War
 - C. Justification of Our Entry Into the War
- IV. **The Peace**
 - A. Reasons for Failure of the Peace of 1918
 - B. Fundamental Principles of a Just Peace
 - C. Points to Be Considered in Planning the Peace of the Future
- V. **The Catholic and the Crisis of Today.**

ON PEACE

An address delivered to the Sacred College of Cardinals on Christmas Eve '39 by Pope Pius XII. (Cf. The Pope Speaks pp. 165-176).

I. **The World Forgot:**

1. The peaceful message of Christ
2. the voice of reason
3. Christian brotherhood (Cf. p. 139; 162).

As a result we have been forced to witness acts irreconcilable with

1. the precepts of positive international law
2. the precepts of the law of nature
3. the elementary sentiments of humanity

Among such acts are:

- a. a calculated act of aggression against a small, industrious and peaceful nation on the pretext of a threat which was neither real nor intended, nor even possible (i. e. against Poland)
- b. atrocities
- c. the unlawful use of destructive weapons against non-combatants and refugees, against old men and women and children
- d. a disregard for the dignity, liberty, and life of man, showing itself in actions which cry to heaven for vengeance
- e. an ever growing and increasingly methodical anti-Christian and atheistic propaganda, especially among the young (pp. 168-9).

II. The War of Ideas (Cf. pp. 169-70; also 204, 5, 6; 211, 2).

Ideas

which more or less purposely and openly are distorting and obscuring the truth in the minds of individuals and nations, whether belligerent or not.

of hatred and hostility

a deep feeling of distrust which during recent years had been steadily growing and had placed insurmountable spiritual barriers between one nation and another.

Efforts made by the Holy See and others to avert war failed because of these ideas.

III. The Question (p. 171).

How will an exhausted or attenuated economy contrive to find the means for social and economic reconstruction at a time when difficulties of every kind will be multiplied and when disruptive and revolutionary forces will not fail to take advantage of these in hope of striking a decisive blow at Christian Europe.

IV. Requisites for a Just and Honorable Peace. (p. 171 ss.).

A. Fundamental points of a just and honorable peace:

1. an assurance for all nations, great or small, powerful or weak, of their rights to life and independence
 - a. the will of one nation to live must never mean the sentence of death passed on another.
 - b. when this equality of rights has been destroyed, attacked or threatened order demands that reparation shall be made and this reparation is to be determined not by the sword, nor by the arbitrary decision of self-interest but by the rules of justice and reciprocal equity.
2. a mutually agreed organic and progressive disarmament, spiritual as well as material
3. the erection of some judicial institution which shall guarantee the loyal and faithful fulfilment of the conditions of peace agreed upon, and which shall, in case of recognized need, revise and correct them.
4. The real needs and just demands of nations and populations, and of racial minorities should receive special attention.
5. The peoples and those who govern them must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount and which supposes as its foundation the moral virtue of justice; they must be guided by that universal love which is the compendium and most general expression of the Christian ideal and which therefore may serve as a common ground for those who have not the blessing of sharing the same faith with us.

B. Grave difficulties lie in the way of the achievement of these ends:

1. It is a call for a crusade of men of good will.
2. All Christians should unite their prayers and sacrifices with the Holy Father.

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Statistics:

OUR LECTURERS

From November 1941 to October 1942 the Lecture Bureau serviced over 100 parishes. During this period 179 assignments were made. The speakers addressed over 23,000 Holy Name men. Some 57 speakers were used. At the present time there are 84 men on the Lecture Bureau and 21 on the Advisory Committee. During the past six months we have lost 30 members. Eleven have enlisted in the armed forces, nine have left the city to participate in defense work, and ten have been taken out of town in government service.

APPRECIATION

Statistics, however, are cold facts. They do not reveal the human element, the many sacrifices made by the members of our Bureau in their loyalty to the cause of Catholic Action. We say a word of appreciation to them all. We would like to say it more fervently. The statistical report, however, speaks more eloquently than any mere words that we may utter.

NEWS

A most self-sacrificing lecturer had to leave Chicago Saturday afternoon to fill an assignment in Kankakee County. He was not able to leave town until 4:00 o'clock on Sunday afternoon. He stated, "The quiet peace of a country rectory more than compensated for my sacrifices". Another entered the office to request *more* assignments. It is rumored that one lecturer traveled all the way to DuPage County, stayed Saturday evening at the home of an officer of a certain Society, and then after discussing the program of the Holy Name Society way into the night, slept over the following morning and just about made the breakfast meeting. Rumor too has it that the lecturer and the officer involved are both members of the Executive Board.

Lieutenant John C. Hayes is in the Air Corps deep in the heart of Texas. Lieutenant Louis W. Tordella is following his favorite hobby Cryptology, this time for Uncle Sam in the United States Navy at Port Blakely, Washington. Lieutenants Frank Cassaretto and Charles O'Neil are basking in the sunshine of Florida with the United States Air Corps. John P. McIver is an Ensign in Washington, D. C., and Charles P. O'Donnell is an industrial analyst in the Stockpile and Transportation division of the War Production Board.

As we hear more about our lecturers we will give the news to you.

AREN'T WE LUCKY

Library Facilities of Lecture Bureau Members

The Lecture Bureau of the Holy Name Society is happy to announce to its members that arrangements have been successfully concluded to secure for them the use for reference purposes of the libraries of St. Mary of the Lake Seminary, Mundelein, Illinois, the libraries of the Downtown Colleges of DePaul and Loyola Universities. Monsignor Reynold Hillenbrand, S. T. D., Rev. Thomas Egan, S. J., Dean of the University College, acting Dean Francis J. Rooney, all of Loyola University, and Reverend Comerford O'Maley, C. M., Dean of the College of Commerce, Dr. Howard E. Egan, Dean of the Downtown Liberal Arts College, and Dean William Clarke, all of DePaul University, have very graciously authorized the use of the libraries of their respective universities for reference purposes by the members of the Lecture Bureau. Arrangements are being made to furnish each member of the Lecture Bureau with an identification card which will entitle him not only to all privileges as a lecturer, but will in addition give him the right to use for reference purposes any of these well equipped libraries. The librarians and attendants will be very happy to accommodate any of our members if they will make their wishes known. The very excellent library at the Seminary is situated at Mundelein, Illinois, and will be open for the use of the members any time during the week and also on Sunday. A Law library and the library of the University College of Loyola University is situated at 28 North Franklin St., Chicago. The College of Commerce Library, the Law library and the Liberal Arts College Library of DePaul University are located at 4 East Lake St., Chicago. The libraries in the loop are open on weekdays from 9:00 A. M. until 8:00 P. M. Due to the conditions brought about by the war these libraries have been closed on Saturday afternoons, with the exception of the library at Mundelein, Illinois. Needless to say all of the aforementioned libraries are well equipped with literature and pamphlets on timely subjects; they have excellent books for reference purposes and are more than adequate to keep you well posted on historical, economic, social, and philosophical subjects. The use of their facilities will enable our lecturers to keep their lecture material parallel with our modern times. When you stop at the Library in Mundelein, be sure to drop into the Chapel of Perpetual Adoration (just before the entrance to the seminary) and say a prayer for the success of our Bureau.

SUGGESTED BOOK OF THE WEEK

"The City of God"—St. Augustine—E. P. Dutton & Company, New York.

WE REEMPHASIZE

Our appeal for a series of talks on a specific subject.
Our appeal for new lecturers.

SUGGESTIONS ARE EARNESTLY REQUESTED

HELP! HELP!

CLOSING THOUGHT

What part are we playing in the making of the future? It would be a sad thing for the Church in America if because of our negligence, inertia, ignorance, State Socialism, Communism, or chaos should engulf us. It will be equally sad if a materially satisfying social order—just wages, fair distribution of wealth, food, clothing, shelter, education, medical care for all should be achieved, independently of the help and motivation of Christianity. What are you doing?



